

ANNOTATIONS
VPON THE
FIVE BOOKES OF
MOSES, AND THE
Booke of the PSALMES.

WHEREIN THE HEBREW WORDS
and sentences are compared with, and explained by the
ancient Greeke and Chaldee versions, and other Records and Monuments
of the Hebrewes: But chiefly by conference with the holy Scriptures,
MOSES his words, lawes and ordinances, the Sacrifices and other Legall
ceremonies heretofore commanded by God to the Church
of ISRAEL are explained.

With an Advertisment touching some objections made against
the sinceritie of the Hebrew Text, and allegation of the Rabbines
in these ANNOTATIONS.

As also Tables directing unto such principall things as are
observed in the Annotations upon each severall Booke.

By H. A.

LUKE 24. 44.

*All things must be fulfilled which are written in the Law of MOSES,
and in the Prophets, and in the Psalmes.*



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*A Preface concerning Moses writings, and
these Annotations upon them.*



Moses the man of G O D, and first writer of holy Scripture; was an Hebrew born in Egypt, about 2432. years after the creation of the World : and before our Saviour Christs coming in the flesh, 1496. years. He was the son * of Amram, the son of Kohath, the son of Levi, the son of Iakob, the son of Isaak, the son of Abraham our father, in the seventh generation; as Enoch was the † seventh from Adam. When he was borne, he had a ‡ divine beauty upon him : he was marveilously saved from death, being drawn out

of the water, and therof had his name; he was nourished by K Pharaohs daughter for her own son; learned in all the wisdom of the Egyptians, and was mightie in words and in deeds. Forty yeares he lived in Pharaohs court; which † then he left, choosing rather to suffer affliction with the people of God, then to enjoy the pleasures of syn for a season, esteeming the reproch of Christ greater riches then the treasures of Egypt. Fourtie years * he was a stranger and shepherd in the land of Madian; from whence God called him, to feed Iakob his people, and Israel his inheritance. Which thing he also did with all † fidelitie fourtie years, being ‡ in the Church in the wilderness with the Angel, which spake to him in the mount Sinai, and with our fathers; where he received the lively oracles to give unto us; and he † commanded us a law, which is the Inheritance of the Church of Iakob. Of all the Prophets that arose in Israel, there was none like unto Moses, whom the Lord knew * face to face : and dying 120. years old, (but his naturall strength not † abated,) he was buried of God, no man knowing of his sepulchre unto this day.

He wrote the law, in five bookes; conteyning a brief † history of things past; a † covenant between God and his Church then present; and † a prophesie of further grace to come, which now is exhibited by Iesus Christ. In his first book, he wrote the † generations of the heavens and of the earth, and of mankind : which we therefore (of the Greek word) call *Genesis*, that is, *Generation*. In the second, he set down the *Departure* of Israel out of Egypt, with the *Covenant* which God plighted with them, the same yeare that they went out : which book therupon is named *Exodus*. In the third, he described the sacrifices and service of God, under the Leviticall priesthood, called accordingly *Leviticus*. In the fourth, he reckoned the Numbers of the tribes, & of their journeyes from Egypt to Canaan, with the order wherein God settled that Common-wealth of Israel, whiles they were travelling towards their Rest: which book is therefore called *Numbers*. In the fift, he wrote a repetition of the Law, and covenant, which God had given unto Israel, & the confirmation of the same: wherof it is named, (according to the Greek,) *Deuteronomie*. In the propounding of all these things, Moses hath * a veil drawn over his bright and glorious face: for in the histories, are implied † Allegories, & in the lawes are † types and shadowes of good things that were to come; the body wherof, is of Christ. In *Genesis*, (which historie endeth with the going down of Israel into Egypt,) we have the Image of a natural man, fallen from God into the bondage of syn. In *Exodus*, is the type of our regeneration, and state renewed by Iesus Christ. In *Leviticus*, the shadow of our mortification, whiles we are made sacrifices unto God. In *Numbers*, the figure of our spirituall warfare; wherunto we are mustered and armed to fight the good fight of faith. In *Deuteronomie*, the doctrine of our sanctification, and preparation to enter into our heavenly Canaan, (after Moses death) by the conduct of Iesus the son of God.

The things which Moses wrote, were not his owne: but the † Law of the Lord, by his hand : to him * the Prophets after, bare witnesse. Our Saviour also approveth of

Moses,

* 1. Chro. 6.
1. 2. 3. & 2.
1. & 1. 34.
† Jude. v. 14.
‡ Act. 7. 20.
21. 22. Exo.
2.
‡ Act. 7. 23.
Heb. 11. 24.
25. 26.
* Act. 7. 29.
30 Exo. 3.
† Num. 12. 7.
† Act. 7. 38
† Deut. 33. 4
* Deut. 34.
10.
† Deut. 34.
5 6. 7.
† Gen. 1.
&c.
† Exo. 24. 4.
5 - 8. &c.
† Deut. 18. 15
&c. Ioh. 5.
46. & 1. 17.
* Gen. 2. 4.
& 5. 1. &c

* Exo 34. 30-
-- 35. 2. Cor.
3.
† Gal. 4. 24.
‡ Heb. 9. 9.
&c 10. 1.
Col. 2. 17.
1. 2. Chro.
34. 14.
* Psa. 103.
Dan. 9. 1.
Mal. 4.

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* Luk. 24. 27 Moses, and of * all that he spake and wrote : what † he sayd, was the commandment
 † Mark. 7. 9 of God; and what God spake † unto him, the same is spoken * unto us : him there-
 † Mat. 15. 3 fore we are willed to heare, which whoso doth not, will not bee perswaded, though
 † Mat. 12. 26 one rose from the dead : Luke 16. 29. 31. But because his writings were the * Old
 * Mat. 22. 31 Testament, under which the New was veiled; and which many reading, even to this
 † 2. Cor. 3. day have a † veil layd upon their hart, so that they cannot fasten their eyes upon the
 † 4. end of that which is abolished: therefore God sent the Prophets following, yea his own
 † ver. 15. Son, and his Apostles, to open and explain the mysteries, which Moses had closely, &
 † 2. Cor. 3. briefly penned: that now by their help, and through the Spirit of the Lord, we may
 † 17. 18. all * with unveiled face behold as in a glasse, the glory of the Lord, and perceive how
 * Joh. 1. 17. the law was given by Moses, but * grace and truth is come by Iesus Christ.

The literall sense of Moses Hebrew, (which is the tongue wherein he wrote the
 Law,) is the ground of all interpretation; and that language hath figures and propri-
 eties of speech, different from ours : those therefore in the first place are to be opened;
 that the naturall meaning of the scripture being knowen, the mysteries of godlinesse
 therein implied, may the better be discerned. This may be atteyned in a great mea-
 sure, by the scriptures themselves; which being compared, doe open one an other.
 For dark and figurative speeches, are often explained, as, When God sayth, *I live*: Nu-
 14. 21. 28. this we are to understand as an oath : for elsewhere he sayth, *I have sworn by*
my selfe, Esa. 45. 23. and to expresse this, Paul allegeth it, *I live*, sayth the Lord, Rom. 14. 11.
 Also when he sayth, *I am the LORD that healeth thee*, Exod. 15. 26. hereby he intendeth
 the pardoning of our synns : for where other scriptures speak of healing his people, E-
 sa. 6. 10. Mat. 13. 15. elsewhere it is interpreted, the forgiving of their synns, Mark. 4. 12. So,
 he rolled himself on the Lord, Psal. 22. 9. is in plainer speech, he trusted, Math. 27. 43. and
 Christ who should be an ensigne of the peoples, Esa. 11. 10. is under that phrase proph-
 sied, to rule over the nations, Rom. 15. 12. When Moses sayth, God smote the Sodom-
 ites with blindnesses, Gen. 19. 11. he meaneth very great or extreme blindness, noted by
 that word in the plurall number : as where the Prophet mentioneth weeping of bitter-
 nesses, Ier. 31. 15. the Apostle expoundeth it, weeping and great mourning, Math. 2. 18. So
 when he teacheth us to swear by the name of the Lord, Deut. 6. 13. under it, hee im-
 plieth the confession of his name and truth : as when an other Prophet speaketh in
 like sort of swearing, Esa. 45. 23. Paul expoundeth it, Confessing unto God, Rom. 14. 11.

Oft times we shall see in Moses and the Prophets, a defect of words, which reason
 teacheth are to be supplied; as Adam began in his likeness, Genes. 5. 3. that is, began a son.
 The Scripture sheweth us to supply such wants: as, *I the God of thy father*, Exod. 3. 6. that
 is, *I am the God*, Mat. 12. 32. Samuel sayth, *Vxxa put forth to the Ark*, 2. Sam. 6. 6. an other
 doeth explain it, *Vxxa put forth his hand to the Ark*: 1. Chron. 13. 9. One Prophet writ-
 teth briefly, *I with scorpions*, 2. Chron. 10. 11. an other more fully, *I will chastise you with*
scorpions, 1. King. 12. 11. One sayth no more, but in the ninth of the moneth, 2. King. 25. 3.
 an other supplieth the want thus, *In the fourth moneth, in the ninth of the moneth*, Ier. 52. 6.
 So, *thy servant hath found to pray*, 1. Chro. 17. 25. that is, *hath found in his heart to pray*, 2. Sam.
 7. 27. and many the like. Here men may see the reason, why translators doe sometime
 add words (which are to be discerned by the different letter,) for the original tongue
 affecteth brevity; but we desire and need plainnesse of speech. Yea this may help in
 weighty controversies: as, *Iesus took bread, and blessed, and brake*, Math. 26. 26. here some
 imagining a transubstantiation of the bread, blame those that translate, *he brake it*, as adding
 to the scripture: whereas such additions are necessarily understood, many a hundred time
 in the Bible; and the same Apostle elsewhere sayth, *Christ blessed and brake*, Math. 14. 19.
 when an other writeth, *he blessed them and brake*, Luk. 9. 16. which a third Evangelist ex-
 playneth,

playneth, he blessed ~~or~~ brake the loaves (or bread) Mark. 6. 41. again he sayth, a man shall leave father and mother, Mat. 19. 5. when Moses plainly sayth, his father and his mother. Gen. 1. 24. But such usuall defects, all of any judgement, will soon underst. and.

On the other hand, but more seldome, there is an aboundance of words, (though not in vaine,) which in other languages, may be made fewer, and the holy Ghost approveth it. As where Moses writeth, a man a prince, Exod. 2. 14. Stephen sayth onely a prince, omitting the word man, Act. 7. 27. So one Prophet saith, men shooters, 1. Sam. 31. 3. another sayth but shooters 1. Chron. 10. 3. Esay sayth, a man of his counsel, Esa. 40. 13 Paul abridgeth it, his counsellor, 1. Cor. 2. 16. And, one sayd saying on this manner, 2. Chron. 18. 19. or, one sayd on this manner, 1. King. 22. 20. vwith sundry other of like sort.

But the change of names, words, and letters; as also of number, time, person, and the like; is very frequent, and needful to be observed. As Moses calleth a man, Job Gen. 46. 13. elsewhere he nameth him Ishub, Num. 26. 24. Ashbel, Gen. 46. 21. is by an other Prophet named Iediel, 1. Chron. 7. 6. Nebuchad-nexer, 2. King. 25. 1. is also Nebuchad-rexar, Ier. 52. 4. Iether an Ismaelite (by nature) 1. Chron. 2. 17. 15 Iuthra an Israelite (by grace) 2. Sam. 17. 25. Hoshua is called also Iehoshua, Nu. 13. 16, & Ieshua; Ezra 3. 2. in Greek Iesus, Act. 7. 45. Soemie, 1. King. 8. 37. 44. is written enemies, 2. Chron. 6. 28. 34 iniquitie, Ier. 31. 34. is iniquities, Heb. 8. 12. And contrariwise, Matthew sayth, they brought the Ass and the colt, and put on them their clothes, and set Iesus upon them, Mat. 21. 7. vvhich Mark sheweth to be meant of the Colt onely, and that Iesus late upon him, Mark. 11. 7. So, the theeves are sayd to revile Christ, Mat. 27. 44. vwhen one of them did it, Luk. 23. 39. Like-vvise, heare yee, but understand not, Esa. 6. 9. or, ye shall heare, but shall not understand, Act. 28. 26. and, the vvay before me, Mal. 3. 1. or, the vvay before thee, Math. 11. 10. Smite thou the sheepheerd, Zach. 13. 7. vvhich Christ citeth thus, I will smite the sheepheerd, Mat. 26. 31. and, I took the thirti. peeces of silver, Zach. 11. 13. or, they took them, Mat. 27. 9. Of vvhich changes there are many, and of great use, throughout the scriptures.

Questions, are as in other languages, so in the holy tongue, used for earnest affirmations, deprecations, denials, forbiddings, withes, and the like: as, vwhen the people sayd, Why should we dye? Deut. 5. 25. it vvas both an asseveration that they should dye, and a prayer against it. The scripture openeth it telle: as, why doth he speak blasphemies? Mark. 2. 7. vvhich an other Evangelist writeth, this man blasphemeth, Math. 9. 3. And, art thou come to torment us? Mat. 8. 29. wherein was implied, I pray thee torment me not, Luk. 8. 28. So, are they not written? 2. King. 20. 20. is affirmed, behold they are written, 2. Chron. 32. 32. & that vvhich the Prophet averreth. All these my hand hath made, Esa. 66. 1. is turned into a question; hath not my hand made all these? Act. 7. 49. Againe, vwhen God sayd to David; shalt thou build me an house? 2. Sam. 7. 5. he meant, thou shalt not build, 1. Chron. 17. 4. when Christ sayth, how shall Satans kingdom stand? Mat. 12. 26 he meaneth, it cannot stand, Mark. 3. 26. and, think yee that I am come to give peace? Luk. 12. 51. is as if he had sayd, think it not: Mat. 10. 34.

I vvill passe on to a few moe observations. When speech is of many, vvhich one is principall: the scripture setteth it down, either as of one, or of many indifferently. As, heare thou the word, 1. King. 22. 19. or, heare ye the word, 2. Chron. 18. 18. And they killed, 2. King. 25. 6. or, the King of Babel killed; Ier. 52. 10. David offered, 2. Sam. 6. 17. or, they offered, 1. Chron. 16. 1. They made peace with David, and served him; 1. Chron. 19. 19. or, they made peace with Israel, and served them, 2. Sam. 10. 19. So, Peter sayd unto Christ, Mat. 16. 15. vvhich an other Evangelist sayth, his disciples asked him; Mark. 7. 17. And, wouldest thou (Peter) watch? Mark. 14. 37. or, could not yee (my disciples) watch? Mat. 26. 40. By this, vve may gather the reason, vvhich Christ at other times spake to Peter singularly, that which was intended also to the rest, in Mat. 16. 17. 18. compared with Ioh.

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20.23.23. which some not observing, would restreyn the *keyes of the kingdome* unto Peter onely.

But oft times, there is a force in words, whereby other persons or things are excluded: as when Moses sayth, *they shall be one flesh*, Gen. 2. 24. he meaneth, *they two* (not moe) *shall be one flesh*, Mat. 19. 5. and saying of God, *him thou shalt serve*, Deut. 6. 13. hee intendeth *him onely*; Mat. 4. 10. It was not lawfull to eat the Shew bread, *but for the Priests*, Mark. 2. 26. that is, *but for the Priests onely*, Mat. 12. 4. and, the figtree had *nothing but leaves*, Mark. 11. 13. that is, *nothing but leaves onely*, Mat. 21. 19. Accordingly Paul sayth, a man is not justified by the works of the law, *but by the faith of Iesus Christ*, Gal. 2. 16. wherby is meant, *by faith onely*.

In expounding the Oracles of God, we are taught to take absolute and indefinite speeches in the largest sense: unless there be some speciall reason of restreynment. As, when he sayd to Moses, *See, and make thou them, according to their pattern*, Exod. 25. 40. the meaning is, *See thou make all things, according to the pattern*, Heb. 8. 5. And in saying, *Cursed be he that confirmeth not the words of this law*, Deut. 27. 26. it extendeth thus farr, *Cursed be every one that continueth not in all things which are written in the book of the law*, Gal. 3. 10. When he promiseth Christ, to put *his enemies* for his footstool, Psal. 110. 1. he meaneth *all his enemies*, 1 Cor. 15. 25. So other such precepts and promises, are in like maner, to be understood.

But sometime generall words are used, which scripture and reason teacheth to restreyn: as, *all Israel* went up with David to Baalah, 1 Chron. 13. 6. meaning, *all the people that were with him*, as another Prophet explayneth it, 2 Sam. 6. 2. So Christ healed *all that were sick*, Mat. 8. 16. that is, *all the sick that were brought unto him*, or, as another Evangelist sayth, *Many that were sick*: Mark. 1. 34. Thus *all*, is used for very many, Mat. 21. 26. Luk. 21. 17. Phil. 2. 21. Gen. 41. 57. none, for very few, Jer. 8. 6. 1 Cor. 2. 8. nothing, for very little, Ioh. 18. 20. Act. 27. 33. Or, with other special restreynment; as, *of his fulnesse*, have we all received, Ioh. 1. 16. that is, *all we which beleewe*, and the like.

It is not the least help in opening the scriptures, to observe words and speeches that differ in sound, but accord in sense; & set down the same thing in sundry termes, one of which do often give light unto another. As, *the word of the Lord came*, 2 Sam. 24. 11. or, *the Lord spake*, 1 Chron. 21. 9. *There fell*, 1 Chron. 21. 14. or, *there died*, 2 Sam. 24. 15. *To sit on his throne*, 1 King. 3. 6. or, *to reigne in his sted*, 2 Chron. 1. 8. *They fast not*, Mat. 9. 14. or, *they eat and drink*, Luk. 5. 33. *The time of temptation*, Luk. 8. 13. or, *of affliction and persecution*, Mark. 4. 17. *To enter into life*, Mat. 18. 9. or, *into Gods kingdom*, Mark. 9. 47. *To take away the key of knowledge*, Luke 11. 52. or, *to shut up the kingdom of heaven*, Math. 23. 13. Thus they that are in one place called *Hypocrites*, Math. 24. 51. are in another called *Infidels*, Luke 17. 46. and they that walk not according to any law, Marke 7. 5. are sayd to transgresse the same, Mat. 15. 2. And the *Wicked one*, Mat. 13. 19. the *Devil*, Luk. 8. 12. and *Satan*, Mark. 4. 15. are all one. By comparing the holy writers thus, even mysteries in words and phrases are manifested, and difficulties may be cleared. As in 2 Sam. 7. 23. *halecu Elohim*, that is, *God they went*; this soundeth to a paynim, as if there were many Gods: but the same thing written by another prophet, *halac Elohim*, *God hee went*, 1 Chron. 17. 21. refuteth the plurality of Gods, though closely teaching the trinitie of persons in the Godhead. So when David sayth, *for thy words sake*, 2 Sam. 7. 21. or, (as another recordeth his speech,) *for thy servants sake*, 1 Chron. 17. 19. these two compared, shew that David meant *for thy Christs sake*, for Christ is both the *Word*, John 1. 1. and the *Servant of God*, Mat. 12. 18.--21. When Davids sons are called by one Prophet *Cohanim*, (that word which vve English Princes, or Priests;) 2 Sam. 8. 18 & by another are named *the First* (or *Chief*) *at the kings hand*, 1 Chron. 18. 17. vve may
her: by

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hereby learn the office of Christ our *Cohén*, both *Prince* and *Priest*, vwho now sitteth at the right hand of the throne of the Majestie (of God) in the heavens, Heb. 8. 1. So for other material things in Israel, which vve are not acquainted vvith; scriptures compared, doe expaine them. As vvhen Solomon put *three pound* of gold to one shield, 1. King. 10. 17. and another prophet saith, *three hundred (shekels) of gold* vvent to one shield, 2. Chron. 9. 16. vve may certainly gather, that the *Maneh* or *Pound* in Israel, vvas a hundred shekels. When K. Achaz made his son to passe through the fire, 2. King. 16. 3. if any know not vvhat this meaneth; an other scripture telleth us, *he burnt his sonns in the fire*, 2. Chron. 28. 3. So the (*Debir* or) Oracle in Solomons temple, 1. King. 6. 23. is shewed to bee the *Holy of holies*, or *most holy place* in that house, 2. Chron. 3. 10. When Christ teacheth us to pray, *Forgive us our debts*, Math. 6. 12. thereby is meant, *our sinns*, Luke. 11. 4. vvith many other like, of profitable use, in letters, vvords and phrases, throughout the Bible. And the more to excite men, to search & conferr the scriptures, I vvill note a few moe, not unlike the former. The name of God, and of Christ, how often is it mentioned in the holy book? yet not alwayes understood. How be it, the Prophets and Apostles, open themselves; one saying, *hee shall build an house to my name*, 2. Sam. 7. 13. another, *he shall build an house to me*, 1. Chron. 17. 12. so Christ sayth, *for my name*, Mat. 19. 29. that is, *for me & the Gospel*, Mark. 10. 29. *for my name sake*, Luke 21. 12. that is, *for my sake*, Mark. 13. 9. So things spoken by the Prophets in the Lords name, 1. Chr. 21. 19. vvere the Lords commandements; 2. Sam. 24. 19. accordingly Iames sayth of the Prophets, *they have spoken in the name of the Lord*, Lim. 5. 10. and vvhere the Prophet sayth, *the fies shall wayt for (Christs) law*, Esa. 42. 4. the Apollle expoundeth it, *the Gentiles shall trust in his Name*, Mat. 12. 21. When David sayth, *he prayed before the Lord*, 1. Chron. 17. 25. and the like is spoken of Ezekiah, 2. King. 19. 15. the meaning is, that they prayed unto the Lord, as is expressed in 2. Sam. 7. 27. & Esa. 37. 15. Likewise, the kneeling before Christ, Mat. 27. 29. is called the *worshiping* of him, Mark. 15. 19. & when the Di. vil would have had Christ doen vvorship before him, Luk. 4. 7. he knew that in so doing, he should *worship him*, Mat. 4. 9. yet many at this day, though they pray and doe vvorship before images and idols; they vvill not be a knowen that they pray or do vvorship unto them.

It is needfull for us to understand, that as the scriptures are of God, so vvhatsoever is vvritten in them, is vvritten unto all of us: this vvill increase our faith, & our obedience. If any doubt hereof, the Evangelists clear it: for vvhen one vvriteth, *God spake unto Moses*, Mark. 12. 26. an other sayth, *it was spoken unto you by God*, Mat. 22. 31. Again, *Moses sayd*, Mat. 22. 24: is as much as, *Moses wrote unto us*, Mark. 12. 19. So Christs blood shed for many, Mat. 26. 28. is applied in particular, *shed for you*, Luke 22. 20. If men vvould thus minde all the precepts and promises in the Bible, it vvould greatly further them in godlines: now, the Lord complaineth of the contrary. *I have written unto them the great things of my law, but they are counted as a strange thing* Hos 8. 12.

For these causes, I have chiefly laboured in these annotations upon Moses, to explain his vvords and speeches, by conference vvith himself, and the other Prophets & Apostles, all vvwhich are commenters upon his lawes, and doe open unto us the mysteries vvwhich vvere covered under his veil: for by a true and sound literall explication, the spirituall meaning may the better bee discerned. And the exquisite scanning of vvords and phrases, vvwhich to some may seem needlesse, vvill be found, (as painfull to the vvriter) profitable to the reader. Our Saviour hath confirmed the Law, unto every *yoie & title*, Mat. 5. 18. that vve should not think any vvord or sentence to bee used in vaine. On the contrary, the mistaking of phrases, oft times occasioneth error: as from Iakobs speech, in Gen 48. 16. *let my name be called on them, and the name of my fathers: Abraham & Isaac*: some would gather the doctrine of prayer unto the dead,

1. 2. King. 23.
13. with 2.
Chro. 34. 21.

or

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or saints departed : whereas the phrase there, meaneth not *prayer* at all, but to be *named* of them, as their children; as by other scriptures compared, may be seen : Dan. 9. 19. *Eesai* 4. 1.

Next this main help of the scriptures themselves, I compare the Greek & Chaldee versions; the first of them being in the world before Christs coming in the flesh; the other, soon after: both, of great authority, especially the Greek, honoured even by the Apostles in their so often following not only the words, but even the Theologicall exposition. Of many, I will produce these few examples. In *Eesai* 11. 10. Christ is promised for *a signe of the peoples*: this the Greeke version explaineth, *to rule over the nations*; and so doth Paul allege it, in *Rom.* 15. 12. In *Prov.* 3. 34. God *scorneth the scoriers*; the Greek transliteth, *he resisteth the proud*; and James followeth their very words, *Iam.* 4. 6. In *Prov.* 11. 31. the righteous is *recompensed in the earth*; the Greek sayth, *he is scarcely saved*; and Peter sayth the same, 1. *Pet.* 4. 18. In *Eesai* 42. 4. *the gyles wayt for Christs Law*: the Greek interpreteth it, *the Gentiles shall trust in his name*; and the holy Ghost approveth this, in *Mat.* 12. 21. When Moses sayth of man and wife, *they shall be one flesh*, *Gen.* 2. 24. the Greek adleth, *they two*; and so the words are cited in *Mat.* 19. 5. *Mark.* 10. 8. *Eph.* 5. 31. 1. *Cor.* 6. 16. Where Christ sayth (in David) *my eares thou hast digged* (or opened) *Psal.* 40. 7. the Greek expoundeth it, *a body thou hast fitted me*; and the same words Paul bringeth as scripture, in *Heb.* 10. 5. So many Greek words are found in the Apostles writings, according to the Greek version of the Prophets; as *Aretas*, praises in 1. *Pet.* 2. 9. from *Eesai* 42. 12. and 43. 21. & 63. 7. *Thaumázontes prosopa*, in *Iude* vers. 16. are such as *regard, accept, or honour the persons of men*; from *Deut.* 10. 17. *Prov.* 18. 5. *Iob.* 22. 8. *Kuberneseu*, Counsells (that is Counsellors) in 1. *Cor.* 12. 28. from *Prov.* 11. 14. & 20. 18. & 24. 6. *Mimona tes adikias*, in *Luk* 16. 9. is *false* (or deceitfull) *riches*, opposed (in vers. 11.) to the true, as the Hebrue *Sheker*, is often turned *Adikia*: *Psal.* 119. 29. 69. 104. 163. Wherefore as occasion is offered, I observe sundry things from the Greek translation, which serve for the better understanding of Moses text: and other scriptures that have reference to the same.

Concerning the Chaldee paraphrast, and other Hebrew doctors of the ancients sort, and some later of best esteem for learning, as *Maimoni*, or Rabbi Moses ben Maimon, (who abridged the Talmuds,) and others; I allege their expositions for two causes: the one, to give light to the ordinances of Moses touching the externall practise of them in the common wealth of Israel, which the Rabbines did record, and without whose help, many of those legal rites (especially in Exodus & Leviticus) wil not easily be understood. By their records also, many particulars about the *Passover* which Christ kept, *Math.* 26. the *Phylacteries* which the Pharisees wore, *Math.* 23. and other things mentioned in the Evangelists, will much be cleared: wherof see the annotations on *Exod.* 12. & *Exod.* 13. 9. As for the theological exposition, therein the later Rabbines are for the most part blinde; but we are enlightened by the Apostles of Christ, whose writings, (especially Pauls) doe unfold the mysteries of the law. An other reason why I cite the Rabbins is to shew how in many words, phrases, and poynts of doctrine, they approve the new Testament; though sometime to the condemning of themselves: and so the testimony of the adversary against himself, helpeth our faith. Examples may be seen in the annotations themselves; some few I will here touch. The *day of judgement*, or *Judgment of the great day*, *Iude* vers. 6. was used of the godly Iewes, against the opinion of the Sadduces, as *Iom dina rabba*, in the Chaldee on *Psal.* 50. 3. and many other places. So *Paradise* for heaven, *Geenna* for hell; as Christ useth them, are common in all the Rabbines; and the *Second death*, *Rev.* 20. 8. is used by *Jonathan* (a Rabbine of the Apostles age,) on *Eesai.* 55. 6. 15. where he damneth his owne people to the

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the second death. Christ is called the *Word*, *Ioh. 1. 1.* so by the Chaldee paraphrast on *Psa. 110. 1.* and many a time beside. The Devil is called the *Accuser*, *Rev. 12. 10.* so *R. Menachem* on *Lev. 25.* speaketh of the *Serpent the Accuser*. Paul nameth Abraham the *heyr of the world*, *Rom. 4. 13.* So doth *R. Bochai*, fol. 13. The Apostle calleth Circumcision, a *scale*, *Rom. 4. 11.* so doe the Iewes in their prayer which they use at circumcision, *Maimony, treat. of Circumcis. chap. 3.* And whereas they that deny the baptising of Infants, plead that circumcision was a carnall signe of carnal promises to a carnall seed: the Iewes own testimonies doe abundantly refute this errour, as is shew'd after, on *Gen. 17.* Christ baptizeth with the holy Ghost and with fire, *Mat. 3. 11.* It is sayd by our Rabbines of happy memory, that the holy blessed (God) baptizeth with fire, sayth *R. Menachem* on *Levit. 6.* Christ our high priest is on the right hand of the throne of the majestie in the heavens, *Heb. 8. 1.* and by the Rabbines doctrine, *Michael is the great Priest that is above, and offreth the soules of just men.* *R. Menachem* on *Lev. 1. 1.* & 6. chap. *Maimony* (in *Misneh*, in *Biath hamikdash*, chap. 6. §. 11.) sheweth how the great Synedrion were wont to sit in a chamber of the Temple, to judge and try the Priests, both for their genealogies, and for their blemishes. What priest soever was found disallowable by his genealogie, he was clothed in black, and so went out of the priests court in the Temple; and whoso was found perfect and fit, he was clothed in white, and went in and ministr'd with his brethren. This giveth light to that saying of (Christ in *Rev. 3. 4.*) *they shall walk with me in white, for they are worthy.* So the names of *Iannes & Iambres*, the sorcerers of Egypt, cited by Paul, in *2. Tim. 3. 8.* are recorded in the *Talmud*, and other Iewish writers, as is noted on *Exod. 7. 11.* Wherefore the evidence brought frō the learned Iewes, will help both to understand some scriptures, and to end some controversies. But *Jewish** forbidden fables, of which there are too many, them I pass over as unprofitable: some things also I note from them, not as approving them my selfe absolutely, but leaving them to further consideration of the prudent.

* *Tit. 1. 14.*

The Christian Fathers and Doctors, because they are usually cited by other expositors abundantly; I thought needlesse to repeat: and the rather for brevity, which is requisite in annotations.

The testimonie of Heathen writers, I allege more sparingly also; as of whom we have least need. Yet Paul had occasion † sometime to cite them: and we likewise may have use of their sayings; both for ancient histories, and religious exercises, and for the witnesse which they beare unto the truth of God.

† *Act. 17. 28. 1. Cor. 15. 33. Tit. 1. 12.*

Finally, in all this labour, I desire the furtherance and stirring up of people in the study and understanding of Gods law. Wherein, though some things are brief, some things dark and hard to be understood, yet many things are by a little direction, made easie to the prudent. And let not the varietie of phrase, or sundry interpretations trouble any, but let discretion choose out the best. Behold, the holy Ghost translateth one Hebrew word, by many Greek, to teach us both the ample wisdom comprised in that mother tongue; and that any words may be used, which expresse the true meaning of the text unto our understanding. The *Minchah* or *Meat-offring*, (as wee English it,) in the law, is turned into Greek, *Thusia*, *Sacrifice*, *Act. 7. 42.* from *Amos 5.* and *Prophora*, *Oblation*, *Heb. 10. 5.* from *Psal. 40.* The Hebrew word *Pinnah*, *Esa. 40. 3.* is *Euthuno*, to *Make-bright*, *Ioh. 1. 23.* *Hetaimazo*, to *Prepare*, *Mat. 3. 3.* and *Katakreaso*, to *Make ready*, *Mat. 11. 10.* That one phrase of Moses in *Deut. 25. 1.* (*tuben ein lo*,) and he have no son; is by three Evangelists translated three wayes, all good; *having no children*, *Mat. 22. 24.* and *leave no children*, *Mark. 12. 19.* and *he dye childles*, *Luke 20. 28.* Yea one Hebrew vvord *Sorer*, in *Esa. 65. 2.* is expressed of Paul by two Greek vvords together, *Apeithounta*, and *Antilegonta*, that is, *Disobedient* (or *unperswaded*) and *gaynsaying*. *Rom.*

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10. 21: the one noting the rebelliousnes of the hart; the other of the mouth and carriage. By which, with many other of like sort, we may see the copiousnes of matter, which the originall tongue containeth in few words: and that the noting of such varieties may be profitable unto us. The Hebrew Doctors have a saying, that the *Law hath seventie faces*, (that is, 70. manner of wayes to be opened and applied) *and all of them truth*: R. *Menachem* on Gen. 29. & *Exod. 21.*

But forasmuch as my portion is small, in the knowledge of holy things; let the godly reader try what I set down, and not accept it, because I say it: and let the learned be provoked unto more large and fruitfull labours in this kinde. The Lord open all our eyes, that we may see the marvellous things of his Law.

Henry Ainsworth.



The summe of Genesis.

THe first book of Moses, sheweth the Generation of the World; the Corruption thereof by Syn; the Restauration promised in Christ; the Government of the old World, 1656. years, till it perished by the Flood: and of the World that now is, (especially of Gods Church therein) 713. yeares moe, till the death of Ioseph.

The Generation.

GOD, in six dayes, createth the World, all good: and Man in the Image of God; whom he made ruler over the earth. Chapter 1.

He adorneth this his world with a speciall sanctified Time, as the Sabbath day: Place, as the garden of Eden, with the River and Trees thereof: Order of mans obedience by the Law given to Adam, & of propagation of kinde, by Mariage. Ch. 2.

The Corruption of the World.

The Serpent tempteth to disobedience: Man falleth: so Syn and Death, are come upon all men. The Serpent is cursed; and the Earth for mans sake. Chapt. 3.

The Restauration.

GOD promiseth, that (Christ) the Womans seed, shall bruise the Serpents head. The man calleth his wife, Eve: God layeth chastisements on them both; clotheth them; and drives them out of Paradise. Chapt. 3.

The government of the old World.

ADAM begetting two sonns, Kain the first born is wicked; Abel faithfull. Kain killeth Abel, and is cursed: yet liveth, and increaseth in the world. Seth is given in Abels sted; and of Seth, Enos. Chap. 4.

SETH propagateth the faithfull seed. Enoch prophesieth, and God taketh him away, that he dieth not. Chap. 5.

Seths seed, and Kains, are mixed: so Giants are bred, and syn increased. God repenteth.

teeth that he made man; threatneth to drown the world; but Noe findes grace. Ch. 6.
NOE and his house, with some of all creatures, are saved in the Ark, vvhich God bade
him make: the world is all drowned. Chap. 7.

The government of the World after the Flood.

NOE with his familie, come out of the Ark; are blessed, to fill the world again. Ch. 8.

GOD promiserh to drown the world no more. Syn reviveth in Cham, Noes son,
whose posterity is cursed: the blessing continued to Sem and Iaphet. Cha. 9.

Noes three sonns, Sem, Cham, and Iaphet, doe multiply on the earth. Chap. 10.

Their posteritie are scattered, by confusion of tongues at Babel. Sem propagateth the
faithfull seed: which in Terah falleth from God, but is called to repentance. Ch. 11.

ABRAM is called from Idolatry: and cometh a pilgrim into the land of Canaan. C. 12.

Abram (parted from Lot) is promised the land of Canaan, and a plenteous seed. C. 13.

He fighteth for Lot, overcometh foure Kings, and is blessed of Melchisedek, Ch. 14.

He (being childless) is promised an heire, justified by faith, and comforted by a vision,
and covenant of God. Chap. 15.

He hath a son (after the flesh) Ismael of Agar his bondwoman. Chap. 16.

He hath a new name *Abraham*: the covenant of circumcision; and promise of Isaac.
Sarai is named *Sarah*. Chap. 17.

Abraham enterteyneth Angels: hath the promise renewed: and Sodoms destruction
revealed, for whom he maketh intercession. Chap. 18.

Sodom is burned; Lot delivered, begetteth of his daughters, Moab and Ammon, Ch. 19

Abrahams wife taken by Abimelec, is restored unto him. Chap. 20.

ISAAK the promised seed, is born: Agar and Ismael, are cast out of Abrahams
house. Abimelec covenanteth with Abraham. Chap. 21.

Isaak is offered for a sacrifice by his father: but saved from death by God. Abraham is
blessed; and heareth of his kindreds increase. Chap. 22.

Abraham purchaseth in Canaan, a burying place for Sarah. Chap. 23.

He provideth a wife for Isaak, who marieth Rebekah. Chap. 24.

Abraham dieth: Isaak begetteth Esau and Iakob, vvhich strive in the wombe. Iakob
buyeth the birthright of Esau, surnamed Edom. Chap. 25.

Isaaks wife taken by Abimelec, is restored: he covenanteth with Abimelec. Ch. 26.

IAKOB by subtilty getteth the blessing from Esau, and is threatned. Ch. 27.

Iakob fleeing from Esau, is comforted by a vision of a Ladder, at Bethel. Ch. 28.

He serveth for a wife; is beguiled, marieth two, and hath foure sonns. Ch. 29.

He is increased with more children: is wronged by Laban, but waxeth rich. Ch. 30.

He fleeth secretly, is pursued by Laban, but God delivereth him. Ch. 31.

He is met of Angels; afraid of Esau; wrestleth with God, and is named Israel. Ch. 32.

Iakob and Esau meet, and are friends: Iakob purchaseth ground at Sechem. Ch. 33.

Iakobs daughter Dina is defiled: his sonns slay the Sechemites for it. Ch. 34.

Iakob burieth Deborah the nurse, Rhachel his wife, and Isaak his father. Ch. 35.

Esau dwelleth in Seir, hath many Dukes and Kings of his posterity. Ch. 36.

IOSEPH Iakobs son, is hated for his dreames, and sold by his brethren into E-
gypt. Iakob mourneth for him, and wil not be comforted. Ch. 37.

Judah, Iakobs son, begetteth of his daughter in law, Pharez and Zarah. Ch. 38.

Ioseph in Egypt, is tempted to adultery, falsely accused, and imprisoned. Ch. 39.

Ioseph in prison, expoundeth the dreams of Pharaohs officers: but is forgotten. C. 40.

Ioseph expoundeth Pharaohs dreames, and is made ruler over all Egypt. Ch. 41.

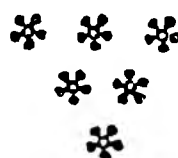
Iakob sendeth his sonns for corn into Egypt: Ioseph handleth them roughly. Ch. 42.

Iakob constreynedly sendeth his sonns again: and Ioseph feasteth them. Ch. 43.

Ioseph challengeth Benjamin for his cup: Iudah supplicateth for his brother. Ch. 44.
 Ioseph makes himself known to his brethren: and sendeth for his Father. Ch. 45.
 Iakob by Gods advice, goeth vvith his household into Egypt: in all, seventy soules. Ioseph meeteth them in Goshen, & instructeth them what to say to Pharaoh. Ch. 46.
 Ioseph nourisheth his father and brethren in time of famine: bringeth the Egyptians into bondage, and sweareth to bury his father in Canaan. Chap. 47.
 Iosephs two sonns are blessed, and adopted of Iakob, on his death bed. Chap. 48.
 Iakob blesseth his 12. sonns, prophesieth of Christ, and dyeth in Egypt. Ch. 49.
 Ioseph burieth his father in Canaā, & returneth: forgiveth his brethren; prophesieth of their departure thence; giveth charge concerning his bones, and dieth. Ch. 50.

*The number of the Sections (or Lectures) in Genesis,
 are twelve: the Chapters, fiftie: the verses, 1534.
 The midst is at Gen. 27. 40.*

S*Earch the Scriptures: Ioh. 5. 39.
 To the Law, and to the Testimonie: Esa. 8. 20.
 Whatsoever things were written aforetime,
 were writtē for our learning: that we through
 patience, & comfort of the Scriptures, might
 have hope. Rom. 15. 4.*





THE FIRST BOOK OF

MOSES, CALLED GENESIS.

CHAPTER. I.

1. *The Heavens and the Earth are created, and the Light; in the first day. 6. In the second, the firmament is spread, and the waters divided. 9. In the third, the earth is made dry land, and fruitful: the waters are gathered to be Seas. 14. The Sun, Moon and Stars, are created for Lights, the fourth day. 20. Fish and Fowles are brought forth, and blessed, in the fift. 24. In the sixth, Beasts are made out of the Earth. 26. Man is created in the image of God, 28. he is blessed, and hath dominion of the world. 29. Food is appointed for Man and beasts 31. Gods works are all good.*



1 IN THE BEGINNING,
2 GOD created, the
3 Heavens & the earth.
4 And the earth, was
5 emptie and voide;
6 and darknes, was up-
on the face of the deep: and the Spi-
rit of God, moved upon the face of
the waters. And God sayd, Let there
be light: and there was light. And
God saw the light, that it was good:
and God separated betweene the light
and the darknesse. And God called
the light Day; and the darknes he cal-
led Night: and the evening was and
the morning was, the first day.

And God sayd; Let there be an
Outspread firmament, in the midst of

the waters: and let it separate, be-
tween waters and waters. And God
made the Outspread firmament; and
separated betweene the waters which
were under the outspread firmament,
and the waters which were above the
outspread firmament: and it was so.
And God called the outspread firma-
ment, Heavens: and the evening was
& the morning was, the second day.

And God sayd; Let the waters un-
der the heavens be gathered together,
unto one place; and let the dry-land
appeare: and it was so. And God
called the dry-land, Earth: and the
gathering-together of the waters, he
called Seas: and God saw, that it was
good. And God sayd; Let the earth
bud-forth the budding-grass, the
herb seeding seed, the fruit tree yeil-
ding fruit after his kinde, whose seed
is in it self, upon the earth: and it was
so. And the earth brought-forth
budding-grass, the herb seeding seed,
after his kinde, and the tree yeilding
fruit, whose seed was in it self, after his
kinde: and God saw, that it was good.
And the evening was and the mor-
ning was, the third day.

And God sayd; Let there be light

in the outspread-firmament of the heavens; to separate between the day & the night; and let them be for signes, and for seasons; and for dayes, and years. And let them be for lights in the outspread-firmament of the heavens, to give light upō the earth: and it was so. And God made the two great Lights: the greater light, for the rule of the day; and the lesser light, for the rule of the night; also the starres. And God set them in the outspread-firmament of the heavens; to give-light upon the earth. And to rule, over the day and over the night; and to separate, between the light and the darknes: and God saw, that *it was* good. And the evening was and the morning was, the fourth day.

And God sayd; Let the waters bring-forth-abundantly, the moving-thing the living soule: and fowl, *that* may flye above the earth, on the face of the outspread firmament of the heavens. And God created the great Whales: and every living creeping fowl, which the waters brought-forth-abundantly after their kinde, and every winged fowl after his kind; and God saw that *it was* good. And God blessed them saying; be fruitful and multiply, and fill the waters in the seas; and let the fowl, multiply in the earth. And the evening was and the morning was, the fift day.

And God sayd; Let the earth bring-forth the living soule, after his kinde; cattel and creeping-thing, and beast of the earth after his kinde: and it was so. And God made, the beast

of the earth, after his kinde; and the cattel, after their kinde; and every creeping thing of the earth, after his kinde: and God saw that *it was* good. And God sayd; Let us make Man in our image, according to our likeness: and let them have dominion over the fish of the sea, and over the fowl of the heavens; and over the cattel, and over all the earth; and over every creeping thing, that creepeth upon the earth. And God created man in his image, in the image of God created he him: male & female created he them. And God blessed them, and God sayd unto them; Be fruitfull and multiply, and fyll the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the heavens, and over every living thing that creepeth on the earth. And God sayd; Behold I have given to you every herb feeding seed, which *is* upon the face of all the earth; and every tree, in the which *is* the fruit of a tree feeding seed: to you it shall be, for meat. And to every beast of the earth, and to every foule of the heavens, and to every creeping-thing upon the earth, which *hath* in it a living soule; every green herb, for meat: and it was so. And God saw every-thing that he had made, and behold, *it was* very good: and the evening was and the morning was, the sixt day.

Annotations.

Book of Moses,] so it is intituled, in Mark. 12. 26. called elsewhere the book of the law of Moses, 2. King. 14. 6. Luk. 2. 22. Being

being in deed the book of the Law of the Lord by the hand of Moses, 2. Chr. 34. 14. Of this Moses his birth, education, authority and death, see Exod. 2. & 4. &c. Numb. 12. Deut. 34. He was 40. years a Philosopher in King Pharaohs court in Egypt: 40. years a shepherd in the land of Madian; and 40. years a King and law-giver of Israel, leading them through the wilderness of Arabia; & dying 120. years old, he was buried of God: Act. 7. 22. 23. 29. 30. 35. 36. Deut. 33. 4. 5. & 34. 5. 6. 7. His writings are approved of, by the prophets after him, by the testimonie of Christ and his Apostles; & by the church of God, in all ages, Nehem. 8. 1. 2. 3. Dan. 9. 11. 13. Mal. 4. 4. Luke 16. 29. 31. & 24. 27. 44. Act. 15. 21. Rev. 15. 3.

Genesis,] that is, Generation: so the Greek version calleth this book, because it setteth forth the generations of the heavens and earth, and of Adam, or mankinde, Gen. 2. 4. & 5. 1. How be it, in Hebrew, the 5. bookes of Moses, have no names but by the first words of them: as this booke is called *Breshith*, that is, *In the beginning*.

1 Vers. 1. *In the beginning*,] namely, of the Creature which God created; as our Saviour expoundeth it, Mark. 13. 19. the whole frame wherof, is called the *World*, Mat. 24. 21. *Beginning* therefore is here extraordinarie and supernaturall, of the Creature or Creation; and so, of time. The Chaldee paraphrase called *Ierusalem*, translateth it *In wisdom*: so sundry Hebrews apply this mystically to the wisdom of God, whereby the world was created, as it is written, *The Lord by wisdom founded the earth*, Prov. 3. 19. and, *in wisdom hast thou made them all*, Psal. 104. 24. R. Menachem on Gen. 1. Many Christian writers also, apply it unto Christ, the wisdom of God, by whom hee made the world, 1. Cor. 1. 24. Heb. 1. 2. Prov. 8. 27. — 30.

God,] in Hebrew *Elohim*, which signifieth the *Almighties*, or *Almightie-powers*: his name is most used in this form plural, but joyned with a word singular, *he created*, because God is but one, Deut. 6. 4. although in power

infinite; in person or manner of being, there are three which beare witness in heaven, the Father, and the Word, and the holy Spirit, and these three are one; 1. Ioh. 5. 7. The Father is this creator, as is shewed in Eph. 3. 9. The Word (or Son) is the creator, Heb. 1. 8. 10. Col. 1. 16. so is the Holy Spirit, as is here in the second verse, and in Psal. 33. 6. & 104. 30. Iob. 26. 13. & 33. 4. Hereupon Solomon sayth, *Remember thy creators*, Eccles. 12. 1. and God sayth, *Let us make man*, Gen. 1. 26. The Apostles apply the generall name God, to the persons severally; unto the Father, Heb. 1. 1. 2. unto the Son, Act. 20. 28. Rom. 9. 5. and unto the Holy Ghost, Act. 5. 3. 4. The Hebrew Doctors have left records of this mystery, though at this day that nation understands it not: Come and see the mystrie of the word [*Elohim*:] there are three degrees, and every degree by it self alone, (that is, distinct,) and yet notwithstanding they all are one, and ioyned together in one, and are not divided one from another, sayth R. Simeon ben Iochai, in Zoar, upon the sixt section of Leviticus. Sometime this word is used singularly, *Eloah*, the *Almightie*, Iob. 12. 4. and in a shorter forme, *El*, *Mightie*, Gen. 14. 18. And *Eloah* hath affinitye with *Alah*, he adjured; for by oath and execration, men entred covenant with God, Deut. 29. 12. 14. 19. Neh. 10. 29. Eccl. 8. 2. Angels, and Magistrates, are sometime called *Elchim*, Gods; Psal. 8. 6. Heb. 2. 7. Psal. 82. 1. 6. but in this work, *Jehovah Elohim*, was the creator onely, Gen. 2. 4. Esai. 44. 24. and Angels were his creatures, Psalm. 148. 2. 5. Col. 1. 16. The Apostles writing in Greek, use it alwayes singularly, *Theos*, God: so in our and other languages, which cannot attayne the grace and proprietic of the Hebrew speech.

Created,] that is, excellently & perfectly made of nothing at all, or of that which is as good as nothing, as mans body of the dust, Gen. 2. 7. & 1. 27. Therefore creation is a work of God alone, to be understood of us by faith Heb. 12. 3. although the eternal power &

godhead of the Creator, are seen by his works, to make all men without excuse, Rom. 1.20. wherefore no heathen writer almost, but hath acknowledged the world to be, the workmanship of God; wherby his wisdom, power and goodnes is manifested.

the heavens and the earth.] The world, and all things that are therein; Act. 17. 24. things visible and invisible, Col. 1. 16. The Hebrew articles *eth* and *ha*, seem also to imply so much: *eth*, having the first and last letter of the Hebrew Alphabet, and so being of generall comprehension; and *ha*, of plain demonstration. This creation of heavens and earth; the Scriptures do apply to the new and spiritual estate of the Church in Christ, Esai. 51. 16. & 65. 17. & 43. 7. Eph. 2. 10. Rev. 21. 1. The Hebrew Doctors say; *All whatsoever the holy blessed (God) hath created in (this) his world, is parted into three parts. Some creatures are compounded of matter and form, and are generated and corrupted continually, as the bodies of men, and beasts, and plants, and minerals. Other some are compounded of matter and form, but are not changed from body to body, and from form to form, like the former: and they are the (heavenly) spheres and starrs in them. And their matter is not like other matters, nor their forme like other forms. And some creatures have form without matter, and they are the Angels: for the Angels have no body, nor corporall substance, but forms disparted one from another. Maimony in Misn. in Iesudei hatorah, chap. 2. S. 3.*

2 V. 2. *emptie*,] Hebr. *emptiness*: a thing emptie, without inhabitants, & void without ornaments; a deformed-wildernesse, and a wast: and so unfit for use, not being separated from the waters, nor having light, herbes, trees, beasts, birds, or people to adorn and inhabit it, Gen. 1. 5. This sense the Chaldee paraphrase also yeeldeth; and the Prophet confirmeth it, saying, *He created it not to be emptie, hee formed it to be inhabited* Esai. 45. 18. and when extreme emptinesse and desolation of a place is meant, it is expressed by (*Tohu & Bohu*) the words here used. Esai. 34. 11.

Ier. 4. 23. *or by one of them, as Psal. 107. 40. Deut. 32. 10.*

darknes was:] It is not sayd God created *darknes*, for it was but the want or privation of light, and so meere nothing. This *darknes* is mystically applyed to mans corrupt state, destitute of heavenly light, Ephes. 5. 8. & 4. 18. Sometime it signifieth affliction, and then God is sayd to create it, Esai. 45. 7. The word *was*, and such like, are in the originall tongues often understood, but not expressed; though in translations we usually set the down, for plainnesse sake; which the scripture warranteth, for in repeating matters, it many times expresseth words wanting: as 2. Chron. 9. 5. *true the word*, for which, in 1. King. 10. 8. is written, *true was the word*. So in 2. Sam. 23. 18. *he chief among the three*; for which, in 1. Chron. 11. 20. is sayd, *hee was chiefe*. And the Greeke translation adding such words, the holy Ghost alloweth it, as in Psalm. 2. 7. *thou my son*; in Greeke, *thou art my son*; and so the Apostle alledgeth it, Act. 13. 33. The like is in many other places. Compare Mat. 22. 32. with Exod. 3. 6. Mark. 12. 29. with Deut. 6. 4. Ioh. 10. 34. with Psal. 82. 6. Act. 2. 25. with Psal. 16. 8. Heb. 1. 12. with Psal. 102. 28. Rom. 3. 12. with Psalm. 14. 3.

face of the deep:] *face* is used for the upmost part, or outside of any thing: the Greeke version omitteth it, saying, *upon the deep*: and the Hebrew text sometime doth the like, as in 1. King. 9. 7. *from on the face of the land*: which elsewhere is written, *from on the land*, 2. Chron. 7. 20. By the *deep*, or *abyss* is meant the deep of waters, which as a garment, covered the earth, and stood above the mountaines, Psalm. 104. 6. Hereupon the Apostle sayth, *the earth consisted out of the water, and in the water, by the word of God*, 2. Pet. 3. 5.

Spirit.] The Hebrew *Ruach*, is generally any Spirit, Ghost, breath, or winde: here it is, (as the work therof sheweth) no created spirit, but the creator and cherisher of all; as Psal. 104. 30. *thou sendest forth thy spirit, they are created*. So Psal. 33. 6. Esai. 40. 12. 13.

Later

Later Jewes (whom some Christians follow) expound this *a wind of God*, or *a mightie winde*: but the winde (which is the moving of the aier) was not created till the second day, that the firmament was spread, and aier made. The ancient Rabbines spake better, as Targum Ierusalem here sayth, *the spirit of mercies, from before the Lord*; and R. Menachem on this place interprets it, *the spirit of wisdom, called the spirit of the living God*: and the author of the Zohar, Col. 83. calleth it, *the spirit of the Messias, (or of Christ.)* moved,] or, was moving. The Hebrew *Rachaph*, signifieth generally a waving or moving, Ier. 23. 9. and in speciall, such a moving and fluttering as Eagles use over their yong, cherishing and stirring them up, Deut. 32. 11. So it is used here, for the effectuall comfortable motion, whereby Gods spirit susseynded, and as it were stirred up the wast creature. Here againe, moving is used for moved, as, the Queen of Sheba hearing, 1. King. 10. 1. for, the Queen of Sheba heard, 2. Chron. 9. 1. warring, 1. Sam. 31. 1. for warred, 1. Chron. 10. 1. Or we may understand, *was moving*; as, the Cherubims spreading the wings, 1. King. 8. 7. for, they were spreading, 2. Chron. 5. 8.

3 Vers. 3 God [ayd:] This sheweth how God created things by his word; saying, and it was; commanding, and it was created, Psa. 33. 6. 9. & 148. 5. light:] the first ornamēt of the world, wherewith the Lord decked it as with a garment, Pl. 104. 2. This glorious work, Paul applieth to our regeneration, thus; God who sayd, *that out of darknesse light should shine, he hath shined in our hearts*, &c. 2. Cor. 4. 6. that we which were once darknesse, are now light in the Lord, Eph. 5. 8. yea God himself, and Christ, is called Light: for the brightnesse of his glory, and graces given unto us, 1. Ioh. 1. 5. 7. Ioh. 1. 4. 5. Psa. 27. 1. & 118. 27. And as God made light in the first day; so Christ rose from death in the same day, the first of the week, Mark. 16. 1. 2. and he is the true light, which lighteth every

man that cometh into the world, Ioh. 1. 9. No man perfectly knoweth the nature of this excellent creature, as Iob. 38. 19. *where is the way where light dwelleth?* &c. how much lesse of the Creator, who dwelleth in the light that no man can approach unto, 1. Tim. 6. 16.

4 V. 4. it was good] that is, agreeable to the will of God, and so, as it might draw the liking of the creatures thereto. Absolutely *ther is none good but God*, Mark. 10. 18 who is good of himselfe, without dependance on others, and without limitation. But every creature so farr as in the being thereof it agreeth with the wil of the creator, is also good, by participatiō of Gods goodnesse, Gen. 1. 31. 1. Tim. 4. 4. And the Hebrew word is largely extended also to that which is goodly, faire, sweet, pleasing, profitable or commodious, and causing joy: 1. Sam. 9. 2. Gen. 24. 16. Song. 1. 2. & 4. 10. Deut. 6. 11. 18, Helt. 1. 10. So that which one Evangelist calleth good, Mark. 5. 42. another calleth profitable, Luk. 17. 2. and goodnesse of heart is opposed to sorrow, Elz. 65. 14. And of light in special, Solomon sayth it is sweet, Eccles. 11. 7. and light is used for comfort and joy: Est. 8. 16. Psa. 97. 11. & 112. 4. separated between,] that is, divided the light from the darknesse, that alwayes naturally, the one expellth the other, and in course of day and night doe succede each other: as is shewed in 2. Cor. 6. 14. Psa. 104. 20. 22. Gen. 8. 22. Ier. 33. 20. The Hebrew phrase is, *hee separated between the light and between the darknesse*. So after usually.

5 V. 5. light, Day:] Hereupon, one of these words is put for another, *the day shall declare it*, 1. Cor. 3. 13. that is, the light, Ephes. 5. 13. So the Apostle applying this to our spirituall estate, calleth us both *children of the Light, and of the Day, not of the Night, nor of Darknesse*, 1. Thet. 5. 5. The names which God gave in Hebrew, are now in other languages changed: as that which he called *Jom*, we English *Day*; & *Lajlah*, we call *Night*: yea the reason of these names, is not alwayes understood;

so great punishment doe wec susteyn by that confusion of tongues, Gen. 11. How beir, by affinity with other words, it seemeth the Day was named *Iom*, of the tumult, *styr* & busynes in it: and the Night, *Lajlah*, of the yelling or howling of wild beasts therein. Experience also confirmeth this, & the scripture accordeth, Psal. 104. 20. 21. 22. 23.

the evening was & the m.] The evening, which is the beginning of the Night, and the morning, which is the beginning of the Day, are here used for the whole time of the light and darknes in one succeeding course; which is with us, the space of 24. houres, which also in a more large sense, is here called a Day; as the time while light shineth, is the day strictly taken, in which sense Christ sayth, there are 12. houres in the day, Ioh. 11. 9. From the phrase here used, a large day is called *ghnereb-boker*; that is, an evening-morning, Dan. 8. 14. and Paul in Greek calleth it *Nuchthemeron*, a Night-day, that is, a day comprehending the night also, 2. Cor. 11. 25. And because darknes was in time before the light, therefore is the evening set before the morning, & so among the Iewes, they began their large day at evening; as Lev. 23. 32. *from evening to evening, you shall rest your sabbath.* At the same time, the Athenians also began the day: but the Chaldeas counted the beginning at Sun rising; the Egyptians at noon; and the Romans, at midnight. This later, our western nations follow: counting from midnight, one of the clock in the morning; and so to r ward.

first day] Hebr. one day: whereupon the Hebrewes often say one, for first. Gen. 8. 5. Numb. 29. 1. Dan. 9. 1. which phrase, the Apostles use also in Greek, Math. 28. 1. Ioh. 19. 1. 19. 1 Cor. 16. 2.

6 V. 6. *Outspread firmament,]* This name is of the Hebrue *Rukiagh*, which signifieth a thing spread abroad: and of the Greek *stereoma*; which signifieth a firmament, or fast thing: for the heavens is stretched out as a curtain, and spread out as a tent to dwell in, Psal. 104. 2. Esa. 40. 22. the skies are also firme and fast

and as a molten looking-glasse, Iob. 37. 18. Prov. 8. 28. These, tell Gods glorie, and shew his handy worke, Psal. 19. 2. for, in the heavens he buildeth his stories (or spheres,) Amos 9. 6. & planchereth his lofts in the waters, Psal. 104. 3. and stretcheth out the North, over the empty place, Iob. 26. 7. And in visions of Gods glory, the firmament is mentioned, Ezek. 1. & 10. And as his power is shewed in making the earth, so is his prudence in stretching out the heavens, Ier. 10. 12. Psal. 136. 5. And under the name firmament is comprehended the aier, and all that is to be seen above the earth: for the fowles flye, & the sun, moon, and stars are set in the firmament of the heavens, Gen. 1. 16. 17. 20.

in the midst of the waters,] namely of the Deep forementioned; part whereof was lifted up into the aier, spread abroad into thin vapours, Psalm. 135. 7. bound up in thick clouds, and the cloud is not rent under them, Iob. 26. 8. the other part was gathered into one place, the Sea: Gen. 1. 9.

separate,] or, let it be separating, that is, let it continually separate, or divide. A like phrase is in Esa. 59. 2.

7 V. 7. *and the waters,]* Hebr. and between the waters. *which were above]* to weat, in the aier, above the lowest region whereof, the waters are So elsewhere they are sayd to be above the heavens, Psal. 148. 4. meaning those heavens, and that firmament, wherein the birds fly: for, above that, are the watry clouds. As every part of the water, is called water: so every part of the heaven & firmament, is called by the name of the whole.

8 V. 8. *Heavens]* in Hebrew *Shamajim*: so called as is thought, of *Sham*, There, and *Majim*, waters, which are removed, or heaved up from us. And so the whole, hath the name of a part thereof. The word *Heavens*, is put for the aier, wherein windes, clouds, and fowles doe flye: Dan. 7. 2. 13. Psal. 8. 9. and for the upper firmament, where the Sun, moon, & stars are set, Gen. 1. 16. 17. and for the high places, where Angels dwell, Mat. 22. 30. Hereupon Paul mentioneth the third heaven, 2. Cor. 12. 2.

And

And *heaven* is called Gods throne, Esa. 66. 1. and sometime put for God himselfe, Dan. 4. 26. and the kingdom of *heaven*, is expounded the kingdom of God, Mat. 11. 11. & 13. 11. with Luk. 7. 28. and 8. 10. And the Evangelists expresse it in Greek, *Heaven*, or *Heavens*, indifferently, Luk. 6. 23. with Mat. 5. 12.

9 V. 9. *be gathered,*] or *flow together*, as with intent, to an exp. & ed place. This Hebrew word, is used onely for the gathering together of men, and of waters.

to one place;] vvhich is, the Ocean, or mayn sea, from which many arms of seas are derived. Or, each to his several place. Hereby al the face of the earth is no longer covered with vvaters, as till this third day it was, the vvaters standing above the mountaines, Psal. 104. 6. So now, all rivers goe into the Sea, their common receptacle, Ecclef. 1. 7.

it was so.] At Gods rebuke, the vvaters fled, at the voyce of his thonder they hasted away, to the place which he had founded for them, Psal. 104. 7. 8. And he put the deeps into treasures, Psal. 33. 7. (as appeareth by the waters springs, that come out of the bowels of the earth, Iob. 28. 4. 10.) and he shut up the sea vvith dores, and set barrs, & sayd, hitherto shalt thou come, but no further: Iob. 38. 8. 10. 11. and so the earth is founded upon the seas, and stablished upon the rivers, Psalm. 24. 2. the vvaters vvhich were above, are put beneath; and men are sayd to goe down (not up) to the sea in ships, Psal. 107. 23.

10 V. 10. *Earth:*] so named of the Hebrue *Arctis*; which implieth a thing trod and run upon by the creatures on it, and heavenly orbes about it. The same word, spoken of particular places, we English land; as the land (or earth) of Canaan, Gen. 12. 5. The earth is the midst or centre of the world, and round in forme, as a globe or circle, Esa. 40. 22. It is sayd to be founded on her bases (even strong foundations, Mic. 6. 2.) that it shall never be moved, Psal. 104. 5. and yet it hangeth upon nothing, Iob. 26. 7.

Seas:] that is, each place vvhich waters are gathered together, is

called a Sea. Wherefore not onely the mayn Ocean, but other lakes and pooles, yea and greater vessels that hold waters, are called *seas*: as the brasen sea which Solomon made for the Priests to wash in, conteyning 3000. bathes of water, 2. Chr. 4. 2. 5. 6. So that which one Evangelist calleth a lake, Luk. 8. 33. an other calleth a sea, Mat. 8. 32. And *seas*, (in Hebrue *Isimim*) are named of *Majim*, waters, and of the tumultuous noyse which they make. Wnerupon the Prophets apply the name of waters, and seas, to troubles, and troublesome peoples: Ier. 51. 42. Rev. 17. 15. Esa. 57. 20. Psal. 65. 8.

11 V. 11. *yeelding:*] Hebr. *making*: that is, bearing and bringing forth. From this fruitfulness of the earth, are many arguments of Gods praise, in Psal. 104. 14. 15. 15. The holy Ghost compareth mans nature hereunto, Heb. 6. 7. and men are likened to trees, their words and workes, to fruites; Ier. 17. 7. 8. Math. 3. 10.

after his kinde:] so that men doe not gather figgs of thornes, nor grapes of the bramble, Luke 6. 44. This also noteth the great varietie of hearbs, vveeds, trees of sundry sorts, and different qualities. The like, is after, concerning beasts.

whose seed is,] or, *which hath his seed in it selfe*: whereby it is continued, and yearly renewed. For by seed sown, the hearbes and trees spring up again, 1. Cor. 15. 37. 38. And from this worke of God in nature, the Apostle sheweth his work in grace, when the seed of God remaineth in us, 1. Ioh. 3. 9. and from the springing up of seed, after it is dead in the earth, a similitude is taken of the fruit of Christs death, and of our bodies resurrection: Ioh. 12. 24. 1. Cor. 15. 36. 37.

14 V. 14. *Lights,*] or *Lighters*, that is, lightesome bodies, or instruments that shew light. This name Paul applieth to the saints, that shine in the world; Phil. 2. 15.

for signes,] to signifie things, both naturall and ordinary; and extraordinary for mercie or judgement, Luke 21. 25. Act. 2. 19. 20. Psal. 65. 9.

seasons,] or,

of set times; as summer, winter, spring, and autumn; Gen. 8. 22. vvhich come by the course of the sun: the moon also, is for appointed times, Psal. 104. 19. so bee the stars and constellations, Iob. 3^o. 31. 32. In Israel also the set times of Gods service were by the, as new moons, & festivities, Num. 28. Of the stars Iob sayth, God maketh *Ashurus*, (which riseth in September, and beginneth Autumn;) and *Orion*, (vvhich ariseth in December, and beginneth Winter;) and *Pleiades*, (which arise in the Spring,) and the chambers of the South, (that is, the southern stars, vvhich are for the most part hidden from us as in chambers, but some arise to us in Summer, as the dogstar, and the like) Iob. 9. 9.

dayes,] both large dayes, of 24 houres, from sun setting to sun setting; and strict, of 12. houres, from sun rising to sun setting, as is observed before on verse 5. a special use wherof, is shewed in Psal. 104. 19. — 23. and years:] that is, and for years, as the Greek translateth it. A proprietic of speech, vvhhen a vvord oft before expressed, is in the last branch omitted for brevity. The like is in Hose. 3. 4. Eph. 4. 11. Gal. 3. 28. A *year*, hath the name in Hebrew, of *Changeing*, or *iteration*, vvhich is by the revolutions of the sun, moon and stars. For in saying *years*, he may comprehend not onely the period or circuit of the sun, (vvhich is in 365. dayes, and 6. houres) but of the other planets also. The Hebrew Doctors say; The moneths of the year, they are the moneths of the moon; and the yeares that we count, they are the yeares of the Sun. The dayes of the year of the moon, are 354. The year of the Sun, hath 365. dayes and a quarter, which is fixe houres. Maimony in Miln. in Kiddush hachodesh, ch. 1. S. 1. & c. 8 S. 3. & c. 9. S. 1.

16

V. 16. the greater,] or, the great light; meaning the Sun, Psal. 136. 8. which is called in Hebrew, sometime *Chammah*, the warme-sun, E 31. 30. 26. because none is hid from his heat, Psal. 19. 7. sometime *Cher*, the glistering-sun. Iob. 9. 7. but usually it is named *Shemesh*, that is, a Minister, or servant,

because by it God minnstreth light, heat, and precious fruits, to all people under heaven: Deut. 4. 19. & 33. 14. The Sun is in the midst of the planets as principall; and when he riseth, he is glorious, like a bridegroom coming forth out of his chamber, Psal. 19. 6. and he is the greatest of all the heavenly lights. By the accompt of our Astronomers, the Sun is 165. times greater, and by the Hebrew doctors reckning about 170. times greater then the earth: Maimony in Iesuder hatorah chap. 3. sect. 8. The name of the Sun, is spiritually applied unto Christ; Mal. 4. 2. whose face appeared like the Sun shining in his strength, Rev. 1. 16. at whose death, this created Sun was darkned at noon day, for the space of 3. howres, Amos, 8. 9. Mat. 27. 45. with him the spirituall Sun, his church is clothed, Revel. 12. 1. and shall shine also as the Sun, in the kingdom of heaven. Mat. 13. 43.

lesser,] or, litle light, that is, the Moon; called in Hebrew, of her fayr whiteneffe, *Lebanah*; Song. 6. 9. and of refreshing the earth with her cool influences, *Iareach*, Deut. 33. 14. stars.]

which also are, for to rule the night, Psal. 136. 9. called *stars of light*; Psal. 148. 3. Of these, some are fixed, other some, wandring stars (or planets,) wherunto unstable men are compared; Iude vers. 13. The stars differ one from another in glorie, 1 Cor. 15. 41. and are not for man to number, Gen. 15. 5. but God counts their number, and calleth them all by names, Psalm. 147. 4. and with them, he hath by his spirit, garnished the heavens: Iob 26. 13. Some of the stars or constellations, have names in holy scripture, as *Ash*, *Cefil*, *Cimah*, and *Marzaroth*, (or *Marzalosh*,) Iob. 9. 9. & 38. 31. Amos 5. 8. 2 King. 23. 5. which we call by other names, *Ashurus*, *Orion*, *Pleiades*, *Planets*, & *Signes in the Zodiak*. They might well be Englished, *water-stars*, *winter-stars*, *Thunder-stars*, and the like: for by their rising and influences, storms, tempests, fayr and pleasant wether &c. doe proceed by the disposition of God. Consider those places, Iob 38. Am. 1.

vers. 17.

17

Verf. 17. *set.*] Hebr. gave them; which word is often used, for setting or putting: as, *I have given my spirit*, Eccl. 42. 1. that is, *I have put it*, Math. 12. 18. It signifieth also a firm setting: as, *thou hast given thy people*, 1 Chron. 17. 22. for which in 2 Sam. 7. 24. is written, *thou hast confirmed thy people*. Accordingly David sayth, that God hath firmly constituted the moon and stars. Psal. 8. 4 Of the stars, with their orbes or spheres, the Hebrew doctors write thus; The spheres are called Heavens, and the Outspread-firmament &c. and there are nine spheres, that which is neereft unto us is called the sphere of the Moon: and the next above it, is the sphere wherein is the star called Cocab, (or Mercurie.) And the third sphere is that wherein Nogah (or Venus) is. The fourth sphere hath in it the Sun: the fift Maadim (or Mars;) the sixt hath in it the star Tzedek (or Jupiter:) the seventh Shabthai (or, Saturn:) and the eight sphere hath in it all the other stars that are seen in the firmament. The ninth sphere, is that which turneth about every day, from the east to the west; and it compasseth all round about. &c. The stars that are all in that one (eight) sphere, although they be one above another, yet because the spheres are pure and cleare as crystal and as saphire, therefore the stars in the eight sphere are seen underneath the first sphere &c. None of the spheres, are either leight or heavy, or coloured, red or black or of any other colour: and whereas we see them of a blew colour, it is onely to the appearance of the eye, by reason of the heighth of the aier. Also they have neyther taste nor smell; because these accidents have no place, but in bodies that are beneath them, Maimony in Misn. treat. Iesudei hatorah, chapt. 3. sect. 1. 3.

18

V. 18. *over the day:*] or, as the Greek translateth, *to rule the day:* for, by their successive courses, the light is dispensed of God, unto the world, by day and by night: Ier. 31. 35.

20

Verf. 20. *the moving thing:*] or, as the Greek translateth, *creeping things*. But the Hebrue *Sherets*, is more large then that which we call the creeping thing: for it conteyneth, things moving swiftly in the

waters, as swimming fishes &c. Lev. 11. 10. and on the earth, as running weasels, mice &c. Lev. 11. 29. and soules also flying in the aier, Levit. 11. 29. Moving things in the waters there are innumerable; one argument of Gods praise, in Psalm. 104. 25. Soule,] named in Hebrew, *nephesh*, of breathing: and the scriptures apply this word not onely to mankind, but to all creatures that live; and the breath of them, as here, and in Iob 41. 21. The Hebrewes say, *The soule of all flesh is the form thereof, which God hath given therunto:* Maimony in Iesudei hatorah, ch. 4. sect. 8.

21

V. 21. *Whales,*] or Dragons: the Hebrue *Tannin*, is used for both. These are the greatest creatures in the waters; one kind of them called *Livyathan*, is described in Iob 41. In the belly of a Whale Ionas lived 3. dayes and 3. nights, Ion. 1. 17. And humane writers testify, that into the river of Arabia, there have come Whales, 600. foot long, and 360. foot broad; Plinie hist. b. 32. ch. 1. that they are not without cause called great Whales. These Whales and Dragons, are used in scripture to signifie great Princes, Psal. 74. 13. Ezek. 29 3. *creeping,*] The Hebrue *remes* which hath the name of treading, is also largely used, for things creeping on the earth, or swimming in the waters: Levit. 11. 44. 45. Gen. 1. 25.

22

V. 22. *Blessed:*] that is, gave power to conserve their kinde by generation, & to increase unto many: for so the word *blefing*, is often applied unto multiplication, Gen. 24. 60. Ps. 128 3. 4 This word is also largely used, for Gods gracious giving of all good things earthly or heavenly, Gen. 24 35. Deut. 28. Eph. 1. 3. And when men give thanks therefore unto God, that is called *blefing* also: see Gen. 14. 19. 20.

24

V. 24. *cattel.*] in Greek it is translated *fourfooted beasts*. The Hebrue *Behemah* is generally all beasts of the greater sort, whereof the Elephant is called *Behemoth*, Iob 40. 15. The Apostle once translateth it in Greek *Therion*, which properly is wild beast: Heb. 12. 20. from Exod.

19.13. *beast:] or, wild-beast: named in Hebrew of life or livelynes, which is most seen in the wild beasts. In Pirkei R. Eliezer, chap. 11. the Iew doctors say, These that were created out of the earth, their soules and their bodies were of the earth; and when they dye, they returne to the place where they were created, as it is sayd (in Psal. 104.29.) thou takest away their spirit, they dye: and an other scripture sayth, (Eccles. 3.21.) and the spirit of the beast, that goeth downward to the earth.*

26

Verf. 26. *Let us:] This is meant of the three in heaven, the Father, the Word, and the Holy spirit, which three are one, 1 Ioh. 5.7. Hereupon he is called God our makers, Iob. 35.10. Psal. 149. 2. After the world was made and garnished, the holy Trinitie mentioneth the making of man, the excellentest creature under heaven: he is fearfully and marvelously made, Psal. 139.14.*

Man] or earthly-man; in Hebrue Adam: so called of Adamah, that is red-mould or earth; because, of it his body was created, Gen. 2.7. It was the name of the woman also, Gen. 3.2. and so of all mankind, usually called Adam, and Adams sonns, Gen. 9.6. Psalm. 11.4. our image,] the image of the holy Trinitie: wherby man in nature, knowledge, righteousness, holynes, glorie &c. resembled God his Makers. See Gen. 9.6. Iam. 3.9. Colos. 3.10. Ephes. 4.24. 1 Cor. 11.7. 2 Cor. 3.18. The Hebrew Doctors say; The excellent knowledge (or reason) that is found in the soule of man, it is the forme of man: and for this forme, it is sayd, Let us make man in our image &c. R. Mos. Maimony in Misn. treat. Iesudei hatorah, chapt. 4. sect. 8. Also this Image and likenes is sayd to be in man, for the understanding minde which is in him, such as is not in other living creatures. R. Menachem Rakanat, on Gen. 1. The hethens opinion agreed hereunto, as Proclus sayth, The mind that is in us, is an image of the first minde; that is, of God: Man is also called of the Hebrewes Olam hakaton, of the Greeks Microcosmos, that is, A little world: for he hath in him the bewtie of things without life, even the chiefest, as of the Sun,

Moon and Starrs, &c. Eccles. 12. 2. Gen. 37.8.9. Ezek. 28.13.14. he hath growth as plants, Gen. 38. 11. & 49. 22. sense and sensible properties, with beasts, Gen. 49. 9.17. 2 Sam. 23.20. reason and wisdom with Angels, 1 Sam. 14.20. But the image of God in him, excelleth all.

Let them have,] that is, man & woman, with their posteritie: for if the roor be holy, so are the branches, Rom. 11. 16. Adam had Gods image and glorie, for him and his, if he had stood in his integritie: but falling, he lost them from him and his, Rom. 5.12.17.18.19. Howbeit, in the dominion and glorie of man and woman, there is inequality. 1 Cor. 11.7.8.9. 1 Tim. 2. 12.13.

27

Verf. 27. *Created:] By reason of the excellencie of man above all earthly things, and of Gods image in him: the name Creature is appropriated unto him, as often in the Hebrue Doctors writings, so by Christ and his Apostles; every creature, that is, every man: Mar. 16.15. Colos. 1.23. So, all living; for all men, Gen. 3.20. because the most excellent life is in man.*

male:] or, a male and a female, meaning one and not moe females for a male. This beginning of mans creation, Christ allegeth against unlawfull divorces, and taking moe wives then one, Mar. 10.6. See also Malac. 2.15. And when a thing is set down thus singularly, it is often to be restrained unto one. This the scripture sheweth in repeting matters: as, a loaf of bread and a flagon of wine, 1 Chron. 16.3. which an other Prophet writeth thus, one cake of bread, and one flagon of wine: 2. Sam. 6.19. So the law, him shalt thou serve, Deut. 6.13. Christ restraineth to him onely; Mat. 4.10.

28

V. 28. *subdue it:] or keep it in subjection: the Greek translateth, exercise dominion over it. Subduing, meaneth such a prevailing and possessing, as a master hath over servants, Ier. 34.11.16. 2 Chron. 48.10. Neh. 5.5. For this state of man, made a little lower then the Angels, but crowned with glorie and honour, and set over*
the

the workes of Gods hands; David lawdeth the Lord, in Psalm. 8.

31

V. 31. *every thing;] or, as the Greek translatech, all things. very good;] or, vehemently good; and so pleasing and profitable: see before in v. 4. This sheweth that syn and evil was not of God, or by the work of His hands: but came in after, by the creature it self, falling from God, Eccles. 7. 31. the sixth day.]* According to this number of dayes in the creation of the world, the Hebrue doctors have guessed at the number of yeres, that the world should continue: they say it is a tradition of Rabbi Elias; *Six thousand yeres shall the world be, and then it shalbe destroyed. Two thousand, empty; (that is, before the promise unto Abraham;) two thousand, the Law, (the time of Circumcision,) and two thousand the dayes of Christ: and for our iniquities (say they) which are many, they that are pass of them are pass; (that is, the yeres are past, and the Christ is not come:) Thalmud in Sanhedrin, chapt. Chelek.* This conjecture, some doe the more regard, both because it is a testimonie, that the Christ is long since come, even by the Jewes own tradition; and because it is written, *one day is with the Lord, as a thousand yeres; and a thousand yeres, as one day: 2 Pet. 3. 8.* Wee may compare with these six dayes, the six ages of the world, as they are manifestly distinguished in scripture. The first frō Adam, to Noes Flood, which was of ten generations: this is called *the old world*, 2 Pet. 2. 5. The second, from the Flood, unto Abraham; which was also of ten generations: at him the new Testament beginneth the genealogie of Christ, Mat. 1. 1. 2. The third, from Abraham to David, fourteen generations. The fourth, from David unto the captivitie of Babylon, fourteene generations. The fift, from the captivitie of Babylon unto Christ; fourteen generations; all which are so reckned by the Holy Ghost, in Mat. 1. 17. The sixt, is the age after Christ; called *the last dayes*, Heb. 1. 2. *the last time*, 1 Pet. 1. 20. 1 Ioh. 2. 18. after which, remayneth the Rest (or

Sabbatisme) for the people of God, to begin at our Lords second comming; and to continue for ever; 1 Thel. 4. 16. 17.

CHAPT. II.

The 7. day is sanctified for a Sabbath. 4. The manner of the creation. 8. The planting of the garden of Eden, 10. and the river therof. 17. The tree of knowledge onely forbidden. 19. Adam nameth the creatures. 21. The making of woman, and institution of marriage.

AND the heavens and the earth were finished, and all the host of them. And in the seventh day, God had finished his work, which he had made: & he rested in the seventh day, from all his work which he had made. And God blessed the seventh day, and sanctified it: because in it he had rested, from all his work, which God had created and made.

THESE are the generations of the heavens, and of the earth, when they were created: in the day that Iehovah God made the earth and the heavens. And every plant of the field, before it was in the earth; and every herb of the field, before it grew-up: for Iehovah God had not caused it to rayn upon the earth; and there was not a man, to till the ground. And a mist went-up from the earth; and watered the whole face of the earth. And Iehovah God formed man, dust of the earth; & inspired his nostrills, with the breath of life: and man was a living soule. And Iehovah God planted a garden in Eden, eastward: and there he put, the man whom he had formed. And Iehovah God

B 2 made

made to grow-up out of the ground, every tree desireable for sight, and good for meat: and the tree of life, in the midst of the garden; and the tree of the knowledge of good and evil. And a river, went-out of Eden, to water the garden: and from thence it was parted, and was to fowr heads. The name of the one, Pison: the same ~~is it~~ that compasseth, the whole land of Havilah; where there ~~is~~ gold. And the gold of that land, ~~is~~ good: there ~~is~~ Bdelium, and the Beryll stone. And the name of the second river, Gihō: the same ~~is it~~ that compasseth, the whole land of Cush. And the name of the third river, Hiddekel: the same ~~is it~~ that goeth, to the east of Assyria: and the fourth river, is Euphrates. And Iehovah God, tooke the man: and put him in the garden of Eden, to till it, and to keep it. And Iehovah God, commanded the man, saying: of every tree of the garden, eating thou mayst eat. But of the tree, of the knowledge of good and evil, thou mayst not eat of it: for, in the day thou eatest of it, dying thou shalt dye. And Iehovah God sayd, *It is* not good the man should be, himself alone: I wil make for him an help, as before him. And Iehovah God had formed out of the ground, every beast of the field, and every foule of the heavens; and brought *them* unto Adam, to see what he would call them: and whatsoever Adam called ech living foule, that ~~was~~ the name thereof. And Adam called names, to all cattel, and to the foule of the heavens, and to every beast of the field: but for Adam,

he found not an help, as before him. And Iehovah God, caused a deep-sleep to fall upon Adam, and he slept: and he took one of his ribbes, and closed-up the flesh in the sted therof. And Iehovah God, builded the rib, which he had taken from Adam, to a woman: and he brought her, unto Adam. And Adam sayd; This now, ~~is~~ bone of my bones, and flesh of my flesh: she shal be called Woman, because she was taken out of Man. Therefore shall a man leave, his father and his mother: and he shall cleave to his wife, and they shal be, one flesh. And they were both of them naked, Adam and his wife: and they were not ashamed-of-themselves.

Annotations.

I *Finished:*] or, *al-doen, perfected.* *host:]* or, *armie;* called in Hebrew *Saba*, which meaneth *an-armie standing in order, or battel ray.* The Greek here translateth it, *garnishing, or furniture.* Hereby is meant all creatures in the earth and heavens, which stand as an *armie, servants* to the Lord, Psal. 119. 91. and by him *comanded*, Esa. 45. 12. The Angels are of this *armie*, 1 King. 22. 19. and are called *the multitude of the heavenly host*, Luk. 2. 13. 15. and they were (by likelihood) created with the heavens, in the first day, because those *morning stars* and *sons of God*, did sing and shewt, when God layd and fastned the foundations of the earth, Iob 38. 4. 6. 7. The stars, and furniture of the visible heavens, are also Gods *host*, Esa. 34. 4. Deut. 4. 19. and the *stars in their courses*, fought against *Sisera*. Iudg. 5. 20. The Israelites comming out of Egypt, are called the *Lords hosts*, Exod. 12. 41. Hereupon he is often named *the Lord of Hosts*, or *of Sabaoth*: and the Apostles in Greek sometime keep the Hebrew name,

name, *Lord of Sabaoth*, Rom. 9. 29. Iam. 5. 4. sometime they translate it, *Lord God Almighty*. Revel. 4. 8. from Esa. 6. 3.

V. 2. *seventh day*:] The Hebrew *shebang*, (from which the German word, *sieben*, and English *seven*, are derived,) hath the signification of *judges*; and is a perfect and complete number, after which we begin agayne with the first day of the week. Therefore *seven*, is used for *many*, or a full number, Gen. 33. 3. Lev. 4. 6. 1 Sam. 2. 5. Ier. 15. 9. Prov. 26. 25. And many mysteries are throughout the scripture, set forth by the number of 7. as in the feasts and sacrifices of Israel, Deut. 16. 3. 8. 9. 15. Numb. 28. 19. & 29. 12. 32. especially in the book of the Revelation. See also Gen. 21. 31. The Greek interpreters, translated the *six* day, for the *seventh*: lest the heathens should think, (mistaking the phrase,) that God wrought upon the Sabbath. *rested*:] or, *sabbathised*, that is, *kept sabbath*: for of this Hebrew *shabath*, it is called the Sabbath (or *Rest*) day. God *rested* (or *ceased*) from making moe creatures, Exod. 20. 11. Heb. 4. 3. though as touching the preserving, ordering, governing of the world, the Father worketh hitherto, and Christ worketh, Ioh. 5. 17. Gods Sabbath, was also his *rejoycing in his works*; Psal. 104. 31. and this the Chaldee paraphrast observed here, saying, *and God delyted the seventh day, in his work which he had made, and rested*. This resting, is spoken of God, after the manner of men; and implieth not any weariness in him, for the Creator of the ends of the earth, fainteth not, neyther is weary; Esa. 40. 28. *work*:] generally put for *works*; as the Apostle expounds it, in Heb. 4. 4.

3. Ver. 3. *And God blessed*:] in Exod. 20. 11. it is sayd, *Therefore God blessed*, that is, because he himself rested in the seventh day, therefore he blessed and sanctified it unto man; wherupon the Apostle reasoneth, *he that is entred into his rest, he also hath ceased from his own works, as God did from his*; Heb. 4. 10. and he blessed the 7. day by

giving it this singular privilege, to be a day of rest and holynes, of delyte and of feasting unto the world; Exod. 20. 10. 11. Nehem. 9. 14. Esa. 58. 13. Levit. 23. 2. 3. Wherefore this day is not described by *evening and morning*, as were the other six, which consisted of light and darknes: but this is all day (or *light*); figuring out our perpetuall joyes; Esa. 60. 20. Zach. 14. 6. 7. Revel. 21. 25. And so the Hebrew doctors understood it of the world to come: for in *Breshith rabbah* they say; *The blessing of the Lord, it maketh rich*, (Prov. 10. 22.) *this is the Sabbath day, as it is written, And God blessed the seventh day, (Gen. 2. 3.) he calleth the Sabbath, the Blessing of the Lord, because it is received from the Blessing that is on high: therefore he sayth, It maketh rich, because it is the abundant wealth of the world, &c. And if we expound the seventh day, of the seventh thousand of yeares, which is the world to come, the exposition is, and he blessed, because in the seventh thousand, all soules shalbe bound in the bundel of life; for ther shalbe there, the augmentation of the Holy ghost, wherin we shal delyte our selves: and so our Rabbines of blessed memorie, have sayd in their Commentarie; God blessed the seventh day, the holy God blessed the world to come, which beginneth in the seventh thousand (of yeres.) Compare the last note on Gen. 1. 31.*

sanctified:] or, *hallowed*; that is, separated it from comon use and work, unto his own service alone: that it might be a signe unto men that they should enter into his *Rest* (or *Sabbatism*) Heb. 4. 9. and that the Lord their God doeth sanctifie them, Ezek. 20. 12. and thus the Sabbath was made for man, Mar. 2. 27. *and made*] Heb. *to make*: that is, *to exist and be*, and that perfectly and gloriously, as by divine power of creation. Or rather *created and made*, perfectly and excellently: for so the Hebrew phrase may be explained, as in 1 Chron. 13. 9. Vzzah put forth his hand to hold the Ark, for which in 1 Sam. 6. 6. is sayd, *and held it*: So in Exod. 17. 10. *Making* also is often used for *perfecting, polishing, magnifying*, Exod. 36. 2. Ezek. 41.

18. 19. 1 Sam. 12. 6. Psal. 118. 24. The Greek translateth, which God had begun to make.

V. 4. the generations:] the Greek turneth it, the book (or storie) of the generation, that is, of the procreation or making of the world, and of the accidents that fell out in time after. So other scriptures speake of the begetting and gendering of the dew and frost, Iob. 38. 28. 29. of the bearing and bringing forth of the earth, Psal. 90. 2. and of that which a day may bring forth, Prov. 27. 1. the day:] that is, the time: so day is used for the time wherein any thing is done; as the day of salvation, 2 Cor. 6. 2. this thy day, Luk. 19. 42. and sundry the like.

Jehovah:] This is Gods proper name, Exod. 15. 3. the force wherof is opened in Rev. 1. 4. 8. & 11. 17. & 16. 5. by He that is, that was, and that wilbe, (or, is to come.) It cometh of Havah, he was: and by the first letter J, it signifieth he wilbe; and by the second Ho, it signifieth, he is. This the Hebrew doctors acknowledge; for R. Bechai, (on Exodus, fol. 65.) sayth that these 3. times, past, present, and to come, are comprehended in this proper name [Iehovah,] as is knowne unto all. It implieth also, that God hath his being or existence, of himself, before the world was; Esai. 44. 6. that he giveth being unto all things; for in him, they both are and consist, Act. 17. 25. that he giveth being to his word, effecting whatsoever he speaketh, Exod. 6. 3. Esai. 45. 2. 3. Ezek. 5. 17. And thus it differeth from Adonai Lord; which is Gods name, of his sustentation & dominion: whereas Jehovah is his name of existing or being, to which agreeth that name Ehjeh, I am, (or Wilbe) Exod. 3. 14. and Jehovih, Gen. 15. 2. & Jah, Exo. 15. 2. Howbeit the Greek version, turneth Jehovah Lord, as well as Adonai: and the New Testament often followeth the same: as, the Lord sayd to my lord, Math. 22. 44. for that which is in Hebrew, Jehovah sayd to my Lord, Psal. 110. 1. and many the like. Which is to be observed in the Apostles writings, for the understanding of sundry

speeches; as Rom. 10. 9. if thou shalt confesse that Jesus is the Lord; that is, Jehovah (as he is named in Ier. 23. 6.) So in 1 Cor. 12. 3. no man can say that Jesus is the Lord, (that is, Jehovah) but by the holy Ghost. Many times they use God, in sted of this name Iehovah; as 2 Sam. 7. 3. Jehovah is with thee: for which in 1 Chron. 17. 2. is written, God is with thee: 2 King. 11. 10. the howse of Jehovah; for which, in 2 Chron. 23. 9. is, the howse of God. So, the mouth of Jehovah, Deut. 8. 3. is interpreted, the mouth of God, Math. 4. 4. and beleeve in Jehovah, Gen. 15. 6. is beleeve in God, Rom. 4. 3. I am. 2. 23. Jehovah hath given me, Esai. 8. 18. is, God hath given me, Heb. 2. 13. And this is the name not onely of God the Father, but also of the Son, and of the Holy Ghost, as in Ioh. 12. 40. 41. Act. 28. 25. 26. compared with Esai. 6. The Iewes at this day, hold it unlawfull to be pronounced so as it is written; but read Adonai Lord, for it. But in the sanctuarie they grant it was pronounced, when the Priest blessed the people, according to the law in Num. 6. 23. - 27. Talmud in Sotah, ch. 7. fol. 37.

5 Vers. 5. plant:] or tree, as the Chaldee interprets it. A generall word, therefore the Greek translateth it green thing.

before it was] or, which was not yet: neither should have been, had not God made them by his word: who still causeth such things to grow, Psal. 104. 14.

caused it to rayn:] which rayn, is the ordinary meanes to make the earth fruitfull: Iob. 38. 26. 27. Heb. 6. 7. And this is spoken of God, because none but he, can give rayn, Ier. 14. 22.

6 Vers. 6. And a mist:] or, vapour: the Chaldee calleth it a clowd; the Greek, a fountaine. As being the originall matter of the rayn: for by vapours ascending from the earth and sea, rayn is ingendred, and powred out on the earth, Psalm. 135. 7. Amos 5. 8. 1 King. 18. 44.

7 V. 7. formed man] or, the earthy man, Adam. Hereupon it is sayd; we are the clay, and thou (Lord) our former, (or potter:) Esai. 64. 8, dust:] or, mould; that is,

of the dust, as Eccles. 3. 20. but the speech is forceible, noting mans base originall. wherof he was after put in mind, Gen. 3. 19. and we all, Eccles. 12. 7. Hereupon Paul sayth, *the first man was of the earth, dustie*; 1 Cor. 15. 47. and we are sayd to dwell in houses of clay, and to have our foundation in the dust, Iob 4. 19. *inspired*:] or, blew. This sheweth mans spirit not to be of the earth as his bodie; but of nothing, by the insufflation of God: and so differing from the spirit of beasts, as Solomon observeth, Eccles. 3. 21. This word is used also, when Christ (for to make men new creatures by the preaching of the gospel,) inspired his Apostles, with the holy Ghost, Ioh. 20. 22. The Rabbines say; *The forme of the soule (of man) is not compounded of the elements, &c. but is of the Lord from heaven. Therefore when the materiall body, which is compounded of the elements is separated, and the breath perisheth because it is not found but with the body, and is needfull for the body in all the actions thereof; this (essentiall) form is not destroyed &c. but continueth for ever, even for ever and ever. This is that which Solomon by his wisdom sayd, (in Eccles. 12. 7.) and dust shall returne unto the earth as it was; and the spirit shall return unto God, who gave it.* Maimony in Misn. in Iesudei hatorah, ch. 4. f. 9. *breath of life*:] or, *spirit of lives*: wherby is intimated, one spirit or soule to be in man, which hath sundry faculties and operations. The *breath* here is in Hebrew *Neshamah*, which hath affinitie with *Shamayim* heavens: usually it signifieth eyther the breath of God or of men, not of other things: and so it is put for mans *minde*, or reasonable soule: and the Latine word *Mens*, *minde*, is of the same consonant letters that the Hebrew, and of it derived. And this *Mind* is the *Lords candle*, searching all the inward roomes of the belly, Prov. 20. 27. The Hebrew *lives*, is by the Holy Ghost translated in Greek, *life*, Act. 2. 28. from Psal. 138. 11. and it is so named in the forme plurall, because in life, there are many operations, changes, occurrences &c, that doe fall out.

and man:] or *Adam*: which Paul openeth thus, *the first man Adam*: 1 Cor. 15. 45.

was,] or, *was so*, that is become a living soul. The word *so*, as it is often expressed, so is it sometime omitted in the Hebrew text: as 2 Chron. 18. 21. I wilbe *so* (or *for*) a lying spirit: which in 1 King. 22. 22. is written, *I wilbe a lying spirit*. Unto this living soule, Paul opposeth the second Adam, Christ, who is a *livemaking spirit*, 1 Cor. 15. 45. where he compareth *living* or *quick*, with *livemaking*, or *quickning*; & *soule*, with *spirit*; as also the *souly* (or *natural*) body, with the *spiritual*, vers. 44. 46. So by *living soule*, here is meant, the naturall estate of life in this world, where men doe eat and drink, procreate children &c; which in the world to come, shall be otherwise, when this *animalitie*, or *souly* state, shall be changed into *spiritualitie*. As for the term of this our *souly*, or *naturall* life, it dureth while our *breath* is in us, and the *spirit of God* in our nostrills, Iob. 27. 3. for the *breath of the Almighty*, giveth us life, Iob. 33. 4. And here, for a *living soule*, the Chaldee translateth *speaking*, that is, *reasonable*, because man hath a *soule* reasonable, whereby he speaketh: so differing from dumb beasts, Psalm. 32. 9. 2 Pet. 2. 16. The Hebrew Doctors say; *the forme of the inferiour Adam, mystically signified the forme of the superior Adam*: R. Menachem on Gen 5. 1. The mystery is opened by th'Apostle thus, *The first man, is of the earth, earthly: the second man, is the Lord from heaven*; 1 Cor. 15. 47.

8

V. 8. *a garden*:] called here upon, *the garden of Edenhovah*, Gen. 13. 10. the Greck translateth it *a paradise*; which name is borrowed from the Hebrew *pardefe*, that signifieth an orchard, Song. 4. 13. Eccles. 2. 5. This place for the pleasantnes of it, is made a figure of heaven, named *paradise*, in Luk. 23. 43. 2 Cor. 12. 4. It is also applied to the church of Christ, Revel. 21. & 22. So the hebrew doctors gathered from Song. 4. 12. that this garden signified the church of *Israel*. R. Menachem, on Gen. 2. 8. *in Eden*:] a countrie in the upper part of Chaldea, mentioned in Esa.

Esa. 35. 12. Ezek. 27. 23. and otherwhere. Eden signifieth *Pleasure*, (of it, the Greeks name *Pleasure*, *Hedone*;) & the name sheweth it to be the pleasantest part of the world: wherefore comparisons are made by it, Esa. 51. 3. Ez. k. 31. 16. 18.

9 Vers. 9. *desireable*:] that is, goodly, pleasant, tall, excellent; as Cedars and the like. See Ezek. 31. 8. 9. 18.

tree of life:] which was continually flourishing and fruitfull; unto which the scripture seemeth to have reference, in describing the spirituall Paradise under the Gospel, mentioning the *tree of life*, which bare twelve manner of fruits, and yielded her fruit every moneth, and the leaves of the tree were for the healing of the nations, Rev. 22. 2. This was unto Adam a symbollicall tree, a signe not onely of a blessed naturall life in Paradise for a time, but of a spirituall life after in Heaven for ever, if he continued in obedience to his creator. For as the *bread of life*, is that which giveth life eternall to them that eat of it, Ioh. 6. 48. 50. 51. so this *tree of life* signified the like, as God himself after sheweth, Gen. 3. 22. Compare also Prov. 13. 12. *midst of*

the garden:] the Greek sayth, *of the paradise*; which the Holy Ghost followeth in Rev. 2. 7. saying, *to him that overcometh, I will give to eat of the tree of life, which is in the midst of the paradise of God*. The word *midst* often signifieth no more then *within*; as in Gen. 41. 48. *amidst* the same citie, that is, *within* the same. So, in the *midst of thorns*, Luk. 8. 7. is, *among* (or *into* the) *thorns*, Mt. 4. 7. And the tree of knowledge, is sayd also to be in the *midst of* the garden, that is, *within* it: Gen. 3. 3.

the knowledge of good and evil:] so named, because Gods law which forbade man to eat of this tree, should teach what is good and evill; be a rule of obedience, shewing mans goodness and righteousness if he did ob-y, (as Deut. 6. 25.) or his evill, if he did transgress: for the *knowledge of syn*, is by the law, Rom. 3. 20. Also *knowledge*, is used for *sense* or *experience*. Gen. 12. 12. Song. 6. 11. Esai. 59. 8. and

sometime for most neer union and conjunction, Gen. 4. 1. and this tree might so have the name of the event, because Adam by eating of it, brought evil into the world, was comingled and defiled with it, and felt the miserie of it in his own conscience and experience: Gen. 3. 6. 7. The Greek translateth, *a tree to know that which may be known, of good and evil*: and the Chaldee thus, *a tree of whose fruit they that eat, shall know the difference between good and evil*. So in Thargum Ierusalemly likewise.

10 V. 10. *to water*] From this river, and the use of it in paradise, the scripture speaketh of Gods spirit, and graces in his Church: as, the pure river of the water of life, Rev. 22. 1. the river of God full of waters, Ps. 65. 10. the river whose streames make glad the citie of God, Psal. 46. 5. See Ioh. 7. 38. 39.

was to,] that is, *became into 4. heads*, meaning 4. beginnings of other rivers.

11 V. 11. *Pison*:] or, as in the Greek, *Phison*: it is so called of the multitude or increase of waters. The scripture elsewhere speaketh not of it. *compasseth*:] This word is sometime used for turning and passing along by, though not round about; as in Ios. 15. 3. & 16. 6. where the Greek translate it *perieleusetai*, *pass by*: and so it may be taken here. *Havilah*:] in Greek

Eulal. This was the name of two men, one the son of *Cush*, the son of *Cham*, the son of *Noe*, Gen. 10. 7. the countrie where he dwelt, was called by his name, and that is it here mentioned & after in Ge. 25. 18. 1 Sam. 15. 7. Another *Havilah* was the son of *Ioktan*, the son of *Heber*, of the race of *Sem* (son of *Noe*, Gen. 10. 29. His countrie betell him, in the east Indies.

12 V. 12. *good*:] that is, *fine*, *precious*: so in 2 Chron. 3. 5. *Bdelium*:] the name of a tree, and of a sweet gum that runneth from it. The Hebrue name is *B-dolach*: and some think it to be a kinde of pearl: the *Minna* was like unto it, and the colour white. Num. 11. 7. Exod. 16. 31.

Bryll:] a precious stone called in Hebrew *Shoham*: which the Greek in Exod.

18. 20. translateth a *Beryll*; the Chaldee calleth it *Burla*, & the Arabik *al Belor*. On two of these stones, the names of the 12. tribes were graven, and born on the high priests shoulders, *Exod. 28. 9. 10.* see the notes there.

13 Ver. 13. *Gihon*] in Greek *Geon*: a river about the land of *Culh*. There was also another river *Gihon* in Canaan, neere *Ierusalem*, wherof see *2. Chron. 32. 30.*

Cush:] the son of *Cham*, the son of *Noe*, *Gen. 10. 6.* whose posteritie in these parts of the world are called *Ethiopians*: and so the Greek here translateth *Ethiopia*.

14 Ver. 14. *Hiddekel*:] The signification of this word is of *sharpnes & lightnes*: for it was a swift running river. The Greek translateth it *Tigris*, the *Tigre*, which is the name of a beast very light of foot, as *Plinie* sheweth, in *b. 8. chap. 18.* *Tigris* also in the *Medes* and *Persian* tongue, signifieth an *arrow*, saith *Pliny*, *b. 6. c. 27.* and *Q. Curtius* *b. 4.* speaking of this violent river. By it, *Daniel* saw visions of God, *Dan. 10. 4.* The Chaldee calleth it *Diglat*: wherupon the *Latines* also named it *Dig-lito*; *Plinie*, in *b. 6. ch. 27.*

Assyria:] in Hebrew *Assur*; he was the son of *Sem*, the son of *Noe*, *Gen. 10. 22.* of whom, his country was called *Assyria*, famous through all the Scripture; which usually nameth countries, and posterities, by the names of the first inhabitants and parents. See the notes on *Gen. 12. 10. & 19. 37.* *is Euphrates*:] Hebr. it is *Phrath*; which river the new Testament calleth *Euphrates*, *Rev. 9. 14.* It hath the name of *Encrease*: for the waters thereof were mighty, by snow melting from the mounts of *Armenia*, and doe make the country fruitfull. This is called the great river, *Deut. 1. 7. & 11. 24. Rev. 9. 14.*

15 Ver. 15. *garden*:] in Greek, *paradise*. to till:] or, *dresse*: the Greek saith, *to labour it*. The Hebrew Doctors apply this mystically to *Adams* labour in, and keeping of Gods law: *Pirke R. Eliezer*, chap. 12. And that the morall Law, and work thereof, was written in his hart, is manifest:

seeing the same yet remaineth in the corrupted harts of men, *Rom. 2. 14. 15.*

16 Ver. 16. *commanded*:] Besides the law of nature, graven on *Adams* hart, whereby he was bound to love, honour and obey his Creator: God here giveth him (for a trial of his love,) a significative Law, concerning a thing of it selfe indifferent, but at the pleasure of God made unlawful & evill for man to doe; that by observing this outward rite, he might testifie his willing obedience unto the Lord. See *1. Sam. 15. 22. 23.* eating thou mayst eat:] that is, mayst (or shalt) freely eat: thus God first sheweth his love and liberality, before hee makes any restraint. The doubling of words is often used in Scripture, for more earnestnesse and assurance, and in things to come, for to signifie speedy performance, *Gen. 41. 32.* Sometime God altereth this manner of speaking, into other the like; as *2. King. 14. 10.* smiting thou hast smitten; for which in *2. Chron. 25. 19.* is written, thou sayst, loe I have smitten. So, Building I have builded, *1. King. 8. 13.* or, as in *2. Chron. 6. 2.* and I, I have builded. Sometime the doubling of the word is omitted; as, hath any delivering delivered? *2. King. 18. 33.* which an other prophet writeth thus, hath any delivered? *Esa. 36. 18.* In translating also, God useth sometime the phrase which we follow here; as in *Heb. 6. 14.* blessing I will blisse thee, and multiplying I will multiply thee: translated into Greek, *16. Gen. 22. 16.* Seeing I have seen, *Act. 7. 34* from *Ex. 2. 7.* Sometime otherwise; as, shot through with darts; *Heb. 12. 20.* for that which is in Hebrew, shooting shot through: *Exod. 19. 13.*

17 Ver. 17. *But of*:] Hebr. *And of*: and, is oftē used for *but*: so translated in the Greek version, *Esa. 10. 20.* and by the holy Ghost in the new Testament; as *1. Pet. 1. 25.* from *Esa. 40. 8.* *Heb. 1. 11. 12.* from *Psal. 102. 27. 28.* So here againe, in *v. 20.* and in *Gen. 3. 3.* and *42. 10.* and in many other places. thou mayest not] or, thou shalt not eat. This law was given both to the man and woman, which were both cal-

led *Adam*, Gen. 2.) & the woman confesseth so much, Gen 3. 3. and the Greek version here manifesteth it, saying, *ye shall not eat. dying thou shalt die:*] that is, *shalt surely and soon die;* or, as the Greek translateth, *ye shall die the death.* Under the name of *Death*, the Scripture comprehendeth, *dead y plagues*, as the punishment of Egypt with Locusts, is called a death, Exod. 10. 17. Also, inward astonishments, fears, &c; as Nabals hart dyed in him, 1. Sam. 25. 37. Likewise outward deadly dangers, and miseries; as Paul was in deaths oft, 2. Cor. 11. 23. It is also used for death in sin, when men are alienated from the life of God, Ephe. 2. 1. & 4. 18. And for the dissolution of mans soule and body, which wee commonly call death, when the soule (or spirit) goeth out of the man, Gen. 35. 18. Psal. 146. 4. And finally, death is the perdition of body and soule in hell, which is eternall perdition from the presence of the Lord, and called, the second death, Mat. 10. 28. 2. Thess. 1. 9. Rev. 20. 6. 14. These, and whatsoever else mortality, misery, death, the Scriptures mention: are implied in this judgement here threatned upon disobedience: Rom. 5. 12. beside miserable bondage under him which hath the power of death, that is the devil: Hebr. 2. 14. 15. On the contrary, here is implied upon condition of his obedience, the promise of eternall life, vvhherof the tree of life was a signe, Gen. 3. 22. So Paul opposeth death, as the wages of sin: and eternall life, as the gift of God: which now since mans fall, is onely by Christ, who giveth us to eat of the tree of life: Rom. 6. 23. Rev. 2. 7. The Hebrew doctors also say, *After the opinion of our Rabbins of blessed memory, if [Adam] had not sinned, hee had never dyed; but the breath which he was inspired with, of the most high blessed God, should have given him life for ever and the good will of God, which he had in the time of his creation, had cleaved unto him continually, and kept him alive for ever.* R. Menachem, on Gen. 2. 17.

18

Verf. 18. *himselfe alone:*] or alone as the Greek translateth it: so 1. King. 19. 10.

I am left my self alone: for which Paul saith, I am left alone: Rom. 11. 3. God who made other creatures male and female together, did not so in mankinde: which Paul observeth, saying, *Adam was first formed, then Eve*, 1. Tim. 2. 13, making it one reason of the womans subjection: *as before him.*] the Greek here translateth it, according to him; and in the 20. verse, *like unto him:* meaning, one that should be as his second self, like him in nature, knit unto him in love, needfull for procreation of seed, helpful in all duties, present alwaies with him, and so very meet and commodious for him. The Apostle hence gathereth another reason of the womans subjection, in that *the man was not created for the woman, but the woman for the man.* 1. Cor. 11. 9.

19

Verf. 19. *them unto Adam:*] or, unto the man: but the Greek version, keepeth the Hebrew name *Adam*; and addeth the word *them*, for to make the sense plaine. So the Holy Ghost sometime doth, in repeating matters; as *hee blessed and brake*, Mat. 14. 19. that is, *and brake them:* Luk 9. 16. *Shew to the Priest*, Mar. 1. 44: that is, *shew thy selfe*, Mat. 8. 4. See also Gen. 31. 42.

would call them:] or, call it, that is, every of them. This sheweth Gods bounty, in giving man dominion over all earthly creatures, Psal. 8. for the giving of names, is a signe of soveraignty, Numb. 32. 38. 41. Gen. 35. 18. & 26. 18. It manifesteth also Adams wisdom, in naming things presently according to their natures; as the Hebrew names by which he called them, doe declare.

20

Ver. 20. *he found not:*] that is, the man found not a meet help for himself, among all the creatures; therefore the woman when she was made, was the more acceptable. Or, as the Greek translateth, *there was not found an helper like unto him.* So in Gen. 15. 6. *he imputed it*, is translated *it was imputed*, Rom. 4. 3. See also Gen. 6. 20. and 16. 14.

21

V. 21. *a dead sleep:*] This the Greek calleth an *ecstasie*, or *trance*: which the Scriptures shew

shew to have fallen also on men, when they did see visions of God, as Gen. 15. 12. Act. 10. 10. In such deep-sleep, the senses are all bound up, as 1. Sam. 26. 12.

22 V. 22. *builded*:] To build the rib, to a woman, is to make, or create a woman of it, as with special care, and art, and fit proportion. Hereupon our bodies are called *houses*, Job. 4. 19. 2. Cor. 5. 1. And although by *building*, is meant *making*, (as the Lord will build thee an house. 1. Chron. 17. 10. is the same, that he will make thee an house, 1. Sam. 7. 11.) yet by the many words used in the generation of mankind, as *creating*, Gen. 1. 27. *making*, Gen. 1. 26. *forming*, and *inspiring*, Gen. 2. 7. and now *building*: Moses would set forth this wondrous workmanship, which the Psalmist so laudeth God for, Psal. 139. 14.

he brought:] God her builder, was also her bringer, and so her conjoyned in marriage with the man, Mat. 19. 6. & the Scripture noteth a wife, to be a special favour of the Lord, Prov. 18. 22. & 19. 14. Hee also blessed them together, as Gen. 1. 28, wherby may be seen, how Moses changeth the order in this chapter; enlarging things here, which before he had touched briefly.

23 Ver 23. *This now*:] or, *this time: this once: flesh, &c.*] Hereby Adam shewed, both his thankfulness to God, and love to his wife: and from hence Paul teacheth, that men ought to love their wives as their own bodies, for no man ever hated his own flesh. Eph. 5. 28. 29. The like speeches are used of persons neer a kyn, that they are their bone and their flesh, Gen. 29. 14. Judg. 9. 2. So the Apostle by this, setteth forth Christs mystical union, with his Church, that we are members of his body, of his flesh, and of his bones, Eph. 5. 30. *woman*:] or, *Manneß*, of man; as in Hebrew she is called *Ishah*, of *Ish*: which word *Ish*, hath the signification of strength and valour: so that the Scripture useth this word, shew your selves men; for, be yee strong, or courageous, Esay 46. 8. 1. Cor. 16. 13. And it hath affinity with *Esh*, which in Hebrew is fyre:

for heat in man, causeth strength and courage. Therefore as Adam is used for base men, born of adamah, the earth: so *Ish*, is used for noble men, Psal. 49. 3. Also *Ish*, is used both for man & husband: and *Ishah*, both for woman and wife; as in the verses following.

out of man:] The Greek translateth, *out of her man*, and the Chaldee, *out of her husband*. Hence is a third reason of womans subjection, because the man is not of the woman, but the woman of the man, as Paul saith, 1 Cor. 11. 8.

24 Ver. 24. *leave his father &c.*] This is a perpetuall law, given of God, as Christ sheweth, Mat. 19. 4. 5. and teacheth that the band of marriage, is the neereft conjunction in the world, and all societies rather to be left, then this between man and wife, vvhich may not depart one from another, 1. Cor. 7. 10. 11. as they doe depart from their parents, Gen. 24. 58. 59. and 31. 14. Lev. 22. 12. 13. The like is observed in the spirituall marriage, between Christ and his Church. Psal. 45. 11. 12. The Chaldee translateth it, *he shall leave the bed of his father & mother*. And the Hebrew Doctors gathered from hence a law unto all Adams sonns, against unjust carnall copulations, and incestuous marriages, vvvith a mans fathers wife, or mother in law; and *with his own mother*; as after, by *he shall cleave to his wife*, (they say) is forbidden any other mans wife; and all pollution with the male, and likewise with beasts. Maim. in Misn. book. 14. treat of Kings: chap. 9. S. 5. *to his wife*:] or, *to his woman*: for it is the same vvord *Ishah*, used before in ver. 23. and by *his woman*, hee sheweth there is no lawfull conjunction for a man, but vvith one, and she a wife, become *his* by marriage. Wherfore all other vvomen, are in this respect called strangers to him, Prov. 5. 3. 18. 20. And for *shall cleave*, the Greek sayth *shall be growed*; vvvhich vvord is also in Mar. 10. 7. & maketh against all unjust divorces. *they shall be*:] the Greek translateth, *they two shall be one flesh*: and so it is alleged in the N. vv Testament, Mat. 19. 5. that hereby a man

is restrained from more wives than one: which is to be observed in other speeches of Scripture, wherein like restraint is implied: as *him thou shalt serve*, Deut. 6. 13. that is, as Christ allegeth it, *him onely*, Mat. 4. 10. Luk. 4. 8. So, *but for the priests*, Mar. 3. 26. which another Evangelist writeth, *but for the Priests onely*, Mat. 12. 4. Of like force is that saying, *a man is not justified by the works of the Law, but by the faith of Jesus Christ*; that is, by faith onely: Gal. 2. 16.

one: For, to one flesh: see vers. 7. This is meant in special, by generation of children: wherefore Paul doth by proportion apply these words even against unlawfull fleshly copulation, 1. Cor. 6. 16. adding a further myserie of our union with Christ, *he that is joyned to the Lord, is one spirit*: v. 17.

25 Ver. 25. *not ashamed*: I thought not themselves in any shamefull plight: as a Chaldee paraphrase sayth, *they knew not what shame was*. For they being innocent, & adorned with the image and glory of God, had nothing in soule or body, that was defective, miserable or shamefull: but now by sin, *nakedness* in us, is a want, a filthy thing, & a shame, Deut. 28. 48. Rev. 3. 18. For *shame* or *confusion*, is the fruit of sin, Rom. 6. 21. the opposite of joy, Esay. 65. 13. and companion of destruction, Ier. 48. 20.

CHAPT. III.

1. The Serpent deceiveth Eve. 6. Man falleth
9. God arraigneth them. 14. The serpent is
cursed. 15. A seed promised that should
bruise his head. 16. Mankind is chastised.
21. God clotheth them, 22. and drives them
out of Paradise.

1 **N**OW the Serpent was subtil. more
than any beast of the field,
which Iehovah God had made: and
he said unto the woman; yea, be-
cause God hath sayd, ye shall not eat
2 of every tree of the garden. And the
woman sayd, unto the serpent: of the

3 fruit of the trees of the garden, we
may eat. But of the fruit of the tree,
which is in the midst of the garden,
God hath said, ye shall not eat of it,
neither shall ye touch it: lest ye die.
4 And the serpent sayd, unto the woman:
5 ye shall not dying dy. For God doth
know, that in the day ye eat therof,
then your eyes shall be opened: & ye
shall be as Gods, knowing good and
6 evill. And the woman saw, that the
tree was good for meat, and that it
was a desire to the eyes, and a tree to
be coveted to make *one-wise*; and she
took of the fruit therof, and did eat:
and she gave also unto her husband
with her, and he did eat. And the
7 eyes of them both were opened, and
they knew, that they were naked: and
they sewed together fig leaves, and
8 made themselves aprons. And they
heard the voice of Iehovah God, wal-
king in the garden; in the winde of
the day: and Adam and his wife hid
themselves, from the face of Iehovah
God, amongst the trees of the garden.
9 And Iehovah God, called unto Adā:
and said unto him, where art thou?
10 And he said, I heard thy voyce in the
garden: and I feared, because I am
11 naked, & I hid my self. And hee said,
who told thee, that thou art naked?
Hast thou eaten of the tree, which I
commanded thee, that thou shouldest not
eat of it? And Adam said, the wo-
12 man whom thou gavest to be with me,
she gave me of the tree, and I did eat.
13 And Iehovah God said, unto the wo-
man, what is this thou hast doen?
And the woman sayd, the serpent be-
14 guiled me, & I did eat. And Iehovah
God sayd unto the serpent; Because
thou

thou hast doen this, cursed ~~art~~ thou
above all cattell, & above every beast
of the field: upon thy belly shalt thou
goe, and dust shalt thou eat, all the
15 dayes of thy life. And I will put en-
mitie, between thee and the woman,
and between thy seed and her seed:
He, shall bruise thy head; and thou
shalt bruise his heele.

16 Vnto the woman he said, multi-
plying I will multiply thy sorow and
thy conception; in sorow shalt thou
bring forth children: and thy desire,
shalbe to thy husband; and he, shall
rule over thee.

17 And vnto Adam he sayd, Because
thou hast hearkned unto the voice of
thy wife, and hast eaten of the tree,
which I comanded thee saying, thou
shalt not eat of it: cursed is the ground,
for thy sake; in sorow shalt thou eat
18 of it, all the dayes of thy life. And
thornes & thistles, shall it bring-forth
to thee: and thou shalt eat, the herb
of the field. In the sweat of thy face
19 shalt thou eat bread; till thou re-
turn unto the ground, for out of it
wast thou taken: for dust thou *art*, &
unto dust shalt thou return. And A-
dam called his wives name, Ev: be-
cause she was, the mother of all living.
21 And Iehovah God made, to Adam
and to his wife; coats of skin, and clo-
thed them.

22 And Iehovah God said, Behold
the man is *become* as one of us, to
know good and evill: And now lest
he put forth his hand, and take also
of the tree of life, and eat, and live for
23 ever. And Iehovah God sent him
forth, from the garden of Eden: to
till the ground, frō whence he was ta-

24 ken. And he drove out the man: &
he placed at the east of the garden of
Eden, Cherubims; and the flame of a
sword, which turned-it-self; to keep
the way, of the tree of life.

Annotations.

I Ver. 1. **S**erpent:] named in English, of
creeping on the earth; but in
Hebrew, *nachash* of *subtill ob-*
servation, serching, & finding out by experience,
Gen. 30. 27. and 44. 5. The greater serpents,
are called *dragons*: & *nachash* is sometimes
turned in Greek a *dragon*, Job. 26. 13. *A-*
mos 9. 3. and for it in Hebrew, is put *Tan-*
nin a *dragon*, Exod. 7. 10. with 4. 3. And in
the new Testament, the same thing is cal-
led both a *dragon* and a *serpent*. Rev. 20.
2. *subtil:*] that is *prudent* and *craftie*:
prudent to save and help it selfe, where-
upon it is sayd, *be prudent as serpents*, Mat.
10. 16. *crafty*, to deceive others, as Paul
saith, *the serpent by his craftines beguiled Eve*;
2. Cor. 11. 3. by which two words, the
Scriptures do expresse the Hebrew here
used: which often is taken in the good
part, opposed to *simpliciē* & *folly*, Prov. 1. 4
& 8. 5. & 14. 15. 18. and 22. 3. *more*
than:] the word *more*, is usually omitted
in the Hebrew, as easy to be understood:
yet sometime is expressed, as in Est. 6. 6.
And the holy Ghost setteth it down in
Greek, when it wanteth in Hebrew, as
in Gal. 4. 27. from Esay 54. 1. *many are the*
children of the desolate, more than of the married:
in Esai. 54. 1. the word *more* is not writ-
ten. So the Greek version in this place
addeth it: though sometime the Greek
also wanteth it, as Gen. 38. 26. Luk. 18. 14.

He sayd:] Whereas *beasts* are knowen
in nature to be speechless (and the Scrip-
ture confirmeth it, 2. Pet. 2. 16.) because
they want reason or understanding, Psal.
33. 9. Jude v. 10: Moses under the name
of the *Serpent speaking*, closely meaneth
Satan, vvho opened the serpents mouth,
and caused it to speak vvith mans voice,

as the Lord by an Angell opened the mouth of Balaams ass, Numb. 22. 12. 28. 2. Pet. 2. 16. And so the Hebrew Doctors write, that the unclean spirit Sammael (the diuill,) was united with the serpent: R. Menachem, on Gen. 3. And, as a man possessed with an euill spirit, all the works that he doeth, and all the words that he speaketh, are not but by the reason of the euill spirit that is in him: so the serpent, all the workes that he did, and all the words that he spake, he spake not, neither did, but by the reason of the Diuill. Pirke R. Eliezer, chap. 13. The Angels, (of whose creation wee spake before, on Gen. 2. 1.) being spirits, and a flaming fire, Psal. 104. 4. excellent in wisdome, and mighty in strength, 2. Sam. 14. 20. Psal. 103. 20. they many of them, (having one for principall,) did sin against God, Mar. 5. 9. Mat. 25. 41. 2. Pet. 2. 4. by not abiding in the truth, nor keeping their first estate, but leaving their own habitation, Ioh. 8. 44. Jude 6. and are now still called, of their cunning and knowledge, Demons, Mar. 5. 12. of their mighty strength, principalities and powers Col. 2. 15. of their calumination and enmitie to God and his creatures, they are named the malicious, the Diuill, and Satan, 1. Ioh. 2. 13. 1. Pet. 5. 8. Mat. 4. 8. 10. And the Diuill speaking by this serpent, is therefore called the great Dragon, that old serpent, which deceiveth all the world, Rev. 12. 9. And as himselfe stood not in the truth, but sinned from the beginning, 1. Ioh. 3. 8. so soon upon mans creation, he overthrew him; and is therefore said to be a murderer from the beginning, Ioh. 8. 44. And mans fall and miserie, is here immediately joyned to his creation, and seating in Paradise. Also the Hebrew Doctors hold; that nothing here mentioned was doen after the six dayes of the creation: all our wise men doe agree, that this whole matter was done the sixth day; saith Maimony, in Moreh nebuchim, chel. 2. per. 30.

the woman:] she weaker vessell, 1. Pet. 3. 7. whom Satan thought the more easily to deceive, and so did: as Paul observeth, Adam was not deceived, but the woman be-

ing deceived, was in the transgression, 1. Tim. 2. 14. 2. Cor. 11. 3. So the serpent set upon Christ, in his hunger and infirmities: Mat. 4. 2. 3. Yea:] or, Moreover: it is a word proceeding from an earnest mind; and usually it is an addition to something spoken before. So it is likely the Serpent had uttered words against God, the summe whereof is in this speech. A like phrase is in 1. Sam. 14. 30. because God hath:] or, hath God indeed sayd? So the Chaldee paraphrase translateth, in truth (that is, is it true) that God hath said? and the Greeke, why is it that God hath sayd? In this understanding, Satan beginneth with a question, as when by his servants, he sought to have taken Christ in his talk: Luk. 20. 20. 21. 23. The temptation is directly against Gods word, which as it was that whereby the world was made and existed, Psal. 33. 6. 2. Pet. 3. 4. so by it all things are upholden, or caried, Heb. 1. 3. and if Gods vvord had abidden in Eve, she had overcome the wicked one: 1. Ioh. 2. 14. So Satan beganne the assault upon Christ, taking occasion at the vvord of God, (this is my son Mat. 3. 17.) saying, If thou be the son of God. Mat. 4. 3. of every tree:] or, of all trees: but the Hebrew word for all, is sometime used for every one, sometime for any one, as Psal. 143. 2. so the serpents speech was doubtfull, and bent to deceive. And as here he assayed the woman about food, so he began with Christ, Mat. 4. 3.

2 Ver. 2. Trees:] in Hebrue, tree: so in y. 7. leafe, for leaves. This the Scripture openeth, as parable, I. sal. 78. 2. is expounded parables, Mat. 13. 35. hart, Psal. 95. 8. for harts, Heb. 3. 8. work, Psal. 95. 9. for works, Heb. 3. 9. And in the Hebrue text it sett; as spear, 2. King. 11. 10. for spears, 2. Chron. 13. 9. ship, 1. King. 10. 22. for ships, 2. Chron. 9. 21. See also Gen. 4. 20.

3 Vers. 3. lest ye die:] or, (as the Greeke translateth) that ye dye not. This manner of speech doth not alwaies shew doubt, but speaks of danger, and to prevent evil: as Psal. 2. 12. lest he be angry: Gen. 24. 6.

lest

lest thou bring, for, that thou bring not. So *Mar. 14.2. lest there be an uprore, for, that there be not an uprore, Mat. 26.5.* Yea sometime, it rather affirmeth a thing, *lest Exekiah deceive, Esa. 36.18.* for which, in *2. Kin. 18.3.* is written, *for he deceiveth you.* So, *lest they faint in the way, Mat. 15. 32.* that is, *they will faint, Mark. 8. 3.*

Ver. 4. *not dying die:*] that is, *not surely die;* the Greek translateth, *not die the death.* Here he impugneth the certainty of Gods word, which had threatned assured death, *Gen. 2. 17.* And thus the Divill was *alyar and the father therof. Joh. 8. 44.*

Ver. 5. *in the day:*] that is, presently: so he opposeth present good, unto the present evill threatned of God. Whom he also calumniateth, as of ill will, hee had forbidden them this tree. *then your eyes &c.*] By an ambiguous deceitful promise, he draweth her into sin: for by *opening of eyes,* she understood a further degree of wisdom, as the like speech importeth, *Act. 26. 18. Ephe. 1. 18.* but he meant, a seeing of their nakednesse, and confusion of conscience, as fell out immediately, *Gen. 3. 7. 10.* The Hebrew phrase is, *and your eyes:* but, *and,* is often used for *then,* as *Mar. 14. 34.* And he saith: vvhich another Evangelist vvrieth, *Then saith he; Mat. 25. 38. so Mar. 15. 27. and they crucifie, Mat. 27. 38. then were crucified: and many the like.* *as Gods:*] This

the woman understood, of the Father, Sonne, and Holy Ghost, as appeareth by the words of God himselfe in v. 12 but the tempter might meane it also of the *Angels,* vvhich had sinned, (for *Angels* are called *Gods,* *Psal. 8. 6*) vvhom of their knowledge are named *Demons,* and have vvofull experience of the good vvhich they have lost, and the evill wherin they lie. The Chaldee saith, *as princes:* and Divills are also called *principalities and powers,* *Col. 2. 15.* An other Chaldee paraphrase, which goeth under the name of *Jonathan,* for *Gods,* translateth *Angels.*

knowing &c.] The name before given to

this tree, *Gen. 2. 17.* the serpent here wresteth to a wrong sense: as if to know good and evill, were to be like God himselfe, and that the eating of the fruit, would work such an effect: whereas the tree vvas so called for another cause. See *Gen. 2. 9.*

6 Ver. 6. *saw:*] that is, looked upon with affectation. So Achan *saw & coveted,* and *took Ios. 7. 21.* *a desire:*] or *a lust,* that is, most pleasant, & to be desired, *to make one wise:*] or, *to get prudence,* and so prosperity and good successe therby; as the Hebrue vvord often signifieth. According to these 3. things vvhich the woman (by false suggestion) saw in the tree, for meat, for the eyes, and for prudence: the Apostle reduceth all that is in the world (and not of the Father,) to the lust of the flesh, the lust of the eyes, and the pride of life, *1. Ioh. 2. 16.* With which we may also compare the three tentations of Christ, *Luke 4.*

she gave:] together with words to move and perswade him: for he is said to have *hearkened to her voyce. v. 17.* *he did eat:*] so the sin was accomplished that brought death into the world, as God threatned, *Gen. 2. 17.* and the death is gone over all men, for that all have sinned; and by the disobedience of one, the many are made sinners *Rom. 5. 12. 19.* By eating, the Scripture elsewhere signifieth the committing of sin, *Prov. 30. 20.* Again by eating, sin and death are doen away, and life restored in Christ, *Ioh. 6. 50 -- 54* vvhom Satan sought to have drawn into sinn also by eating, but was defeated: *Mar. 4. 2. 3. 4* This first sin of man, is called in respect of himselfe an offence or fall; because by it, he fell from his good estate: in respect of God, it was disobedience; as unto vvhom hereby he denied subjection and renounced obedience. *Rom. 5. 18. 19.* Neither vvas it his own sin onely, but the common sin of us all his posterity, which vv ere then in his loines; for by this one mans disobedience many were made sinners, *Rom. 5. 19.* and in Adam all dye, *1. Cor. 15. 22.*

7 Ver. 7. *naked:*] both in body and soule vvhich vv ere bereaved of the image of God,

God, deprived of his glorie, and subjected to inordinate lusts, and therupon to shame: of which nakednesse the Scriptures often speak, as *Ex. 32.25. Ezek. 16.22. Rev. 3.17. and 16.15. Hos. 2.3. 2. Cor. 5.3.*

Sewed:] that is, fastned together, by twisting and platting the leaves and twigs, for to gird about them. *fig leaves:*] in Hebrew *leaf*, or *branch*, as we English the word in *Neh. 8.15.* and as the Greek translateth it in *Ier. 17.8.* This was to cover, not to cure their filthy nakednesse: therefore in v. 10. they neverthelesse doe hide themselves for shame. The like naturall hypocrisie, is elsewhere compared to the *spiders web*, *Esa. 59.5.6.* And the figtree which had leaves and no fruit, was cursed of Christ, and withered, *Mat. 21.19.*

aprons:] named in Hebrew of girding about the loines. So Peter when he was naked, girded a garment on him, *Ioh. 21.7.* And those parts of the body which serve for generation, were then, and still are most shamfull, and studiously covered; because sinne is become naturall, and derived by generation, *Psal. 51.7. Gen. 5.3.* Therefore circumcision, (the signe of regeneration,) was also on that part of mans body, *Gen. 17.11.*

8 Ver. 8. *the voyce of Ieh:*] this sometime signifieth any noise or sound, *Ezek. 1.24.* sometime the thunder, *Exod. 9.28.29.* sometime Gods distinct voice like thunder, as *Ioh. 12.27.28.29.* *walking:*] this by the Greek is referred to God walking: it may also be meant of the voice which is said to walk, or goe on, when it increaseth more and more, *Exod. 19.19.*

the winde:] by the Greek version, this was the *even tide*. So in the evening of the world, at the last day, the Lord shall descend from Heaven, with a showt, with the voce of the Archangel, and with the trumpet of God: &c. *1. Thess. 4.16.*

hid themselves:] through conscience and feeling of their sin and misery, and for feare of Gods Majestie, ver. 10. Howbeit, *there is no darknes; nor shadow of death, where the workers of iniquitie may hide themselves:*

Iob. 34.22. Amos 9.3. Psal. 139.7.8.9. Prov. 15.3. Ier. 23.24. from the face:] or, the presence, that is, for fear of the Lords comming.

10 Ver. 10. *feared:] or, was afraid:* this feare was a terrour through feeling of Gods wrath for syn; as Israel also felt in themselves, when they heard the voice of God at mount Sinai, *Exod. 20.18.19.20.* It was such as had torment with it, which *who so feareth, is not perfect in love, 1. Ioh. 4.18.* and proceeded from the spirit of bondage, *Rom. 8.15.* Otherwise, there is also a feare, which proceedeth from the spirit of adoption, and accordeth well with love and comfort, *1. Pet. 1.1.17. Psal. 2.11. & 147.11. Ier. 32.39.40. Prov. 19.23.* This feare, if Adam had kept, he had eschewed evill, *Prov. 16.6.* *am naked:]* he dissembleth the mayn cause, which was his sin: pure nakednes was Gods creature, and he was *naked* before, without feare or shame, *Gen. 2.25.*

12 Ver. 12. *thou gavest:]* Adams confession is mixed with excuses, and further evils: asking no mercy, but charging the woman, and God himselfe, with the cause of his fall. *The foolishnesse of man, perverteth his way, and his hart fretteth against the Lord: Prov. 19.3.*

13 Ver. 13. *what is this:] or, For what? that is, Why hast thou done this?*

14 Ver. 14. *unto the serpent:]* unto the beast and the divil; which together were the means to draw into sin, ver. 1. and therefore are joyned as one here in the punishment. *cursed:]* This is contrary to blessed, *Deut. 28.3.16.* and as to *blest*, is to say wel of any; so to *curse*, is to say evill: so expounded by the Holy Ghost, as *thou shalt not curse the ruler, Exod. 22.28.* which Paul citeth thus, *thou shalt not speak evill of the ruler, Act. 23.5.* And as Gods word, is one with his deed; so his *curse* is the powing out of evils upon the creatures for sin, unto their perdition, *Deut. 28.20.&c.* So the figtree being cursed, withered, *Mark. 11.21.* the children cursed, were torn of beasts, *2. King. 2.24.*

And

And that the Divill was implied under this curse, the Hebrew Doctors have acknowledged, saying of God, that hee brought those three, and decreed against them the decrees of judgment, and did cast Samael (th. Divill) and his company, out of his holy place, out of heaven, and cut off the feet of the serpent and cursed him, &c. Pirke R. Eliezer, chap. 14. So Peter saith, God spared not the Angels that sinned, but cast them down to hell &c. 1. Pet. 2. 4. And in Rev. 12. 7. 8. 9. speaking of a spiritual combat with the Divill in the Church, it is said, the Dragon fought, and his Angels; but they prevailed not, neyther was their place found any more in heaven; and that great Dragon, that old serpent called the Divil and Satan, was cast out &c. As the Divill is cursed above all creatures, Mat. 25. 41. so the cursed serpent is in Scripture a similitude, of the most hurtfull venomous and hatefull beasts, as Deu. 8. 15. Jer. 8. 17. Psal. 58. 5. Mat. 23. 33.

thy belly:] or, thy brest, as the Greek hath a twofold translation, upon thy brest and belly: meaning with great pain and difficultie. For other creatures also goe on the belly, Lev. 11. 42. but as Adams labour, and Eves conception, had paine and sorow added to them (vers. 16. 17.) so the serpents gate.

dust:] that is, vile and uncleane meats: noting also hereby basenesse of condition, Mic. 7. 17. and hunger and penurie, which this beast should suffer above others, which ate the herbs of the field: Gen. 1. 30. This eating of dust; is againe remembred in Esa 65. 25. where speech is of our redemption from Satan by Christ: which sheweth that these outward curses, implied further mysteries.

15 Ver. 15. enmitie:] this is opposed to the amitie and familiaritie which had been between the woman and the serpent, which God would break. And here beginneth the first promise of grace and life, to Evah and mankind now dead in sinne, and enemies to God, Col. 2. 13. and 1. 21. For the amitie of this world,

is the enmitie of God, Jam. 4. 4.

thy seed and her seed:] that is, thy posteritie and hers. Seed, is often used for children: by the serpents seed, are meant not onely those venomous beasts, which have enmitie with mankind: but also wicked men, called serpents, generations of vipers, and children of the divil, Mat. 23. 33. 1. Iob. 3. 10. By the womans seed, is meant (in respect of Satan) chiefly Christ, who being God over all, blessed for ever, should come of David and Abraham, and so of Eve, according to the flesh, for she was the mother of all living: Rom. 1. 3. and 9. 5. And with Christ all Christians, who are Eves seed both in nature and in faith, as all Christians are called Abrahams seed: Gal. 3. 29. He:] or, it; that is, the Seed. This is first to be understood of Christ, who was made of a woman, Gal. 4. 4. the fruit of the womb of the Virgin Mary Luke 1. 42. Hee through death, hath destroyed him that had the power of death, that is the Divil. Heb. 2. 14. Secondly, it implyeth Christians (the children of Christ, Heb. 2. 13.) who resisting the Divill stedfastly in faith, the God of peace bruiseeth Satan under their feet; 1. Pet. 5. 9. Rom. 16. 20. When promise is made concerning the seed, the faithfull parents are also included, and so on the contrary: as when Moles saith, I will multiply thy seed, Gen. 22. 17. Paul allegeth it thus, I wil multiply thee, Heb. 6. 14. Againe, where Moles saith, All families shall be blessed in thee: Gen. 12. 3. Peter allegeth it, they shall be blessed in thy seed; Act. 3. 25. Also this word seed, is used either for a multitude, as Gen. 15. 5. or for one particular person, as Gen. 21. 13. and 4. 25. so here it meaneth one speciall seed Christ, Gal. 3. 16. This the ancient Hebrew doctors also acknowledged; for in Thargum Jerut Lemy the fulfilling of this promise, is expressly referred to the last dayes, the dayes of the King M. sias. And the mysterie of originall sin, and thereby death over all, and of deliverance by Christ, R. Menachem on Levit. 25. noteth from the profound Cabbalists, in these

words: So long as the spirit of uncleanness is not taken-away out of the world, the soules that come down into the world, must needs die, for to root out the power of uncleanness out of the world, and to consume the same. And all this is, because of the decree which was decreed for the uncleannes and filthines which the Serpent brought upon Eve. And if it be so, all the soules that are created and become uncleane by that filthines, must needs die before the coming of the Meſſias, &c. and at the coming of the Meſſias, all soules ſhal be conſummate thenceforth. *bruise:*] or, *peirce, crush:* the Hebrew word is of rare uſe, only here, and in Job. 9. 17. *thy head:*] or, *thee on the head.* Hereby is ment Satans overthrow and destruction in reſpect of his power and works, Job. 12. 31. 1. Iob. 3. 8. for the head being bruised, ſtrength and life is perished. So in Thargum Ierusalem it is expounded thus, *The womans children ſhal be cured; but thou o serpent, ſhalt not be cured.* And he ſaith *thee*, (rather then *thy ſeed*;) because Chriſt was to vanquiſh that old ſerpent, which overcame our firſt parents: who being deſtroyed, his ſeed periſh with him: Rev. 12. 9. Iob. 14. 30. and 12. 31. 32. *his heel:*] or, *his foot ſole:* for the Hebrew and Greek here uſed, ſignifie not onely the *heeel*, but the whole foot ſole, and ſometime the foot ſtep, or print of the foot. By the *heeel*, or foot bruised; is meant Chriſts wayes, which Satan ſhould ſeek to ſuppreſſe by afflictions, and death for our finnes, here foretold; as appeareth by the reference which other Scriptures make to this prophesie, Pſal. 56. 7. and 89. 52. and 49. 5. and 22. 17. Hee was crucified through infirmity, and put to death concerning the fleſh, but was quickned by the ſpirit, and liveth through the power of God, 2. Cor. 13. 4. 1. Pet. 3. 18. and ſo his foot, not his head was bruised by the ſerpent. Who yet brought upon him a death that was ſhamefull, and painfull and curſed, because he was hanged on a tree: Gal. 3. 13. for it is probable, that partly in remembrance of this firſt ſinne, by eating of the tree of knowledg, (which tree was a ſign of curſe

16

and death if man tranſgreſſed:) Gods law after accounteth ſuch as dye on a tree, to have in more ſpeciall manner, the ſign of curſe upon them, Deut. 21. 23. But Chriſt ſwallowed up death in victorie, Eſay 25. 8. through whom, God alſo giveth us the victorie, 1. Cor. 15. 57. unto which promiſe the Prophet hath reference, ſaying, *Why ſhould I feare, in the dayes of evill: when the iniquity of my heels ſhall compaſſe me about? God will redeem my ſoul, from the hand of Heil,* Pſal 49. 6. 16.

Ver. 16. *multipling I wil multiply:*] that is, I will much and aſſuredly multiply: ſee this phraſe opened, on Gen. 2. 16. Here are annexed not curſes, but chaſtiſements for Eve and Adam: that their faith in the promiſed ſeed, might continually be ſtirred up, and their ſinfull nature, ſubdued and mortified: Heb. 12. 6. Pſal. 119. 71. *conception,*] meaning painful conception; and this word is uſed for the whole ſpace that the child is in the mothers body, untill the birth: and ſo here implyeth all the griefes and cumbrances which women doe endure that time. The Greek tranſlateth it *growing.* The reaſon of this chaſtiſement, is, because ſin is from Adam derived by propagation to all his poſterity, Pſal 51. 7. Rom. 5. *children:*] Hebr. *ſons*; which implyeth daughters alſo, therefore the Greek tranſlateth it *children:* ſo for ſon, & ſons; the Holy Ghoſt ſometime ſaith in Greek *children*, as in Mat. 22. 24. from Deut. 25. 5. Gal. 4. 27. from Eſa. 54. 1. By *bringing forth*, is alſo meant *bringing up* after the birth, as Gen. 50. 23. Unto the ſorowes of childbirth, the Scripture often hath reference, in caſes of great affliction in body or mind, Pſal. 48. 7. Mic. 4. 9. 10. 1. Theſſ. 5. 3. Job. 16. 21. Rev. 12. 2. Howbeit this chaſtiſement hindreth not a womans ſalvation with God, for nevertheleſſe ſhe ſhal be ſaved in childbearing, if they [women] continue in faith and love, and holines, with ſobriety: 1. Tim. 2. 15. *deſire:*] the Greek tranſlateth it, *thy turning* (or *conversion*;) the word implyeth a deſirous affection, as appeareth

appeareth, by Song. 7. 10. And that this should be *to her husband*, it noteth subjection, as in Gen. 4. 7. Elsewhere this word is not used: the Apostle seemeth to have reference unto it, in 1. Thess. 2. 8.

rule: } So Paul saith, *I permit not the woman to usurp authority over the man*, 1. Tim. 2. 12. and Peter, *Wives be in subjection to your owne husbands*, 1. Pet. 3. 1. And this being here a chastisement for sin, implieth a further rule, then man had over her by creation, and with more grieve unto woman kinde.

17 Ver. 17. *the ground*: } or, *the earth*, whereby is implied all this visible world, made for man, Psal. 115. 16. 2. Pet. 3. 7. So all hope of blessednesse on earth, is hereby cut off, for all things under the Sun, are vanitie and vexation of spirit, from mans birth to his dying day, Eccles. 1. 2. 3. 14. and 12. 7. 8. and an heavenly heritage is to be sought for, immortall, and which fadeth not, 1. Pet. 1. 4. Of ground cursed, there followeth barrenness, or unprofitable fruits, and desolation, Gen. 4. 12. & 3. 18. Esa. 24. 6. and the end is to be burned, Heb. 6. 8. So the earth and the workes therein, shall be burnt up, 2. Pet. 3. 10. And as for mans sake this world is cursed, and the creature made subject to vanity; so it earnestly expecteth the manifestation of the sons of God, that it may be delivered from the bondage of corruption: Rom. 8. 19. 20. 21.

in sorrow: } with painfull labour, as Prov. 5. 10. Hereupon the Scripture mentioneth our bread of sorowes: Psal. 127. 2. Adam was to have laboured in his innocencie, Gen. 2. 15. but without sorrow; being under the Lords blessing, which maketh rich, and he addeth no sorrow with it, Prov. 10. 22. Concerning this sorrow (or toyl) of our hands, Noe (the figure of Christ) was a comforter, Gen. 5. 29.

18 Ver. 18. *thornes*: } Hebr. *the thorn*. Hereby is meant harmfull weeds, in sted of wholesome fruits, as Job. 31. 40. Jer. 12. 13. for men of thistles doe not gather figs, Mat. 7. 16. Thornes doe choke the good corne, as Mat. 13. 7. And spiritually, these

signifie evill fruits, which wicked earthly men bring forth, Heb. 6. 8. of the field: } and so, no longer the pleasant fruits of paradise, Gen. 2. 9. 16. But as Nebuchadnezar, when he had a beasts hart, was driven out among beasts, to eat grasse as the oxen, Dan. 4. 13. 22. so man, not lodging a night in honour, nor understanding, but becoming like beasts that perish, is to eat herbs with them, Psal. 49. 13. 21. but by the labour of his hands, his diet is bettered.

19 Ver. 19. *sweat*: } with much labour, which Adam and all his posterity was condemned unto; that this is a generall rule, if any will not work, neither should he eat, 2. Thess. 3. 10. The sweat of the face, though it is to be distinguished from the care of the mind, which Christ forbiddeth, Mat. 6. 25. 34. yet it doth imply all lawfull labours, and industry of body and minde, for the good of both, Eph. 4. 28. Mat. 10. 10. 1 Cor. 9. 14. so that the giving of the heart also, to seek and search out things by wisdom, is a fore occupation, which God hath given to the sons of Adam, to be occupied therein, and humbled thereby; Eccles. 1. 13.

bread: } that is, all food; wherof bread is the principall, as that which upholds the hart of man, Psal. 104. 15. Therefore that which one Evangelist calleth bread, Mar. 6. 36. another calleth victuals, or meats, Mat. 14. 15. the ground: } or, the earth; (called elsewhere our earth, Psal. 146. 4. & our dust, Psal. 104. 28.) meaning till man return to the dust of death, the grave: and there, the wearied be at rest from their labors, Job. 3. 17. Rev. 14. 13. dust thou art: } or, thou vvaist, to weat, concerning the body, as Gen. 2. 7. not the spirit, which being immortall, goeth unto God for eternall joyes or torments, Luk. 16. 22. 23. & 23. 43. This difference Solomon teacheth; *And dust return to the earth, as it was, and the spirit return to God that gave it*, Eccles. 12. 7. Here God condemneth man kinde to death, which is the wages of sinne. Rom. 6. 23. and to the grave, the house appointed for all living, Job. 30. 23. where they must

ways will their change come Job 14. 14. for it is appointed to men once to dye, and after this, is the judgment, Heb. 4. 27. Otherwise the life eternall could not be obtained: for flesh and blood can not inherit the kingdom of God, neither doth corruption inherit incorruption; therefore we must all either die, or be changed; and this corruptible must put on incorruption, and this mortall must put on immortality: and then shall Death be swallowed up in victory; 1. Cor. 15. 50. 51. 53. 54. So the Hebrew Rabbines also taught, saying, that unto this world there cleaveth the secret filthiness of the Serpent which came upon Eve, and because of that filthiness, Death is come upon Adam and his seed. For when God saw how uncleanness cleaved, and spread it selfe abroad in the world continually, he intended to consume it, and to root out the power of it; and therefore the bodies doe consume and corrupt; and have no continued life. But when the filthinesse is consumed, and the spirit of uncleanness taken out of the earth: behold God will renew his world, without any other filthinesse, and will wake up by his power, those that dwell in the dust &c. and the Lord will rejoyce in his workes, as the intendment of the creation was at the first. R. Menachem, on Gen. 3. The Greek Philosophers have observed, that some dead men purified, turn to serpents; *Plutarch in vita Cleomenis*. If so, it is a notable memoriall of mans first poysoning by the Serpent.

20

Ver. 20. Eve:] in Hebrew Chavah: which is by interpretation Life, (as the Greek also translateth it,) or Living, Adam first called her Woman, Gen. 2. 23. God called her Adam, Gen. 5. 2. and now the man calleth her Eve, Life: by which new name, he testified his faith in, and thankfulness for Gods former promise, in v. 15. In which he also trained up his children, teaching them to sacrifice; and serve the Lord. Gen. 4. 3. 4. So the Hebrew doctors reckon Adam as a repentant sinner: and by Wisdom, (that is faith in Christ,) brought out of his fall: Ioseph. Antiq. b. 1. c. 4. and the author of the book of Wisdom. c. 10. v. 1. all living:] that is, as

the Chaldee paraphraseth, of all the sons of man: meaning this both naturally, of all men in the world, (and so of Christ the promised seed:) and spiritually of all that live by faith: in which sense, Sarah is also counted the Mother of the faithfull; 1. Pet. 3. 6. Gal. 4. 22. 28. 31.

21

Ver. 21. coats:] to cover the body from shame and harme, and for a memoriall of mans sinne, and a further signe of those garments of justice and salvation, which men have of God, that their filthy nakednesse doe not appear: Rev. 3. 18. & 19. 8. 2. Cor. 5. 2. 3. 4. The Chaldee calleth these here, garments of honour. of skins:] that is, in likelihood, of the skines of beasts, which God taught him to kill for sacrifice. Which offerings were even from the beginning of the Gospell preached, as appeareth, Gen. 4. 3. 4. & 8. 20. And after by the Law, the skins of the sacrifices were given to the Priests, Lev. 7. 8. And the sacrifices being all figures of Christ, (Heb. 10. 5. 10.) the skins were fit to relemble mans mortification, (as the girdle of skin which Iohn Baptist wore, Mat. 3. 4.) and new life, by putting on the Lord Iesus Christ, Rom. 13. 13. 14. and the garments of salvation, wherewith God clotheth his Church, Esay 61. 10.

22

Ver. 22. is become as one] to weare of us three, the Father, the Word, and the Holy Spirit, 1. Ioh. 5. 7. See before in Gen. 1. 26. Thus God upbraided Satans lying speech used in v. 5. and would leave an impression in Adams hart, of his pride and folly in beleiving the serpents deceitfull promises: that so long as he lived an exile here on earth, he might have continuall motives of repentance and humiliation. The Heberew phrase, *as one*; meaneth *is made, or become as one*: as, *thus is*, Psal. 118. 23. the Evangelist translateth, *thus is done*, Mat. 21. 42. lest he put:] An unperfect speech; where we may understand by that which followeth, *he must be driven out, lest he be put*. &c. Such phrases are usuall, as Gen. 38. 11. & 42. 4. Mat. 25. 9. and eat and live:] or, *that he may eat and live*.

And,

And, is often used for *That*, and noteth the end and purpose of an act: as here, so in 2. Sam. 21. 3. 2. King. 3. 11. Lam. 1. 19. Because the tree of life, and the eating of it, was at first a signe of eternall life to man, if he had obeyed his creator, (as is noted one Gn. 2. 9.) it might not now in the justice of God, be so continued to man fallen into disobedience. Neither was the new covenant between God and man, of obedience againe by the workes of the Law, unto life: but of faith in Christ the womans seed, unto forgivenesse of sins, Gen. 3. 15. 20. God therefore in driving the man from this tree, would drive him from all confidence in himselfe and his owne works, (and so from abuse of this tree also, which might turn to his further judgment,) that he might seek the life in heaven, which is hid with Christ in God, Col. 3. 1. 2. 3. who will give to such as by faith doe overcome the world, to eat of the tree of life, which is in the midst of the Paradise of God, Rev. 2. 7.

23 Ver. 23. *to till*:] tillage, hath the name in Hebrew of *servil-work*, for all, even Kings, are as servants to the field, Eccles. 5. 8. And this hard labour, was a continuall remembrance of sin, & doctrine of humiliation & repentance. Wherefore God after in the Law, freed every seventh (or Sabbath) yere, from this tillage in his land, when they did all alike eat of that which grew of it own accord, Lev. 25. 4. 6. to remember their former ease, lost by sin, but to be restored spiritually by Christ, when he should preach the acceptable yere of the Lord: Esay 61. 2. 2. Cor. 6. 2.

34 Ver. 24. *drove out*:] or, *expulſed*, not to returne thither againe, but that hee might seek admission into the heavenly paradise, whereunto Christ giveth entrance, Luke 23. 43. minding himselfe an exile and pilgrim here on earth, 1. Pet. 2. 11. 2. Cor. 5. 1. 4. The Hebrewes say (in Breſith ketanna on this place,) *Adam was driven out of paradise in this world, but in the world to come, he shall not be driven out. The remembrance of this future mercy, was*

kept afterward among the Gentiles; for it is one of the Chaldean oracles, *Seek paradise, the glorious country of the soule.*

Cherubines:] or *Cherubs*. These were living creatures with wings, as may be gathered by comparing, Ezek. 1. 5. & 10. 1. 15. the figures of Inch were wrought in the Tabernacle, Exod. 25. 18. and 26. 1. See the annotations there. Moses here seemeth to mean *Angels* by this name: for they have appeared sometime with wings flying, Dan. 9. 21. and with sword, 1. Chron. 21. 16. and as *ferie charrest*, 2. King. 6. 17. as here they have the flame of a sword, (that is, a flaming sword, as the Greek translateth it,) to keep man out of paradise. Of *Angels*, see the notes on Gen. 16. 7. By these also, God further might signifie, the Angels or Ministers in his spirituall paradise the Church, and the sharp two edged sword of his Word, wherewith they are armed, against all the disobedient, 2. Cor. 10. 4. 5. 6. But the twelve Angels at the twelve gates of that paradise, direct from all quarters of the world, to enter thereinto by the gates which are never shut, such as are written in the lambs book of life; where the tree of life groweth and giveth fruit, wherein they have right, that doe the commandements of God, Rev. 21. 12. 25. 27. and 22. 2. 14.

turned it selfe:] to weete, *every way*; for more terrour, that man should not there attempt re-entrance. Such spiritually is the use of the Law and doctrine therof, which terrifieth the conscience; and by the works whereof, no flesh can be justified, Rom. 3. 20. but it serveth to drive men unto Christ, that they may be made righteous by faith, Gal. 3. 24. The ancient Jewes had an exspectation of recovery of this losse by Christ, though now they are ignorant of him: for they vvrite of seven things which the King Christ shall shew unto Israel; two of which are, the garden of Eden, and the tree of life. R. Elias ben Moſis, in Sepher reshith thocmah, fol. 4. 12. Also expounding that in Song. 1. 4 the King hath brought me into his chambers: Our doc.

tors of blessed memorie, have sayd, that these are the chambers of the garden of Eden: And again, There are also that say of the tree of life, that it was not created in vaine, but the men of the resurrection (that are raised from the dead) shall eat thereof and live for ever, R. Menachem, on Gen. 3. And by the garden of Eden, (or Paradise,) it seemes they understood the kingdom of heaven: for the Chaldee paraphrast on Song 4. 12. saith, as the garden of Eden, into which no man hath power to enter, but the just; whose soules are sent thither, by the hands of Angels. According to these speeches, familiar in old time among the Iewes, the Holy Ghost also speaketh, of cariage by Angels into Abrahams bosom, Luke 16. 22. of being with Christ in paradise, Luke 23. 43. and of eating of the tree of life, which is in the midst of the paradise of God, Rev. 2. 7. And that the Iews understood not these things carnally, appeareth by these words of theirs. In the world to come, there is no eating or drinking, nor any other of the things which the bodies of the sons of Adam, have need of in this world, as sitting, and standing, and sleep, and death, and sorow, and mirth, and the like: So our ancient wise men have said, In the world to come there is no eating nor drinking, nor vse of marriage, but the just doe sit with their crownes upon their heads, and have the fruition of the glory of the Majestie of God. Maumony in Misn. treat. of Repentance, ch. 8. 5. 2.

CHAPT. IIII.

1. The birth, trade & religion of Kain & Abel. 8. Kain killeth Abel, 9. for it he is examined of God, 11. and cursed; 13. he despaireth, 16. and departeth from Gods presence. 17. Kain buildeth the citie Enoch, & hath children to the seventh generation: amongst whom 19. Lamech taketh two wives; 20. Abel is a cheif shepherd, 21. Jubal a musician. 22. Tubalkain a smith. 25. Adam begetteth Seth, who is in Aools tied: 26. and Seth, Enos.

AND Adam, knew Eve his wife: & she conceived, and bare Kain;

2 and said, I have gotten a man, of Iehovah. And she againe bare, his brother Abel: and Abel was a feeder of sheep, and Kain was a tiller of the ground. And it was, at the end of dayes; that Kain brought of the fruit of the ground, an offering unto Iehovah. And Abel, he also brought of the firstlings of his flock, and of the fat of them: and Iehovah had respect, unto Abel, and unto his offering. But unto Kain & unto his offering, he had not respect: and Kain was vehemently greived, and his countenance fell. And Iehovah said, unto Kain: why art thou greived, & why is thy countenance fallen? If thou doe well, is there not forgiveness? and if thou doest not well, sin lieth at the dore: and unto thee shall be his desire; and thou shalt rule over him. And Kain spake, unto Abel his brother: and it was when they were in the field, that Kain rose-up against Abel his brother, and killed him. And Iehovah said, unto Kain: Where is Abel thy brother? and he said, I know not; am I, my brothers keeper? And he said, what hast thou doen? the voice of thy brothers bloods, cry unto mee, from the earth. And now, Cursed art thou: from the earth, which hath opened her mouth, to receive thy brothers bloods, from thy hand. When thou tillest the ground, it shall not henceforth yeeld her strength, unto thee: a fugitive and a vagabond, shalt thou be in the earth. And Kain said unto Iehovah: my iniquity is greater, then may bee forgiven. Behold, thou hast driven me out this day, from the face of the earth; and from thy face,

shall

shall I be hid: and I shall be a fugitive
and a vagabond in the earth; and it
shall be, *that* whosoever findeth me,
15 will kill me: And Iehovah said un-
to him; Therefore, whosoever killeth
Kain; vengeance shalbe taken on him,
sevenfold: and Iehovah set a signe,
16 upon Kain; lest any finding him,
should slay him. And Kain went-out,
from the presence of Iehovah: and
dwelt in the land of Nod, *on* the east
17 of Eden. And Kain, knew his wife;
and she conceived, and bare Enoch:
and he was, building a citie; and he
called the name of the citie, as the
18 name of his son Enoch. And unto
Enoch, was borne Irad; and Irad, be-
gate Mehujael: and Mehijael, begate
Methusael; and Methusael, begate La-
19 mech. And Lamech took unto him,
two wives: the name of the one, *was*
Adah; and the name of the second,
20 Zillah. And Adah bare, Iabel: he was,
the father of them that dwel in tents,
21 and *that have* cattell. And his bro-
thers name, *was* Iubal: he was, the fa-
ther of all that handle the harp, & or-
22 gan. And Zillah she also, bare Tu-
bal-kain; an instructor, of every ~~agri-~~ agri-
ficer in brasse, and yron: and the sister
23 of Tubal-kain, *was* Naamah. And
Lamech sayd, unto his wives; Adah
and Zillah, hear ye my voice; ye wives
of Lamech, hearken to my speech:
for I have killed a man, to my woun-
ding; and a yongman, to my hurt.
24 If Kain shall be avenged, sevenfold:
then Lamech, seventie and sevenfold.
25 And Adam knew his wife againe,
and she bare a son: and she called his
name, Seth: for God hath set unto
me, another seed, in sted of Abel; be-

26 cause Kain killed him. And to Seth
also himselfe, there was borne a son;
and he called his name, Enos: then
began ~~men~~ profanely, to call on the
name of Iehovah.

Annotations.

1 **K** New:] by lying with her; as this
phrase is explaind in *Numb.* 31. 17.
A modest manner of speech, used
again in ver. 17. and 25. and throughout
the Scriptures, *Mat.* 1. 25. *Luk.* 1. 34.

Kain:] by interpretation *Gotten* or, a Pos-
session; the reason followeth; *I have gotten*
(*Kanithi*) *a man of Iehovah:* or, *with Iehovah*,
that is, with his favour, and of his good
will. The Greek translateth it, *by God*.
Thus shewed she her thankfulness to the
Lord, whose heritage children are, *Psa.* 127.
3. and her hope of good in that firstborn
son: howbeit her expectation fayled her;
for *Kain was of the wicked one Satan;* *1. Ioh.*
3. 12. The Hebrew Doctors also say, *Kain*
was borne of the filth and seed that the Serpent
had conveyed into Eve: R. Menachem on
Gen. 4. herein Kain was a figure of all re-
probates, the children of the Divill: *Ioh.*
8. 44. *1. Ioh.* 3. 10.

2 Ver. 2. againe bare:] in Hebrew she added
to bear. From this phrase of her adding to
bear, without mention of any other con-
ception, some of the Iew doctors gather,
that Kain and Abel were twins: *Pirkei R.*
Eliyzer, ch. 21. *Abel:]* so the Greek, &
the Evangelists write him, *Mat.* 23. 35. The
Hebrew name is *Hebel*, which signifieth
Vanitie, or a soon vanishing vapour: such is
every mans life, *Iam.* 4. 14 & so was Abels
in special, being soone killed by his bro-
th 1. And David saith that every man is
Vanitie [*Abel*] though settled, as men may
thinke, *Psal.* 39. 6. *feeder:]* or shepherd,
Pastor and Governor of a flock: which flock
(in the originall) comprehendeth both
sheep and *goats*, as is explaind in *Lev.* 1.
10. The new Testament translateth it into
Greek

Greek, sometime *sheep*, as *Rom. 8. 36.* from *Psal. 44. 23.* sometime *flock*, as *1. Cor. 9. 7.* and sometime both together as, *the sheep of the flock, Mat. 26. 31.* from *Zuch. 13. 7.* for which in *Mat. 14. 27.* is written onely, *the sheep.* Abel in shepherdy, as in sacrificing and martyrdom, was a figure of Christ; *Ioh. 10. 11.* Of this trade also were the Patriarchs of Israel, *Gen. 46. 32. 34.* and Moses, David, and many other men of note: *Exod. 3. 1. Psal. 78. 70. 71.*

3 Ver. 3. *at the end of dayes:* [that is, at the end of the yere. Some understand it to mean, after many dayes, that is, in proceß of time. But a full yere, is called a yere of dayes, *Gen. 41. 1. 2. Sam. 14. 28.* because of certain daies that are in the yere, besides the moneths. And for shortnes of speech (which the Hebrue tongue affecteth,) dayes, are used for a yere of dayes, that is, a whole yere: as in *Lev. 25. 29.* dayes, is in *vers. 30.* expounded to be a perfect (or full) yere: & the revolution of dayes, *1. Sam. 1. 20.* is that which Moses calleth the revolution of the yere, *Exod. 34. 22.* And in *Numb. 9. 22.* or two dayes, or a moneth, or dayes, that is, a yere. And in *Amos 4. 4.* after three dayes, meaneth three yeres, *Deut. 14. 28.* and in *Exod. 13. 10. 1. Sam. 1. 3.* from dayes to dayes; is, from yere to yere: and the sacrifice of dayes, *1. Sam. 2. 19.* was the yerely sacrifice. Whereupon in propheties, oftentimes dayes are used for yeres, *Rev. 11. 2. 11.* At the yeres end, men were wont in most solemn manner to sacrifice unto God, with thanks for his blessings, having gathered in their fruits: so the law of Moses did command, *Exod. 23. 16.* which order (as by this appeareth,) the Fathers observed from the beginning: and it was so accustomed among the Gentiles; for the ancient sacrifices, and assemblies unto that end, were after the gathering in of the fruits, for (an oblation of) the first fruits, sayth Aristotle, in *Ethicks, book 8.* brought:] in Greek, *offred.* It is likely, that the sonns brought their offerings unto God, by Adam their father, who was high Priest, (as after, all the firstlings in families were Priests, *Exod. 19. 22.*) and upon an Altar

he offred their gifts. The Hebrew Doctors say; *It is a tradition by the hand of all, that the place wherein David and Salomon built an altar, in the floor of Aravnah (1. Chron. 21. 22. 26. & 22. 1. 2. Chron. 3. 1.) was the place where Abraham built an altar, and bound Isaac upon it, (Gen. 22. 9.) and that was the place where Noe builded, after he came out of the Ark, (Gen. 8. 20.) and that was the Altar upon which Kain and Abel offred: and on it, Adam the first man offred an offering after he was created, and out of that place he was created. Our wise men have sayd, Adam was created out of the place of his Atonement, Maimony, in Misn. book. 8. treat. of the Temple, ch. 2. S. 2. an offering:] or, oblation, called in Hebrew a *Minchah*, by which name the Meat-offring is called in the Law, *Lev. 2.* which commonly was of wheat flower. Although the word is sometime used generally for any gift or present, *Gen. 32. 13.* But Kain brought of the fruit of the ground, which custome continued; so that in Israel men might eat neither bread nor corne, till they had brought an offering unto God, *Lev. 23. 14.* Among the Greeks also they used to sacrifice the fruits of the earth, *Homer. Iliad. 1.* & Numa ordeyned the like among the Romans, who tasted not new corn or wine, before the Priests had sacrificed the first fruits, saith Plinie in book 18. ch. 2. and in the Roman lawes of the 12. Tables, the same oblation of corn is commanded: *De relig. lib. 1. lex. 4.* The like was for sacrificing of beasts, as Abel did: which was used of Israel, and of all Nations till the comming of Christ: see *Lev. 1.**

4 Ver. 4. *the fat of them:*] As the first fruits of the earth, of beasts, of men, were given in thankfulness to the Lord, that all the rest might bee sanctified and blessed, *Exod. 22. 29. 30. and 23. 19.* so God challenged the fat of all sacrifices peculiarly to himselfe, *Lev. 3. 16. 17. and 7. 25.* which fat, sometime figured mans unbelief, hardnes of hart, and want of sense, *Psal. 119. 70. Acts 28. 27.* which was to be consumed by the fire of Gods spirit: sometime

sometime it signified the best of all things, Num. 18. 12. in which sense it seemeth to be spoken here of Abel. From whole example, the Hebrew Doctors teach, that a man should *inlarge his hand, and bring his offering of the fairest and most laudable amongst those kinde of things wherof he bringeth. Behold it is written in the Law, And Abel hee also brought of the firstlings of his flock, and of the fat of them. And this is a common law, in every thing which is for the name of the good God, that it be of the goodliest and best. If one build a house of prayer, let it be sayrer then his own dwelling house: if he feed the hungry, let him feed him with the best and sweetest that is on his Table: If he clothe the naked, let it be with the sayrest of his clothes; if he sanctifie any thing, let him sanctifie of the fairest of his goods; and so hee sayth, (Lev. 3. 16.) All the fat is the Lords. Maimony in Mila. tom. 3. in Asurei mizbeach, chap. 7. S. 11. by the sacrifices of old, there was (besides a thankfulness to God,) a yerely remembrance also of their sinnes, Heb. 10. 3. and hope of the forgivenesse of them by Christ to come, Heb. 10. 1. 10. 14. And seing the godly offered in faith, Heb. 11. 14. and faith is by hearing the word of God, Rom. 10. 17. Abel and the rest were taught of God thus for to worship him: for all wil-worship devised by men, is vaine: Mat. 15. 9. Col 2. 22. 23.*

had respect:] to weete, with delight, as the Hebrew word implyeth; (& so one Greek version translateth it, *was delighted*;) and with favourable-acceptation, as the Chaldee paraphrase explaineth it. So God commandeth every man to offer sacrifice for his favourable-acceptation, Lev. 1. 3. that hee and it, might be accepted of the Lord. This gracious respect unto Abel, was seen of Kaine, for which he was grieved; and the Apostle noeth it to be a rellification of Abels justice by faith, Heb. 11. 4. It is likely therefore, that God shewed it by some visible signe, as by fire from heaven consuming the sacrifice; for so he used to doe in such cases after, as Lev. 9. 24. 1. Chron. 21. 26. 2. Chron. 7. 1. 1 King. 18. 38.

and the burning of the sacrifices to ashes, was a sign of his favourable acceptance, Psal. 20. 4. and Theodotio (a Greek interpreter,) translateth it here, *he set on fire*. By this Gods acceptance, Abels faith was confirmed touching life and salvation in Christ: otherwise God would not have received an offering at his hands; as Judg. 13. 23. unto Abel:] for his faith in Christ, wherby he was just, and by which he offered a greater sacrifice then Kaine, Heb. 11. 4. And so the sacrifice was respected for the man, not the man for the sacrifice, Prov. 12. 2. & 15. 8.

5 Ver. 5. grieved:] or, displeased: very wroth. The Hebrew word signifieth to burn or be inflamed, either with anger, or griefe: the Greek here translateth, *he was grieved*; and in sundry other places, as Ion. 4. 1. 9. where both the Greek version, and all the circumstances shew it to mean griefe. So in 1. Sam. 15. 11. Samuel was grieved, and David, 1. Chron. 13. 11. and Nehemiah, Neh. 5. 6. and many the like. countenance:] or, his face fell; that is, he shewed himselfe ashamed, grieved, and discontented. This is elsewhere expressed by the falling of the light of the countenance, Job. 29. 24. contrary to which, is the lifting up of the face, for a signe of comfort and joy, Job. 11. 15. See also Gen. 19. 21.

7 Ver. 7. doe well:] or, doe good. Hereby God teacheth, that wel-doing consisted not in the outward offrings which Kaine brought: but in faith, which he wanted, Heb. 11. 4. Job. 6. 29. And the Apostle hence concludeth, that Kaines works were evill. 1. Joh. 3. 12. forgivenes:] or, acceptation. The Hebrew word, which properly signifieth elevation or lifting up, when it is spoken of sin, (as the words following shew here it is,) meaneth forgivenes at Gods hand, who lifteth up and so easeth us of the burden of it; as Rom. 4. 7. from Psal. 32. 1. And one end of sacrificing, was the forgivenes of sin, Lev. 6. 2. 6. 7. So the Chaldee here explaineth it, *If thou do thy works well, shalt thou not have forgivenes*: Otherwise it may be expounded, *as there*

not a *lifting up*, to weete, of thy countenance which now is fallen, that is, an acceptance of thy face and petition, and consequently of thy offering: as in Gen. 19. 21. *lifting up* (or, *accepting*) the face, signifieth favourable acceptance with God; and in Job 11. 15. it signifieth comfortable bold carriage. Or, *is there not a bearing* (or *carrying away*) of blessing and reward, as Psal. 24. 5. A question thus asked, is an earnest affirmation that so it shall be: as, *are they not written?* 2. King. 20. 20. is expounded, *Loe they are written*, 2. Chron. 32. 32. and *is not the life more then meat?* Mat. 6. 25. that is, *the life is more*, Luke 12. 23. Also the holy Ghost turneth into a question, *hath not my hand made all these?* Acts 7. 49. that which the Prophet affirmed plainly, *all these my hand hath made*, Esay 66. 1. So Gen. 13. 9. and many the like. *sin:]* or, the misdeed, errour. By sin & iniquity the punishment for it is often meant, as in Gen. 19. 15. Lev. 20. 20. 2. King. 7. 9. Zach. 14. 19. And sin is the erring or missing as of the mark aimed at, Iudg. 20. 16. Gods law is our marke, and way to walk in: therefore sin is defined to be *swerving from*, or *transgression of the Law*, (*anomie* or *enormitie*;) 1. Joh. 3. 4. In Hebrew it is called *Chattah*, whereupon the Greeks framed the name *Atee*, that is *Hurt* or *Dammage*; and their Poets feyned that it was a woman cast out of heaven, *pernicious Atee*, that (*aa:ai*) *hurteth all men*, Homer *Iliad*. 19.

lyeth:] or, *coucheth*, is *couching*: a word usually spoken of beasts, applyed here to Sin, as a hurtfull beast ready to devoure. For to lye *at the dore*, is to be neer at hand, Mark. 13. 39. and in Deut. 29. 20 the curses are said to *couch* (or *lye*) upon the sinner, whom the Lord will not be mercifull unto. The Chaldees referreth it to the last judgment, saying, *thy sin is kept to the day of judgment, in which vengeance shalbe taken on thee, if thou convert not*. And other Rabbines thus; *Sin couching at the dore*, meaneth *at the gates of justice*; for from thence judgment commeth for ever, upon them that are in transgression, for from thence the Angel of death

hath his power. R. Menachem on Gen. 4.

his desire:] that is, Abels; who being thy yonger brother is subject unto thee. For Kain being the first-borne, had great privileges by nature over his brethren, as is shewed on Gen. 25. 31. & 27. 19. Or, *the desire of it*, (that is, of Sin) is *unto thee*, but thou shalt rule over it; that is, (as Paul speaketh) let not sin reign in thy mortall body, that thou shouldst obey it in the lusts thereof Rom. 6. 12. The Thargum Ierusalem thus referreth it, to the subouing of sinn: although the Hebrew differeth in gender from Sin, as the word *lyeth* doth likewise. But such differences may often be observed, and sometime in the very Hebrew text, as *jabo*, and *jehi*, 1. Chron. 18. 2. 5. 6. & 21. 5. for which elsewhere is *tabo*, and *tehi*, 2. Sam. 8. 2. 5. 6. and 24. 9. *lahem*, and *bahem*, 1. King. 22. 17. and 1. Chron. 10. 7. which also is written *lahen*, and *bahen*, 2. Chron. 18. 16. 1. Sam. 31. 7. See also Exod. 15. 21.

8

Ver. 8. *spake]* or, *sayd unto Abel his brother*, but what he said, is not set down. The Hebrew text hath here a pause extraordinary, implying further matter. The Greek version addeth, *let us goe out into the field*: and Thargum Ierusalem addeth the same & much more, how Kain (when they were in the field) should say, there was no judgment, nor judge, nor other world to come, nor good reward for justice, nor vengeance for wickedness, &c: all which Abel gaynesayed, and then his brother slew him. It seemeth to imply a dissimulation of Kains hatred, in that he conversed friendly with his brother, till he found opportunity to kill him; as others in their hatred, are observed to speak (of the matter of their grief.) *neither good nor bad*: 2. Sam. 13. 22. *killed him.]* And wherefore killed he him? Because his own workes were evil, and his brothers good. 1. Joh. 3. 12. Hereupon the Scripture giveth them these titles, *Abel the just*, Mat. 23. 35. and *Kain, of that wicked one*, 1. Joh. 3. 12. that is, of the Devil: for he was a murderer from the beginning, Joh. 8. 44.

Ver. 9. Where

Ver. 9. *Where is Abel?*] Here God sheweth himselfe to be the *seeker-out of bloods*, *Psal. 9. 13.* So Zacharie when hee was murdered, said, *The Lord look upon it and require it*, 2. *Chron. 24. 22.* Hereupon these two martyrs are mentioned by our Saviour, (whose bloods with all the rest,) should come upon the Jewes, *Mat. 23. 35. 36.*

Ver. 10. *bloods*:] This word in the plural number, usually signifieth *murder*, and the guilt following it: and such as gave themselves to this sin, are called *men of bloods*, *Psal. 5. 7.* Sometime *bloods* meaneth mans naturall generation, *Iob. 1. 13.* To this latter, the Chaldee Paraphrases have reference, translating it, *The voice of the bloods of the generations, (the multitudes of just men,) which should have proceeded from thy brother.*

cry] or, *are crying.* This word hath reference in number, to the bloods fore-mentioned; as if many were spilt and cryed. From hence the Apostle noteth the effect of Abels faith, how by it, being dead he yet speaketh, *Heb. 11. 4.* This crying, was unto God for vengeance: wherefore Christs blood is preferred before this, as *speaking better things then Abel*, *Heb. 12. 24.* Compare also *Rev. 6. 10.* In this first death which fell out in the world, God manifested the immortality of mans soule, the forgiveness of sins to the faithfull, with the contrary concerning hypocrites; and the resurrection of the body: as Christ gathereth from an other like Scripture, *Mat. 22. 31. 32.*

Ver. 11. *Cursed*] As Gods blessing implyeth among other good things, *the light of his face*, and favour towards men, *Psal. 67. 2.* so his curse bringeth with other evils, the hiding of his face, & withdrawing of his favour; as Kain after complaineth, v. 14. By this sentence Kain is cast out from Gods presence and Church, and is the first cursed man in the world.

Ver. 12. *not henceforth*] Hebr. *not adde to yeeld*: that is, *not yeeld any more her strength*, meaning the naturall fruit, which otherwise, through Gods blessing it could,

Joel 2. 22. For as the cursed figtree, lost the vigour, and withered: *Mark. 11. 21.* so the fruitfull land is made barren, when it is cursed for the sin of the inhabitants, *Lev. 26. 10. Psal. 107. 34.* Here the former curse laid upon the earth, *Gen. 3. 17.* is increased for Kains sake; and the destruction of the world hastened: (see *Gen. 5. 29.* A contrary blessing is promised to them that feare the Lord, *Lev. 26. 4. Ezek. 34. 26. 27.* *fugitive*] or, *wanuerer*: a curse which David withed to his enemies, *Psal. 59. 12.* and *109. 10.* contrary to the safe and settled estate of Gods people; *Psal. 112. 6. 7. Mic. 4. 4.* The word is sometime used for the fearfull moving of the hart, as in *Esay 7. 2.* so the Greek here translateth, *Sighing and trembling shall then be on the earth.*

13

Ver. 13. *my iniquity*] or, *my punishment-for-iniquity*: see the annotations on ver 7. and *Gen. 19. 15.* *then may be forgiven*] or, *then thou mayst forgive.* Or, referring it to the punishment, *greater then I can bear.* In this sense, Kain murmureth against Gods justice: in the former, he despaireth of his mercie. So the Greek translateth, *my fault is greater then may be forgiven me*: and the Chaldee paraphrase maketh the same exposition. Here in Kain is fulfilled that saying, *he beleeves not to return out of darknesse, and he is wayted for of the sword*: *Iob. 15. 22.* And in him may be seen seven abominations, (so many as are in the hart of him that hateth his brother, *Prov. 26. 25.*) for, 1. he sacrificed without faith, 2. was displeased that God respected him not; 3. hearkened not to Gods admonition; 4. spake dissemblingly to his brother; 5. killed him in the field; 6. denied that he knew where he was; 7. asketh not, nor hopeth for mercy of God, but despaireth; and so falleth into the condemnation of the Devil.

14

Ver. 14. *shall be hid*] or, *be absent*: as *Gen. 31. 49.* This meaneth a fearfull banishment, from the face or presence of God in his Church; as after followeth in ver 16. Contrary to which, is the ap-

pearing before Gods face, in the place of his publicke worship, *Exod. 23. 17. Psal. 42. 3.* Iob professeth his faith in this respect, opposite to Kains despaire, *Iob. 13. 20. &c.*

whosoever:] or, every one that findeth (or meeteth) me. This sheweth his terrour in conscience, fearing just recompense, and seeing where none doth pursue; as *Lev. 26. 17. 36. Iob. 15. 20. 21. Prov. 28. 1.* Amongst the ancient Romans, when a man was cursed for any wicked fact, whosoever would, might freely kill him: *Dionys. Halicarnass. l. 2.* And of old, among the Galles (or French-men) such as obeyed not their priests the *Druides*, were forbidden the sacrifices, (their divine worship:) and those so forbidden, were reputed amongst the most wicked, all men shunned them, and would not converse or talk with them, fearing to be defiled even by leight communication with them, no benefit of law was allowed them, nor any honour done unto them: *Cæsar Comment. de bello Gall. l. 5.* A like severe censure was also among the Greekes, as K. Oedipus his words shew, in *Sophocles, in Oedip. Tyr.*

15 Ver. 15. *sevenfold:*] that is, he shall have much greater punishment: for *seven*, meaneth much or many: *Prov. 26. 25. Iob. 5. 19. Psalm. 12. 7.* The Chaldee here understands it of punishment to the seventh generation. Hereby God repressed further bloodshed, which men else might rush in to; for soon after, *the earth was filled with violence, Gen. 6. 11.* He let Kain live miserably, for a warning to others, as David (having reference hereto) saith, *Slay them not, lest my people forget: make them wander abroad (as fugitives) by thy power: Psal. 59. 12.* Thus also he provided for the increase of the world at the beginning: wherefore Kains posterity is after reckned, to the seventh generation.

upon Kain:] or, unto Kain; to secure him from his fear. *Vpon him*, to keep others from killing him: as in another case, in *Ezek. 9. 4. 5. 6.* they that had Gods mark set upon them, were not slayn. *lest any:*]

or, that not any. *slay:*] or, smite, that is, kill him. The full speech is *to smite him in soule*, as *Gen. 37. 21.* and where one Prophet saith, *he smote*, *2. King. 14. 5.* another expounds it *he killed:* *2. Chron. 25. 3.*

16 Ver. 16. *from the presence:*] or, from before the face of Iehovah: that is, from the place of Gods word & publick worship, which in likelihood was held by Adam the father, who being a Prophet, had taught his children how to sacrifice, and serve the Lord. So on the contrary, to come into Gods presence (or before him), *Chron. 16. 29.* is explained in *Psal. 96. 8.* to be the coming into his courts. Gods face, or presence is mans greatest joy in this life, and in that which is to come, *Exod. 33. 14. 15. 16. Psal. 17. 15.* Of which Kain was now deprived: for, *the evill shall not sojourn with God, nor fooles stand before his eyes, Psal. 5. 5. 6.* Otherwise as Gods face signifieth his all-seeing providence and government, none can flee from it, *Psal. 139. 7. 12. Ier. 23. 24.* Of Ionas, it is likewise said, he rose up to flee from the presence of the Lord, *Ion. 1. 3.*

dwelt:] or, sate, that is, seated himselfe. Sitting, is used for dwelling, as after in v. 10. and often in the Scriptures. *Nod:*] in Greek *Naid*; so named, because Kain was there *Nad*, that is, a vagabond, as God threatned before, in v. 12.

17 V. 17. *knew his wife:*] that is, lay with her; as v. 1. This was one of Adams daughters, spoken of in *Gen. 5. 4.* to whom it seemeth he was married before. And here follow seven generations of Kain reckned: for God letteth the wicked prosper in this world, *Psal. 17. 24. he increaseth nations, and (afterward) destroyeth them, Iob. 12. 23.*

Enoch:] in Hebrew *Chanoch*: by interpretation *Catechised, Instructed, or Dedicated.* It was the name also of that godly man mentioned in *Gen. 5. 18. 22.*

was building:] this manner of speech, (which the Greek translation also keepeth,) may imply a beginning of the work, though perhaps not finished, as after in the building of Babel, *Gen. 11.* And Kains building of a citie, seemeth to be for his better.

better security from his fears, and to denote his worldly affection, otherwise then Abraham had, who looked for a citie that hath foundations, whose builder and maker is God: Heb. 11. 10. *the name of his son:* so proclaiming his name on the citie, as David sheweth vaine vworldly men doe on lands, Psal. 49. 12. As Kains name signified Possession, so had he possessions of children, citie, riches, arts, &c. in this vworld: all which Abel wanted, vvhose inheritance vvas in heaven.

Ver. 18. *Iradd:*] or, *Ghnirad*, in Greek; *Gaidad*: for the Hebrew letters †R. \& \dagger D. are one much like another, & often put one for an other by the Greek translators; and in the Hebrew text it selfe: as *Riphath*, Gen. 10. 3. is *Diphath*, 1. Chron. 1. 6. *Chemdan*, Gen. 36. 26. is *Chamran*, 1. Chron. 1. 41. *Hadar*, Gen. 36. 30. is *Hadad*, 1. Chron. 1. 50. *Hadarezer*, 1. Chron. 18. 3. is *Hadadazer*, 2. Sam. 8. 3. and sundry the like: vvhich shew that the Hebrew letters had the same forme and figure of old, which they have at this day. *Mehujael:*] or, *Me-chujael*; vvhritten immediatly after, *Mechi-jael*; in Greek *Maleleel*, according to the name of Kains sonne, in Gen. 5. 12.

Methusael:] in Greek, *Mathonsala*; as also they vwrite Enochs sonne, Gen. 5. 21. *Lamech:*] or, *Lemech*: so Gen. 5. 25. Kains posteritie, accord in name vvith Seths.

Ver. 19 two wives:] so violating the lavv of mariage, vvhich by Gods ordinance vvas to be but vvith one vvife, Gen. 2. 18. 24. *Adah:*] by interpretation an Ornament: as *Zillah* (or *Sella*) signified her Shadow.

Ver. 20. *Labal:*] in Greek *Iobel*. *father:*] that is, *master*, as the Chaldee expoundeth it. Every crafts-master that either first inventeth, or perfecteth and teacheth any art, is called a *Father*. So in the verse following. *dwelt in tents:*] that is, *used Shepherdie*: for shepherds used tents, to remove from place to place vvhere best pasture vvas to be found: Esa. 38. 12. Song 1. 8. Jer. 6. 3. and 49. 29. The

Hebrevv phrase, *him that dwelleth*, is meant of many, as the Greek also translateth it, *them that dwell*. So *dweller*, 2. Sam. 5. 6. is expounded *dwellers*, 1. Chron. 1. 4. *enemie* 1. King. 8. 37. 44. is *enemies*, 2. Chron. 6. 28. 34. and many the like. See also Gen. 3. 2. *cattel:*] Hebr. *possession*: understanding the vvord *cattell*, as is explained in Gen. 26. 14. *he had possession of flocks, and possession of herds*. So the Greek here translateth, *feeders of cattell*. The supply of such vvords is often made in the text it selfe: as, a thousand, 2. Sam. 8. 4. that is, a thousand charrets, 1. Chron. 18. 4. *Vzzah put forth to the arke*, 2. Sam. 6. 6. that is, *hee put forth his hand to the arke*, 1. Chron. 13. 9. See also Gen. 5. 3.

Ver. 21. *handle:*] that is, *play upon*: as the Chaldee paraphraseth, *he was master of all that play on the Psaltery, and knew musick vvhich the Greek translateth, this was he that shewed the psaltery and the harp.* *organ:*] it hath the name in Hebrew, of *lovelines and delight*; and it vvas an instrument of joy, Job. 21. 12. so vvas the harp, called therefore the *pleasant harp*, Psal. 81. 3. Thus God gave the Kainites skill to invent things profitable and delightfull to the flesh: yet vvwere they irreligious, as is vvhritten; *they said unto God depart from us: and what should the Almighty doe for them? For hee filled their houses with good things*: Job. 22. 17. 18.

Ver. 22. *instructor:*] Hebr. a *whetter* (or, *sharpner*:) vvhich the Chaldee expoundeth also a *master*. He sharply and vvittily taught smythes craft, and instruments of vvarr. The Hethens after feyned *Vulcan* (vvhich name seemeth to be borrowd from this *Tubal-cain*,) to be the god of smythes. *Naamah:*] she hath her name of *Pleasance*. Thus vvith profits and pleasures, they of the old vworld passed their time, eating and drinking, marrying and giving in mariage, untill the day that the flood came, and tooke them all away: Math. 24. 38. 39. The Hebrue Doctors (in *Midras Ruth*, and *Zohar*) say of this *Naamah*, that all the world wandred (in love) after her; yea

even the sons of God, (as in Gen. 6. 2.) and that of her, there were born evill spirits into the world.

23 Ver. 23. *I have killed &c.*] or, *I would kill a man in my wound yea a yong man in my hurt.* The Hebrew is of the time past, as speaking of murder committed; (and so the Greek translateth, *I have killed a man*;) but it may also be interpreted, as a boattull threat for time to come; that if any did wound or hurt him, he should surely die for it. And it may be, that for violating the law of marriage by taking two wives, God vexed him with a disquiet life between them, that they lived in discontent and emulation one with another, (as there is an example in 1. Sam. 1. 6 7.) and both of them with their husband: so in his wrath he uttered these words unto them, to repress their strife. Or he thus boasteth of his valour, for some other cause. The Chaldee paraphrast understood this in a contrary sense; as if it were a question, *for have I killed? &c.* that is, *I have not*: and expoundeth it thus, *For I have not killed a man, that I should bear sin for him; nor destroyed a yong man, that my seed should be consumed for him.* to my hurt] or, *for my stripe*: the originall word signifieth a wayl, or mark of a stripe or wound in the flesh.

24 Ver. 24. *seventy and seven fold*:] that is, if he that killeth Kain, shall be punished seven fold; then he that killeth me, shall be 77. fold. It seemeth to be an insolent contempt of Gods judgment, and abusing of his patience towards Kain, vers. 15. *Because sentence against an evill worke is not executed speedily, therefore the hearts of the sonns of men, is full in them to doe evill*; Eccles. 8. 11.

25 Ver. 25. *Seth*] Heb. *Sheth*: that is, *Se* or *Appointed*, to weete, in *Abels room*. He was not born, till 130. yeres after the creation, Gen. 5. 3. It might be, Adam had other sonns and daughters before, Gen. 5. 4. but none, in whom such expectation of good was: for Seths posterity onely remained at the flood, when all the world perished, Gen. 7. *seed*] that

is, *an other son*; that as *Abrahams seed* was called in *Isaak*. (*Ismael* being excluded,) Gen. 21. 12. so *Eves seed* should be in *Seth*; and not in any other of her children. *Seed*, is usually put for *children*: as they left no seed, Mar. 12. 22. is expounded, *they left no children*, Luk. 20. 31. *seed of Abel*] Eve sheweth a reason of her sonns name, also her faith grounded on Gods appointment and setting of his mercy concerning this seed, who should be faithfull as *Abel*; and a father of the world, who are all called *the sons of Seth*, Numb. 24. 17. and the father of our Lord *Iesus* after the flesh, Luk. 3. So in *Ezech. 37.* dead bones revive againe; and in *Rev. 11. 11.* the witnesses killed, have the spirit of life from God, entring into them.

26 Ver. 26. *also himselfe*] or; *to him also*; when he was 105. yeres old. Gen. 5. 6. and the world, 235. *Enos*] so he is written in Greek, Luk. 3. 38. in Hebrew *Enosh*; that is by interpretation *Sorrowfull*, *greivously sicke*, *miserable*. So named, (as seemeth,) for the sorrowfull state of those dayes, wherein great corruption grew in the Church, Gen. 6. 2 3 5. Therefore this name is in Scripture usually given to all men, as being *Enos*, or *sonns of Enos*, full of sorow and miserie, Psal. 8. 5. & 144. 3. And to abate mens pride, David sayth, *let the nations know, that they be Enos*; (or woefull men;) Psal. 9. 21. *began*. *men-profanely*, to call] or *profanenes-began*, in calling, (or for calling) on the name of *Iehovah*. The Hebrew word may be translated, *men began*, or *men profaned*: but is commonly understood here, of the learned Hebrewes, to mean *profanenes*; and some translating it *began*, yet take it thus, *men began*, to call (their idols) by the name of the Lord: as images and representations of God, were called *Gods*, Exod. 32. 4. The sorowes of this age were great, as the very name of *Enos* testifieth, and the historie following in Gen. 6. confirmeth: for impietie crept into the Church, by unlawful mariages with Kains seed; and religion & manners were much corrupted, Gen. 6.

2.11. The Hebrew doctors describe it thus. In the day's of Enos, the sons of Adam erred with great error, and the counsel of the wise men of that age became brutish; and Enos himselfe was (one) of them that erred: and their error was this, They sayd, forasmuch as God hath created these starres and spheres to govern the world, and set them on high, and imparted honor unto them, and they are ministers that minister before him: it is meet that men should laud & glorifie and give them honour. For this is the will of God, that we magnifie and honor, whom soever he magnifieth and honoureth: even as a King would have them honoured that stand before him, and this is the honour of the King himselfe. When this thing was come up into their hart, they began to build Temples unto starres, and to offer sacrifice unto them, and to laud and glorifie them with words, and to worship before them, that they might in their evill opinion, obtaine favour of the Creator. And this was the root of Idolatry, &c. And in proceffe of time, there stood up false Prophets among the sons of Adam, which sayd that God had commanded & sayd unto them, worship such a star, or all the starres, and doe sacrifice unto them thus and thus; and build a Temple for it, and make an image of it, that all the people, women, and children may worship it; and he shewed them the image which he had feyned out of his own hart, and sayd, it was the image of such a star, which was made knowne unto him by prophesie: and they began after this manner, to make images in Temples, and under trees, and on tops of mountains and hills, and assembled together and worshiped them, &c. And this thing was spread through all the world, to serve images with services different one from another, and to sacrifice unto and worship them. So in tract of time, the glorious and fearefull name (of God) was forgotten out of the mouth of all living, and out of their knowledge, and they acknowledged him not. And there was found no people of the earth, that knew ought save images of wood & stone, and Temples of stone, which they had been trayned up from their childhood, to worship and to serve, and to swear by their names. And the wise men that were among them, as the priests and such like, thought there was no God, save

the starres and spheres, for whose sake, and in whose likenes they had made these images: but as for the Rock everlasting, there was no man that acknowledged him, or knew him, save a few persons in the world, as Enoch, Methusala, Noe, Sem and Eber. And in this way did the world walk and converse, till the pillar of the world, to wheet Abraham our father was born. Maimony in Misn. tom. 1. treat. of Idolatry ch. 1. S. 1. 2. 3. That the heavens and starres were of old worshiped; both Moses and the Prophets after him shew. Deu. 4. 19 Amos 5. 26. 2. King. 21. 3. 5. And as the heathen Philosophers counted the heaven a living body, (Aristide celo l. 2. c. 2.) so did the wisest of the Hebrew Rabbins: All the starres and all the spheres, have soules, & knowledge and understanding, & are living things, and stand and acknowledge him who sayd, and the world was, every one according to his greatnes & according to his dignity, lauding and glorifying him that formed them, even as the Angels. And as they know the holy God, so they know themselves, and know the Angels which are above them: and the knowledge that the starres & spheres have, is less then the knowledge of the Angels, & greater then the knowledge of the sonns of men, saith Maimony in Iesud: i hatorah, ch. 3. S. 9. Vpon this perswasion, men might the easier be drawn to the worship of them. If we understand Moses here otherweile; Then began men to call upon the name of the Lord, then it may be meant of more publick worship now erected then before: or, of publick preaching in the name of the Lord, to call the wicked to repentance: or of calling themselves by the name of the Lord, as in Gen. 6. 2. the faithfull are called the sons of God. Onkelos the Chaldee paraphrast, translateth then b. g. in men to pray: but the Chaldees in the Masorites bible saith: Then in his dayes the sonns of men left off from praying, (or, became profane, so that they prayed not) in the name of the Lord.

CHAPT. V.

1. The genealogie of the tenth first Patriarchs of the

*the world. 3. of Adam, 6. Seth, 9. Enos,
12. Kainan, 15. Maleleel, 18. Jared, 21.
Enoch, (who walked with God, and was ta-
ken away without death;) 25. Mathusala,
28. Lamech, 32. and Noe.*

1 **T**his is the book, of the generati-
2 ons of Adam: in the day God
created Adam, in the likenes of God
3 made he him. Male and female, crea-
ted he them: and blessed them, and
4 called their name Adam, in the day
they were created. And Adam lived,
a hundred and thirty yeres; and be-
gat (a son) in his likenes; in his image:
and called his name, Seth. And the
dayes of Adam were, after he had be-
gotten Seth, eight hundred yeres,
and he begat sonns, and daughters.
5 And all the dayes of Adam, which he
lived, were nine hundred yeres, and
thirty yeres: and he dyed.

6 And Seth lived, a hundred yeres,
7 and five yeres: and begat Enos. And
Seth lived after he begat Enos, eight
hundred yeres, and seven yeres: and
8 begat sons, and daughters. And all
the dayes of Seth, were nine hundred
yeres, and twelve yeres: and he dyed.

9 And Enos lived ninety yeres: and
10 begat, Kainan. And Enos lived, af-
ter he begat Kainan, eight hundred
yeres, & fifteen yeres: and begat sons,
11 and daughters. And all the dayes of
Enos, were nine hundred yeres, and
five yeres: and he dyed.

12 And Kainan lived, seventy yeres;
13 and begat Maleleel. And Kainan
lived, after he begat Maleleel, eight
hundred yeres, and fourty yeres: and
14 begat sonns, and daughters. And all
the dayes of Kainan, were nine hun-
dred yers, & ten yeres: and he dyed.

15 And Maleleel lived, sixtie yeres,
and five yeres: and begat, Jared.
16 And Maleleel lived, after he begat Ja-
red, eight hundred yeres, and thirty
yeres: and begat sons, & daughters.
17 And all the dayes of Maleleel, were
eight hundred yeres, and ninetie and
five yeres: and he dyed.

18 And Jared lived, a hundred yeres,
and sixty and two yeres: and begat,
19 Enoch. And Jared lived, after hee
begat Enoch, eight hundred yeres:
20 and begat sons, and daughters. And
all the dayes of Jared, were nine hun-
dred yeres, and sixtie and two yeres:
and he died.

21 And Enoch lived, sixtie and five
22 yeres: and begat, Methusala. And
Enoch walked with God, after he be-
gat Mathusala, three hundred yeres:
23 and begat sons, and daughters. And
all the dayes of Enoch, were three
hundred yeres, and sixtie and five
yeares. And Enoch walked with
24 God: and he ~~was~~ not; for God took
him.

25 And Mathusala lived, a hundred
yeres, and eightie and seven yeres:
and begat, Lamech. And Mathusala
26 lived, after he begat Lamech, seven
hundred yeres, and eightie and two
yeres: and begat sonns, and daugh-
27 ters. And all the dayes of Mathusa-
la, were nine hundred yeres, and sixty
and nine yeres: and he died.

28 And Lamech lived, a hundred
yeres, and eightie and two yeres; and
29 begate, a son. And called his name
Noe, saying: This shall comfort us
from our work, and from the sorow
of our hands, because of the earth,
30 the which Iehovah hath cursed. And

Lamech

31 Lamech lived, after hee begat Noe, five hundred yeres, and ninety and five yeres: and begat sons, & daughters. And all the dayes of Lamech were seven hundred yeres, and seven-tie and seven yeres: and he dyed.

32 And Noe was, five hundred yeres old: and Noe begat, Sem, Cham and Iapheth.

Annotations.

1 **T**He book:] that is, the narration, or rehearfall. generations of Adam:] the Greek translateth, generation of men, it meaneth both the children which Adam begat; and the events that did befall them; as the word generation, is used for all accidents in times & ages, whatsoever the day may bring forth, (as Solomon speaketh Pro. 27. 1.) So in Gen. 2. 4. and 6. 9. and 25. 19. And here are ten generations reckned from Adam to Noe; the cheife end whereof, is to shew the genealogie of Christ the promised seed according to the flesh, and so of his Church: Luke 3. 23. -- 38. 1. Chron. 1. 1. &c. likenes of God: see Gen. 1. 26.

2 V. 2. their name] so Adam was the common name of man and woman, (which were one flesh, Gen. 2. 23. 24.) and of all their posterity. Gen. 9. 6 For we are all of one blood: Act. 17. 26.

3 Ver. 3. and begat:] to weet, a son, as the sequel sheweth. The Scripture often omitteth such words, & sometime sheweth they must be understood: as David put in Syria; 1. Chron. 18. 6. that is, he put garisons in Syria, 2. Sam. 8. 6. See before the note on Gen. 4. 20. in his likenes:] namely that which he now had in his sinfull state: for the first likenes and image of God in him was by sin corrupted, Gen. 3. wh- upon all men now are conceived in sin. Ps. 51. 7. and are by nature children of wrath, Eph. 2. 3. Seth:] that is, Set or Appointed in sted of Abel: see Gen.

4. 25. onely his posterity were reserved, when all the world was drowned. And from him the genealogie is reckned both in the old and new Testament, 1. Chron. 1. 1. &c. Luke 3. 38.

6 Ver. 6. yeres] Hebr. yere: Sometime the originall useth indifferently one for another, as eight yeres, 2. Chron. 34. 1. for which in 2. King. 22. 1. is written eight yere. It is also the property of the Hebrue, to set the least number foremost, as here, Seth lived five yeres, and an hundred yere; and so after: which because it differeth from our manner, and in the order there is no speciall weight, is changed according to our speaking: because the Hebrew it self, in repeating matters, doth often change the order of words: as 2. Chron. 23. 7. when hee cometh in, and when hee goeth out; which in 2. King 11. 8. is, when he goeth out, and when he cometh in. So, great and smal, 2. Chron 34. 30. or, small and great, 2. King. 23. 2. And in translating, the holy Ghost often also changeth the order of words: as Joel 2. 28 your old men shall dreame dreames, your yong men shall see visions: which in Act. 2. 17. is placed thus, your yong men shall see visions, and your old men shall dream dreames. So in 1. King. 19. 10. they have broke-downe thy altars, and killed thy Prophets: which Paul rehearseth thus, they have killed thy Prophets, and broke down thy altars, Rom. 11. 3. and sundry the like. Enos] or, as the Hebrue pronounceth it Enosb: but because our language, and custome rather followeth the Greek which is more easy, the names are expressed as the new Testament doth in Luke 3. lest the Reader should mistake, and thinke them diverse persons.

9 Ver. 9. Kainan] so Luke 3. 37. in Hebrew Kenan.

12 Ver. 12. Malekel] Hebr. Mahalalel.

15 Ver. 15. Javed] Hebr. Jered.

18 Ver. 18. Enoch] in Hebrew Chanoch, that is, Dedicated, or Catechised: he is said to be the seventh from Adam, and a proph-
fier of Gods judgment upon wicked men for their impious deeds, and hard speeches

against God: *Iude* *vers.* 14. 15. So, he is distinguished from Enoch the Kaine, the third from Adam, *Gen.* 4. 17. and seven being the number of the Sabbath, the seventh generation implied the mystérie of rest in Christ. Accordingly the number of all the generations here, may be observed; which are ten, from Adam to Noe: as before in *Gen.* 4. there are seven generations of Kain, So Abram the Ebrew was the seventh from Eber; Moses the seventh from Abram: and in *Mat.* 1. twice seven generations are reckned from Abram to David, and so many from David to the captivity of Babylon, and againe so many from that captivity, to Christ, *Mat.* 1. 17. The estate of times for these ten Patriarchs, may thus be viewed:

1. Adam being 130. yeres old, begat Seth.
2. Seth, 105. yeres old, begat Enos. In the yere of the world, 235.
3. Enos, 90. yere old, begat Kainan: in the yere of the World, 325.
4. Kainan, 70. yere old, begat Maleleel: in the yere of the World, 395.
5. Maleleel, 65. yere old, begat Jared: in the yere of the World, 460.
6. Jared, 162. yere old, begat Enoch: in the yere of the World, 622.
7. Enoch, 65. yere old, begat Mathusala: in the yere of the World, 687.
8. Mathusala, 187. yere old, begat Lamech: in the yere of the World, 874.
9. Lamech, 182. yere old, begat Noe: in the yere of the World, 1056.
10. Noe, 500. yeres old, begat Iapheth: in the yere of the World, 1556.

The lives of these Patriarchs are also be noted.

1. Adam, lived 930. yeres.
2. Seth lived 912. y.
3. Enos lived 905. y.
4. Kainan, lived 910. y.
5. Maleleel lived 895. y.
6. Jared lived 962. y.
7. Enoch lived on earth, 365. y. The shortest liver.
8. Mathusala lived 969. y. The longest liver.

9. Lamech lived 777. yeres.

10. Noe lived 950. y. *Gen.* 9. 29.

By this computation it appeareth, that Adam lived to see Lamech the ninth generation, in the 56. yere of whose life he dyed, first of all these Patriarchs. That Enoch the 7. from Adam, (after he had lived on earth, so many yeres as there be dayes in the yere of the Sun,) was taken away into Paradise, next after Adams death, seven Patriarchs remaining witnesses of his translation. That all the first nine Patriarchs were taken out of this world, before it was drowned by the flood, that came in the 600. yere of Noes life. That Mathusala lived till the very yere wherein the flood came, as his name signified that he should: with sundry other things, worthy to be observed, in the brieft historie of these ten Fathers.

21. *Ver.* 21. Mathusala] so in *Luke* 3. 37. in Hebrue Methushelach, which is by interpretation, He dyeth and the emission (or dart) meaning the flood, cometh. Enoch being a Prophet, foretold in his sons name, of the Flood to come in the yere that Mathusala dyed: as came to passe. Compare *Iude* *ver.* 14. 15.

22. *Ver.* 22. walked with God:] that is, led his life & administred before God, holily, justly and faithfully; and so pleasing to God, as *Gen.* 6. 9. Wherefore the Apostle (following the Greck version) saith, hee pleased God, (which without faith it is impossible to doe;) *Heb.* 11. 5. 6. The Chaldee tranſlitteth, hee walked in the feare of the Lord: and the Ierusalemmy Targum saith, he served (or laboured) in the truth before the Lord And by comparing the like speech unto Eli, *1. Sam.* 2. 30. 35. it seemeth to imply a pleasing or acceptable ministration of office before the Lord. Wherefore Enoch is noted to be 2 Prophet, *Iude* 14 And Noe who also walked with God, *Gen.* 6. 9. was a preacher of justice, *2. Pet.* 2. 5. Of Eli, it is spoken touching the Priesthood, *1. Sam.* 2. 30. 35. and of David in the Kingdom, *Psal.* 56. 14. and 116. 9. See also *Gen.* 17. 1. Thus Enoch was a speciall figure of Christ.

Ver. 24.

24

Ver. 24. *he was not*] to weet not found, as the Apostle (according to the Greek) saith Heb. 11. 5. and the Chaldee addeth, *he appeared not*, and yet the Lord killed him not. The like speech is also used of them that are taken away by death, Jer. 31. 15. which the Evangelist alleging, addeth the word *are* (or *were*) that wanted in the Hebrew, as in this place it is wanting also.

God took him:] that is, translated him (saith the Apostle) that he should not see death, Heb. 11. 5. where the Arabick version addeth, *hee was translated into Paradise*: meaning the heavenly Paradise, mentioned, Luke 23. 43. 2. Cor. 12. 2. 4. So Elias was taken up into heaven, 2. King. 2. and the Hebrew doctors say that Enoch was taken up in a whirlwind as Elias was; and that hee was disarayd of the foundation corporall, and clothed with the foundation spirituall. Also that God shewed him all the high treasures, and shewed him the tree of life, in the midst of the garden &c. R. Menachem on Gen. 5. & the Zohar on the same. By this translating of Enoch, God assured all the faithfull, of their resurrection and eternall life: therefore they after applyed the like work of God to themselves after death, as in Psal. 49. 16. And the Apostle teacheth we shall all be changed, & shal have spiritual bodies, & a building of God, an house not made with hand, eternall in the heavens, with which house, we desire to be clothed-upon, &c. 1. Cor. 15. 51. 44. and 2. Cor. 5. 1. 2. Ben Syrach saith, Enoch translated, was an example of repentance to all generations, Eccles. 44. 16.

25

Ver. 25. Lamech.] Hebrew Lemec.

29

Ver. 29. Noe:] so written in Luke 3. 36. 1. Pet. 3. 20. The Hebrew soundeth Noach, which signifieth rest, which proceedeth from comfort, as the words following shew; his name having affinity with Nacbum. *comfort us from our work:*] that is, *comfort us with rest from our worke*: as the Greek translateth, *he shall give us rest from our works*. This prophesie his father uttered of him, as he that should be a figure of Christ, in his building the Ark & offering of sacrifice, whereby God smelled a

savour of rest, and sayd, he would not curse the ground any more for mans sake, Gen. 8. 21. Or we may read it, *comfort us concerning our work, &c.* *from the earth:*] under-

stand againe, *which cometh from the earth*: for the earth being cursed, bare not fruits without great labour and sorrow, Gen. 3. 17. 18.

hath cursed] Hebr. *hath cursed* it: but this phrase our tongue useth not: for it, I therefore say before, *the* (or *that*) *which*. And the Hebrew text sometime omits it as superfluous, 2. Chron. 28. 3. with 2. King. 16. 3.

32

Ver. 32. 500. yeres old] Hebr. son of 500 yeres, that is going in his 500 yere. An usuall speech in the Hebrew Scripture of mens age, or of beasts: Gen. 17. 1. Exod. 12. 5. But sometime it is not meant of natural age properly, as appeareth 2. Chron. 22. 2. compared with 2. King. 8. 26. where Ahaziah, is son of 22. yeres, for his owne life; but sonn of 42. yeres, for the state of his Kingdom. And by being old (or sonn of) 500. yere, is not meant that yere full ended; but while he was living in that yere. As appeareth by Gen. 7. 6. where Noe is 600 yere old: which in v. 11. is explained to be *In the yere of the 600 yere of his life*. Accordingly, must we understand the ages of men, and beasts spoken of in Scripture: as when a Levite entred upon his Ministry being a sonn of 30 yeres, Num. 4. 3. it is meant going in the 30. yere of his life. Therefore Christ fulfilling that and all other figures, entred upon his ministrie, when he began to be of 30. yeres, as is expressed Luke 3. 23. And for the sacrifices in the Law which were to be of any yereling beatt, (after the Hebrew phrase, son of a yere, Exod. 12. 5.) the Jewes have left recorded, that it must be strictly within the first yere of the life; and if it be but an houre older then a yere, it is not allowable for an oblation to God. Maimony, 8. book in Magnasch Korbanoth, ch. 1 S 13. Noe began] that is, began to beget, for all his three sons were not born in a yere, but shew was born 10 yeres after, when his father was 500 yeres old.

as may be gathered by Gen. 11. 10. where two yeres after the flood he was but an 100. yeres old : and then was Noe his father 602. by Gen. 7. 6. See the like of Thara, Gen. 11. 26. *Sem, Coam and Iapheth :*] sounded in Hebrew, *Shem, Cham and Iepheth :* of which *Iapheth* was the eldest, *Sem* the next, and *Cham* the yongest ; as is evident both by the former note of *Sem*s age, and by Gen. 10. 21. and 9. 24. But because *Sem* was in dignity preferred of God before his brethren, Gen. 9. 26 27 therefore he is first named. The like is in the history of *Abram* and his brethren, Gen. 11. 26. So *Jaakob* is named before *Esau* his elder, Gen. 28. 5. and *Ephraim* before *Manasses*, Gen. 48. 20.

C H A P. V I.

1. The sonns of God, marry with the daughters of men : 4. so Giants are bred : 5. wickednes increaseth ; 6. God repenteth that he made man, 7. and will destroy them, 8 Noe findeth grace, 13. and is forewarned of the Flood, 14 The Arke (with matter and form thereof) is commended to be made, 18. for the saving of Noes house, 19. and some of all living things ; 21. with provision of food. 22. Noe doth all that God commanded.

1 **A**ND it was, when men began,
2 to multiply on the face of the
3 earth: and daughters, were born un-
4 to them. That the sonns of God,
saw the daughters of men, that they
were faire: and they took unto them
wives, of all which they chose. And
Iehovah sayd; My spirit shal not strive
with man, forever; for that he also is
flesh: and his dayes shalbe, a hun-
dred and twenty yeres. There were
Giants in the earth, in those dayes;
and also after that, when the sonns
of God went-in, unto the daughters

of men; and they bare children to
them: they were mightie men; which
were of old, men of name.

5 And Iehovah saw, that the wicked-
6 nesse of man, was much in the earth;
7 & every imagination, of the thoughts
of his hart, was onely evill every day.
And it repented Iehovah, that he had
made man, on the earth: and it grei-
ved him, at his hart. And Iehovah
sayd; I will blot out, man whom I
have created, from the face of the
earth; from man unto beast, unto the
creeping-thing, and unto the foule of
the heavens: for it repenteth me, that
8 I have made them. But Noe, found
grace, in the eyes of Iehovah.



9 THESE are THE GENERATE-
10 ONS OF NOE; Noe, was a just
man, perfect in his generations: Noe
walked, with God. And Noe be-
11 gat, three sonns: Sem, Cham and
Iapheth. And the earth was cor-
12 rupt, before God: and the earth was
filled, with violent-wrong. And
God saw the earth, and loe it was
corrupt: for all flesh had corrupted
his way, upon the earth,

13 And God sayd unto Noe; An end
of all flesh, is come before me; for the
earth is filled with violent-wrong,
from the face of them: and behold I,
14 destroy them with the earth. Make
for thee, an Ark of Gopher trees;
nestes, shalt thou make in the ark: and
shalt pitch it, within and without,
15 with pitch. And this (the fashion),
which thou shalt make it of : three
hundred cubits, the length of the ark;
fitte

16 fiftie cubits, the bredth of it; and
 thirtie cubits, the height of it. A
 clear-light, shalt thou make to the
 ark; and in a cubit shalt thou finish it
 from above; and the dore of the Ark,
 shalt thou set in the side therot: with
 17 lower, second and third stories, shalt
 thou make it. And I, behold I doe
 bring the Flood of waters, upon the
 earth; to destroy all flesh, which *hath*
 in it the spirit of life; from under the
 heavens: every-thing that *is* in the
 18 earth, shall give-up-*the ghost*. But I
 will stablish my covenant, with thee:
 & thou shalt inter into the ark, thou,
 and thy sonns, and thy wife, and thy
 19 sonns wives, with thee. And of e-
 very living-thing, of all flesh, two of
 every sort shalt thou bring into the
 ark, to keep alive with thee: they shal
 20 be male and female. Of the fowl,
 after his kinde; and of the beast, after
 his kinde; of every creeping thing of
 the earth, after his kinde: two of eve-
 ry-sort, shall come unto thee, to keep-
 21 (*them*) alive. And take thou unto
 thee, of all meat, that is eaten; and
 thou shalt gather *it*, to thee: and it
 shall be for thee, and for them, for
 22 meat. And Noe, did: according to
 all that God commanded him, so did
 he.

Annotations.

I **M**EN:] Hebr. *Adam*: put generally
 for men, as the Greek translateth,
 & the last words of this verse doe
 confirm: so the Chaldee saith, *the sons of*
man. The posterity of Kain is hereby
 meant, who increased faster then Seths
 did: and sought so to doe, by taking moe
 wives, Gen. 4. 19.

2 Ver. 2. *the sonns of God*:] the men of the
 Church of God; for unto such Moses
 saith, *ye are the sonns of Iehovah your God*,
 Deut. 14. 1. so 1 Iob. 3. 1. The name God
 in Hebrew *Elohim* is in the form plural,
 and sometime Princes are so named, Exod.
 21. 6. Psal. 82. so the Chaldee here tran-
 slateth, *the sonns of Princes*: understanding
 (as I think,) Seth & the other patriarchs.

daughters of men:] meaning of Kains
 posterity, that were out of Gods Church,
 Gen. 4. 14. and because they were not
 born again of God, by the immortall seed
 of his word, (1 Iob. 3. 9. 10. 1 Pet. 1. 13.)
 they continued children of the old Adam
 and natural man still. So Paul saith, 1 Cor.
 3. 3. *walk ye not as men*? that is, as unrege-
 nerate men. *fayr*] or goodly; Hebr.

good, to weet of countenance, as is expressed
 Gen. 24. 16. the Chaldee translateth it
fayr. *took unto them*] that is, *took to*

themselves, and regarded not the counsell
 of their godly parents, (who should by
 right take wives for their children,) nor
 the will of God, whose law after forbade
 such profane marriages, Deut. 7. 3. 4. The
 like is noted of Esau, Gen. 26. 34. 35 & 28.
 8. 9. Thus corruption grew in families.

which they chose:] that is, *which they lo-*
ved and liked, following their own affecti-
 ons. So *my chosen*, Esay 42. 1. is interpreted
my beloved, Mat. 12. 18. and *choosing* is often
 used for *liking* or *delighting*, Psal. 25. 12. and
 119. 173. Esay 1. 29. and so the Chaldee
 translateth it here. Into this sin, Solomon
 also fell, 1 Kin. 11. 1. 2.

3 Ver. 3. *my spirit*:] This is that holy
 spirit of Christ by which he preached in
 the Patriarchs, and especially in Noe, to
 the disobedient spirits of the old world,
 1 Pet. 3. 18. 19. 20. 2 Pet. 2. 5. *not*

strive] or, not judge, that is, *not contend in-*
judgement, for so this word is elsewhere
 also used, Eccl. 6. 10. and may here import,
 both *contending* by preaching, disputing,
 convincing in the mouths of the Patri-
 archs, (as Neh. 9. 30.) and by inward mo-
 tions and checks of conscience which his
 spirit gave them for their sinns, against

which they that struggle, fall into the sin against the holy Ghost, despising the spirit of grace, Heb. 10. 29. So the Spirit of God is sayd to be tempted, resisted, greived, Acts 5. 9. and 7. 51. Esay 63. 10. Ephes. 4. 30.

with man] or, in man; implying both the contending of the Prophets outward, and of Gods spirit inwardly; as before is observed. Here the Church declined, is called *man* (or *Adam*) to note their corrupt estate. The Greek translateth it, *my Spirit shal not continue in these men*. The Chaldee paraphraseh, *This evil generation shal not continue before me for ever: understanding (as it seemeth) by the Spirit, mans naturall soule and life, which God would take avay by the Flood.*

he also] that is, these also, which are my peculiar professant people. is flesh] that is, is fleshly, not having the spirit, but walking after their own lusts; as Iud. v. 19. 16. The flesh and the Spirit, are also thus opposed, Rom. 7. 5. 6. & 8. 8. 9. Gal. 5. 16. 17. So the Chalde. here saith, *For that they are flesh, and their works evill.* And this is the state of all men in their first birth: for *that which is born of the flesh, is flesh*, Ioh. 3. 6.

120 years:] meaning, that so long time by Noes preaching, and building the Ark, they should have space given them to repent, or else then to perish. This long-sufferance of God, the Apostle mentioneth, in 1. Pet. 3. 19. 20. 2. Pet. 2. 5. and sheweth the summe and end of his preaching to be, that they might be judged according to men in the flesh, but live according to God in the Spirit, 1. Pet. 4. 6. that is, they repenting & turning unto Christ, the body might be dead because of sin, but the Spirit be life, because of righteousness: Rom. 8. 10. So the Chaldee here saith, *A terme shalbe given them of 120. yeres, if they will convert:* So many, were the yeres of Moses life, Deut. 34. 7.

4 Ver. 4 Giants] in Hebrue *Nephilim*; which hath the signification of *salimg*, as being Apostates, fallen from God: and being fierce and cruell to men, *salimg* on them, (as Iob. 1. 15.) and whom they made by feare and force, to fall before them: Such

were men of great stature, that other men were as grasshoppers in respect of the, Num. 13. 33. The Chaldee calleth them *Gibbaraj*, that is, *mighty men*; (and so Nimrod was *Gibbor*, that is *Mighty* on the earth, Gen. 10. 8.) the Greek nameth them *Gigantes*, wherof our English is derived, and the Greek Poets feyned them to be born of the earth, noting them to be earthly minded, not caring for heaven: and born also of such parents.

after that,] that is, as before; so after God had threatned their destruction: that they were not bettered, or brought to repentance.

went in] namely into the chamber, as is expressed Iudg. 15. 1. and consequently, companied with them: in like sense as *knowing* is used before, Gen. 4. 1. So David went in to Bathsheba, Psal. 51. 2. Abram to Agar, Gen. 16. 2. Iacob to his wife, Gen. 29. 21. a modest phrase.

they bare] to weete, the women last mentioned: or, they (the men) begat children to themselves. The Hebrew implyeth both. mighty men] the Greek translateth this also *Giants*; and it seemeth to be an explanation of their former name.

men of name:] that is, of renown; famous and renowned. Contrary hereto is, *men without name*, Iob 30. 8.

5 Ver. 5. wickednes] or malice, evill. every imagination,] or, the whole fiction; The word is generall for all & every thing that the hart first imagineth, formeth, purposeth, 1. Chro. 28. 9. & 29. 18. Luke 1. 51. every day] or, all the day: that is, continually. The Greek translateth thus, *and every one mindeth in his hart carefully for evils, all dayes.*

6 Ver. 6. it repented Jehovah:] This is spoken not properly, for God repenteth not, 1. Sam. 15. 29. but after the manner of men; for God changing his deed, and dealing otherwise then before, doth as men doe when they repent. So 1. Sam. 15. 11. the earth] hereby teaching, that there was none on earth whom God respected. So that but for the second man (Christ) the Lord from heaven (1. Cor. 15. 47.) whom Noe believed in; the world had now been consumed. So the Hebrue doctors, as the Zo-

bar upon this place saych man on the earth, to except the man above (or the superiour Adam) who was not on the earth. it grieved him:] The Scripture giveth to God, joy, grief, anger, &c. not as any passions, or contrary affections, for he is most simple and unchangeable, *Iam. 1. 17.* but by a kinde of proportion, because he doeth of his immutable nature and will, such things, as men doe with those passions and changes of affections. So hart, hands, eyes & other parts are attributed to him, for effecting such things, as men cannot doe but by such members. God is sayd to be grieved, for the corruption of his creatures: contrarywise when hee restoreth them by his grace hee rejoyceth in them, *Esa. 65. 19. Psal. 104. 31.* Of these parables spoken concerning God, the Hebrew doctors write thus: For as much as it is cleare that (God) is no corporall or bodily thing; it is also cleare, that not any corporall accident (or occurrence) doth befall unto him: neither composition, nor division, nor place, nor measure, nor going up, nor coming down, nor right hand nor left hand, nor face, nor back parts, nor sitting, nor standing: neither beginning nor ending, nor number of yeres; neither is he changeable, for nothing can cause him to change. Neither is there in him death, or life, as the life of a corporall living thing; nor folly, nor Wisdom according to humane wisdom; nor sleep, nor waking, nor anger, nor laughter, nor joy, nor grief, nor silence, nor speech; as the sons of Adam speak &c. but all these and the like things spoken of him in the Law and Prophets, are parabolicall and figurative. As when it is said he that sitteth in the heavens doth laugh, (*Psal. 2.*) and the like: of all such our wise men have said, The Law speaketh according to the language of the sons of Adam. And so he sayth, Doe they provoke me to anger? (*Ier. 7. 19.*) againe he sayth I am the Lord, & change not. (*Mal. 3. 6.*) and if hee be sometime angry and sometime joyfull, then is hee changeable. But all these things are not found save in persons obscure and base, that dwell in houses of clay, whose foundation is in the dust: but he the blessed (God) is blessed and exalted above all these. Maimony in Je-

Jude hatorah, chap. 1. §. 111. 12.

7 Ver. 7. blot-out] that is, destroy and abolish. from man] that is, both men and beasts. For as the beasts were made for man, *Gen. 1. 28* so they became subject to vanity and destruction, through mans iniquity. *Gen. 3. 17. Rom. 8. 20.*

8 Ver. 8. found grace] that is, obteyned favour; or mercies (as the Chaldee translateth it.) So this phrase is interpreted in Greek, sometime finding grace, *Heb. 4. 16.* sometime finding mercy, *2. Tim. 1. 18.* and grace is opposed unto works, & unto debt, *Rom. 11. 6. & 4. 4.* And it is a speciall title of God, that he is named Gracious, *Ex. 34. 6.* and, a speciall prerogative of his people that they finde grace in his eyes, as after of Lot, *Gen. 19. 19.* of Moses, *Exod. 33. 12.* of David, *Acts 7. 45.* of Marie, *Luke 1. 30.* And the letters of Noahs name, are the letters of Grace in Hebrew, the order being changed.

נח These 3 letters in the Hebrew bibles, doe signifie the Parasha or great Section of Moses law, which was a Lecture on the Sabbath day, read in the Jewes Synagogues, as is observed *Acts 15. 21.* to which was added a Lecture out of the Prophets, *Acts 13. 15.* And the first paragraph or Section (which is from the creation hitherto,) they call Beshub, that is, In the beginning; this second, which reacheth to the 12. chapter, they call Noe; and so the rest: There are in all 54 sections in the law, which they read in the 52. sabbathes, joyning two of the shortestwise together, that the whole might be finished in a yeres space. Hereof the Hebrew doctors write thus. It is a common custome throughout all Israel, that they finish wholly the (reading of the) law, in one yere; beginning in the Sabbath which is after the feast of Tabernacles, at the first section of Genesis, in the second (Sabbath,) as These are the generations of Noe; in the third, at The Lord sayd unto Noah, (*Gen. 12. 1.*) so they read and goe on in this order, till they have ended the Law, at the feast of Tabernacles. Maimony in Mishn. treat. of Prayer,

Prayer chap. 13. S. 1.

9

Ver. 9. *Generations*:] that is, *offspring*, and things that did befall him and them: so Gen. 25.19. & 37.2. & 2.4. & 5.1.

just] or, *righteous*: Noe is the first in the world that hath this title of *just*: and as generally the *just* liveth by faith, Rom. 1. 17 so of Noe the Apostle witnesseth, he was made *heyr* of the justice which is by faith, Heb. 11.7. *perfect*] or *intire*, *syncere*, of a simple, plaine, and upright carriage: as justice usually respecteth faith, so *perfectnes* respecteth life and conversation, in the hart of man, Esay 38. 3. and in his wayes, Psal. 119.1. This is not meant of perfection in mesure or degrees, as being without all sin, Eccles. 7.22. Iam. 3.2.1. Joh. 1.8, but when men by the grace of God, keep themselves from their iniquitie, Ps. 18.33. 24. and sin hath not dominion in them, Psal. 19.14. The *perfect* man is opposed to the *perverse* and *restless* wicked: Job. 9.20. 22.

in his generations:] that is, among the men of the ages wherein he lived. So generation, Mat. 11. 16. & 12. 42. is expounded, the men of that generation, Luk. 7.31. & 11.31.

walked with God] that is, by faith pleased and acceptably served God: see the like before of Enoch, Gen. 5. 22. The word may imply also administration in the office wherunto God had called him, which was to be a preacher of justice, 2. Pet. 2.5. So the Hebrew Doctors say, he preached to the old world, and layd, Turn yee from your wayes, and from your evill workes, that the waters of the flood come not upon you, and cut off the whole seed of the sons of Adam. Pirke. R. Eliezer, ch. 12.

11

Ver. 11. *the earth was corrupt*:] that is, the inhabitants of the earth, (see Gen. 11.1.) and so the earth it selfe for and through them; as is shewed after in vers. 12. 13. therefore both were destroyed together. *Corrupting* is in special applied to idolatry, and depraving of Gods true service, Exod. 32.7. Dent. 32.5. Indg. 2. 19. as, the people are sayd to doe corruptly, 2. Chron. 27.2. when they sacrificed and burnt incense in the high places: 2. King. 15. 35. So Idolatrie

was their chief corruption here, as may also be gathered by Gen 4.26. see the annotations there. *before God*:]

that is, openly and boldly in Gods sight, as Gen. 10.9. and in respect of his worship and law: see Gen. 17.1. *violent wrong*] *injurious* and *cruel dealing*, which seemeth to be chiefly meant of violating the duties towards men; as the former word noted corruption of religion, Gen. 49.5. Joel 3.19. Obad. 1.10. The Chaldees turneth it *rapines*, (or *robberies*,) Or, by *violent wrong*, violent and cruell men may be understood: as *pride*, is used for *prond men*, Jer. 50. 31. 32. *sin*, for *sinfull men*, Prov. 13.6. *povertie*, for *poore men*, 2. Kin. 24.14. and many the like. Thus corruption encreased in the ecclesiastical, and politicall estate, as it began in the domesticall.

12

Ver. 12. *all flesh*] that is, *all men*, who are called *flesh*, both for their frailtie, Psal. 71. 39. and corrupt unregenerate estate, Gen. 6.3. So *flesh* is expounded to be *men*, and people. Psal. 56. 5.12. Esay 40. 5.6.

their way] that is, both their religion or faith; (for so a way often signifieth, Mat. 18.25.26. & 22.4. 2. Pet. 2. 2.) and their manners, works or course of life: as elsewhere is mentioned the way of Kain, for maliciousnesse, Iud. vers. 11. the way of Balaam, for covetousnesse, 2. Pet. 2.15. and sundry the like. And of this way of the old-world, wherein wicked men did walk, it is noted, that God had filled their houses with good things, but they said unto him, depart from us: they did eat, they drank, they married wives, they were given in marriage, untill the day that Noe entred into the Arke, and the Flood came, and destroyed them all: Job. 22. 15. 17.18. Luke 17. 27.

13

Ver. 13. *An end is come*:] that is, the time of destruction is at hand: so Amos 8. 2. Jer. 51. 13. Exe. 7. 2.3. 6. *from the face*] that is, because of, through them. *destroy*] or, *am corrupting*, that is, *ready to corrupt*: or *destroy*. Before, the word was used for corrupting by sin: here for corrupting with punishment, due for their sins: that is, *destroying*.

stroying. So Gen. 18. 28. and 19. 13. and often in the Scriptures. *with the earth*] the Greek sayth, *and the earth*: which being given for a possession to the sonns of Adam, was also destroyed with them; as in other particular judgments, mens goods perished with them, Gen. 19. Num. 16. 32. Jos. 7. 15. 24.

14 Ver. 14. *an Ark*] or Chest, Coffin: called in Hebrue *Tebah*; and differeth from the *Ark* or *Coffer* which Moles made for Gods Sanctuary, which was called *Aron*; Exod. 25. 10. and served to keep the Tables of Gods law, Deut. 10. 2. 5. but this *Ark Tebah*, was to keep men, and live things from the water; as a ship, used onely in this historie, and in Exod. 2. 3. The holy Ghost in Greek, expresth them both by one word *Kibotos*, an *Ark*, Heb. 11. 7 and 9. 4. Heathen writers also make mention of this Arke, but by an other name *Larnax*, that likewise is an *Ark*; *Plutarch de industri. animal.* This Arke was a figure of Christs Church, wherinto they that enter by faith, are saved from the flood of Gods wrath; of which grace, Baptisme (the answerable type) is a signe and seal. See 1 Pet. 3. 20. 21. *Gopher trees*:] The Chaldee paraphrasts make them a kind of Cedars: the Scripture mentioneth not this word any other where. But *Gopherith* is after used for sulphur or brimstone, Gen. 19. 24. whereupon some thinke these to be *Turpentine trees*, which beare sulphurie berries, and the wood is known to be fit for such an use. *nesses*] that is, *little rooms* or *mansions* (as the Chaldee tra. stateth) for men, beasts, birds, &c. to be in severally. So a *nest*, is for a *mansion*, Numb. 24. 21. Obad. 4. *pitch*] or *plaster*: the Hebrue *Copher* which elsewhere is often used for covering and propitiating of sin, making atonement, and the like; is onely here used for *pitch* or *plaster*; there being two other proper words for such stuffe, Exod. 2. 3. It figured the atonement made for the Church by Christ, wherewith we being by faith covered and plastered; the waters of Gods wrath,

enter not upon us.

15 Ver. 15. *cubits*] or *ells*: a *cubit* is the measure from the elbow to the fingers end, containing six hand bredthes; or a foot and a halfe: so 300. cubits, make 450. foot.

height] or *stature*. By these measures here set down, the *Ark* was by proportion like in shape to a *Coffin* for a mans body, six times so long as it was broad, and ten times so long as it was high: which was commodious for swimming, and stedfast against winds: fit also to figure out Christs death, and buriall, and ours with him, by mortification of the old man: as the Apostle applyeth this type to *baptisme*, 1 Pet. 3. 20. 21. whereby wee are become dead and buried with Christ, Rom. 6. 3. 4. 6.

16 Ver. 16. *A clear light*:] whether by one, or by many windows, is uncertain: after there is mention of a window that was in the *Ark*, Gen. 8. 5. The Hebrue *Zohar* (which the Chaldee translateth, *Nehor*, *Light*,) is not found in the Scripture but here: of it *Zahorajin* is used for the noon day light. Some Hebrue doctors say it was a precious stone, hanged in the Arke, which gave light to all creatures which were therein. *Pirk. R. Eliezar chap. 13.* This clear-light signified the inlightning of the Church, by the Holy Ghost, as the *dove* signified faith in Christ: Eph. 1. 17. 18 Joh. 10. 9.

in a cubit] or, *unto a cubit.* *it from above*:] by it, seemeth the *Ark* to be meant, (rather then the *light* or *window*;) which *Ark* had the rooffe arched or bowed but a cubit, that it might be almost flat, yet so as the water might easily slide off.

third stories] or *third nests*, that is *rooms*: as v. 14. So many distinct stories, there are also within mans bodie. And Paul maketh three parts of man; *body, soule and spirit*, 1 Thess. 5. 23. Likewise in Moles Tabernacle, and in Solomons Temple, were three rooms; the Courtyard, the Holy place, and the Most holy. Exod. 26. and 27. 1. King. 6. The Church also (figured by the *Ark*) hath three states, before the Law,

under the Law, and under Christ, Rom. 5. 13. 14. *Ioh. 1. 17.*

17 Ver. 17. *I doe bring*] or, am bringing: the Lord hereupon is sayd to sit at the flood, *Psa. 29. 10* as being the Iudge from whom this wrath proceeded, and moderator in mercy to Noe. *the flood*] or, deluge. The Hebrue *mabbul*, is a peculiar name to this flood; which drowned the world, and made all things fade and dye on earth, wherof it hath the name. In Greek the holy Ghost calleth it *Katadysmos*, of the abundantly shedding and inundation of the waters, *Mat. 24. 38.*

18 Ver. 18. *I will establish*] that is, make sure and stable, and faithfully keep my covenant. For so the word importeth in other Scriptures open it, as, *establish thou*, *2 Sam. 7. 25.* is expounded *let it be faithfull* (or sure) *1 Chron. 17. 23.* and to *stablish the words of a covenant*, *2 King. 23. 3.* is *to doe* (or perform) them, *2 Chron. 34. 31.* and to continue in doing them, *Gal. 3. 10.* with *Deut. 27. 26.* *my covenant*] or testament; a disposition of good things faithfully declared: which God here usually calleth his, as arising from his grace towards Noe, (v. 8.) and all men; but implying also conditions on mans part, and therefore is elsewhere named *our covenant*, *Zach. 9. 11.* The Apostles call it *Diatheke*, that is a Testament or Disposition: and it is mixed of properties both of covenant and of testament, as the Apostle sheweth in *Heb. 9. 16: 17.* &c. and of both may be named a *testamental-covenant*, or a *covenanting testament*: whereby the disposing of Gods favours and good things to us his children, is declared *and thou shalt enter &c.*] This explaineth the Covenant made; on Gods part, that he would save Noe & his household from death by the Ark, and on Noes part, that he should in faith & obedience make, and enter into the Ark, so committing himselfe to Gods preservation. *Heb. 11. 7.* And under this, the covenant or testament of eternall salvation by Christ, was also implied; the Apostle testifying, that the (antitype) or like figure hereunto, even

Baptisme, doth also now save us: *1. Pet. 3. 21.* which *baptisme* is a seale of our salvation, *Mark. 16. 16.* *wives*] Hereupon the Apostle observeth, how in the Ark, a few, that is, eight soules, were saved by water, *1. Pet. 3. 20.*

19 Ver. 19. *two*] or, by twos, that is, by paires: which is after explaind to be seven of every clean, and two of every unclean beast, *Gen. 7. 2.* Thus God sheweth himselfe to be the savor of man and beast, *Psal. 36. 7.* *to keep alive*] that is, that thou mayst keep alive: (as the Greek explaineth it, that thou mayst nourish.) Observe how verbs indefinite, doe often times include (though not expressly) a certaine person, especially such as was spoken of before: as, *Eccles. 4. 7.* (or *5. 1.*) *they know not to doe evill.* that is, they know not that they doe evill, *Zach. 12. 10.* they shall mourne, and to be in bitterness: that is, and they shall be in bitterness. This the Hebrew text it self sometime manifesteth; as *Esa. 37. 18.* *19.* they have laid waste: and to cast their Gods &c. that is, and they have cast their Gods, as is written, *2 King. 19. 18.* So in *1 Chron. 17. 4.* *build me an house to dwell in:* for which in *2 Sam. 7. 5.* is written, *build me an house for me to dwell in.* Likewise in the Greek, as *Suzetein*, to question, that is, they questioned *Mark. 1. 17.* for which an other Evangelist saith, *Sunelaloun*, they spake together, *Luke 4. 36.* not lawfull to eat, *Luke 6. 4.* that is, for him to eat, *Mat. 12. 4.* not to enter, *Luke 22. 40.* or, that ye enter not, *Mat. 26. 41.* Also the Holy Ghost so translateth; as, *to be my salvation*, *Esa. 49. 6.* which Paul citing saith, *that thou mayst be my salvation;* *Acts 13. 47.* So in *Gen. 19. 20.* & *23. 8.* *Exod. 9. 16.* and often throughout the Scriptures.

20 Ver. 20. *shall come to thee*] to weet, of their own accord, by my instinct. Signifying hereby that Noe should not need to hunt for them. So it was before with Adam, in *Gen. 2. 19.* *to keep alive*] that is; that thou mayst keep them alive: as before in vers. 19. Or, *to be kept alive*; as the Greek here translateth, *to be nourished with thee.* For a verb indefinite &ktiv is often

often to be understood passively; as a time to bear, Eccles. 3. 2. that is, to be born. What so doe? Est. 6. 6. that is, what shall be done? So, for to declare my name, Exod. 9. 16. is by the Apostles authority translated, that my name may be declared, Rom. 9. 17. See Gen. 2. 20. & 4. 13.

22 Ver. 22 And Noe did it] This commendeth Noes singular faith and obedience, in undertaking and performing so great a work, full of infinite doubts, fears, troubles, charges &c. wherefore hee hath of the Holy Ghost this good report; By faith Noe being spoken to of God, of things not seen as yet, moved with reverence (or using carefulnesse) prepared an Arke, to the saving of his house: by the which he condemned the world, and became heyr of the justice which is by faith. Heb. 11. 7. did] or made it: namely the Arke, and all things appointed him of God. Wherefore the Greek so translateth, Noe did (or made) all things: and often times a thing set down thus generally, is to be understood of all and every particular, the holy Ghost so expounding: as (in a like case) Exod. 25. 40 look and make them after their pattern: that is, looke thou make all things after the pattern, Heb. 8. 5. So Deut. 27. 26. Cursed be he that confirmeth not the words of this lavv: that is, Cursed be every one that continueth not in all things vwritten in the booke of the lavv, Gal. 3. 10. and sundry the like. according to also not only the things themselves, but the manner of doing them, was according to the commandement of God. Like praise was for the work of the Tabernacle, Exod. 39. 43. & 40. 16.

CHAP. VII.

1. God commandeih Noe and his house, to enter into the Arke, with beasts and fowles. 7. Noe and they goe in. 12. It rayneth fourty dayes and fourty nights: 17. the waters bear up the Arke, 18. and drown the earth. 21. All that were on the dry land dyed, 23. save Noe, and those with him. 24. The waters prevaile 150. dayes.

1 **A**ND Iehovah sayd, unto Noe, Enter thou and all thy house, into the Ark: for thee have I seen, just before me, in this generation. Of every clean beast, thou shalt take to thee, seven and seven, the male & his female: and of the beast, which is not clean, two, the male and his female. Also of the fowl of the heavens, seven and seven, the male and the female: to keep-alive seed, upon the face of all the earth. For seven dayes hence, I will cause it to rayn upon the earth, fourty dayes, & fourty nights: & wil blot-out every living substance that I have made, from upon the face of the earth. And Noe, did: according to all, that Iehovah commanded him. And Noe was, six hundred yeres old: and the Floud was; waters upon the earth. And Noe went in, and his sonns, and his wife, and his sonns wives, with him, into the Ark: because of the waters of the Floud. Of the clean beast, and of the beast which was not clean: and of the fowl, & of every thing that creepeth, upon the earth. Two and two, went in unto Noe, into the Ark, the male & the female: even as God had commanded Noe. And it was at the seventh of the dayes: that the waters of the Floud, were upon the earth. In the yere, the six hundred yere, of the life of Noe, in the second moneth; in the seventeenth day of the moneth: in the same day, all the fountains of the great deep, were broken-up; and the windowes of the heavens, were opened. And the rayn was, upon the earth: fourty dayes, & fourty nights. In this self same day, entred Noe, and

14 Sem & Cham & Iapheth, the sons of
 Noe: & the wife of Noe, & the three
 wives of his sons, with them, into
 the Ark. They, and every beast after
 his kind; and all the cattel, after their
 kind; and every creeping-thing that
 creepeth upon the earth, after his
 kind: and every fowl after his kind;
 15 every bird of every wing. And they
 went in unto Noe, into the ark: two
 and two of all flesh, which *had* in it,
 16 the spirit of life. And they that went
 in, went in male & female of all flesh,
 even as God had commanded him:
 17 and Iehovah shut him in. And the
 Flood was, fourtie daies upon the
 earth: and the waters increased, and
 bare-up the ark, and it was lift-up,
 18 from the earth. And the waters pre-
 vailed, and were encreased greatly,
 upon the earth: and the ark went,
 19 upon the face of the waters. And
 the waters prevailed most exceeding-
 ly, upon the earth: and all the high
 mountains, that *are* under all the hea-
 20 vens, were covered. Fifteen cubits
 upwards did the waters prevaile: and
 21 the mountaines were covered. And
 all flesh, that moved upon the earth,
 gave up *the ghost*; of foule and of
 cattel, and of beast; and of every
 creeping-thing, that creepeth upon
 22 the earth: and every man. All which
had the breath of the spirit of life, in
 his nostrils; of all, which *was* in the
 23 dry-land, they dyed. And every-*living*-
 substance was blotted-out, which *was*
 upon the face of the earth; from man
 unto cattel, unto the creeping-thing,
 and unto the foule of the heavens;
 and they were blotted-out, from the
 earth: and Noe onely remained, and

24 *they* that were with him, in the Ark.
 And the waters prevailed, upon the
 earth: a hundred and fiftie dayes.

Annotations.

1 **E** *Nier thou*] that is, Betake thy self un-
 to my tuition and providence, who
 will save thee and thine from the
 wrath that cometh upon the world: 2.
Pet. 2. 5. A like speech is made unto the
 godly, in *Esa. 26. 20.* *just before me*
 that is, *sincerely just*, by faith, and so *heyr*
of the justice which is by faith, Heb. 11. 7. for
 no flesh is *just before God*, by the workes
 of the Law; *Rom. 3. 20.* Noe is also na-
 med a *preacher of justice*, 2. *Pet. 2. 5.* The
just before God, are opposed to hypocrites,
 which *justifie themselves before men*; *Luk. 16.*
15. Rom. 2. 29. *in this generation*] that
 is among the men of this age: which are cal-
 led the world of ungodly ones, 2. *Pet. 2. 5.* See
Gen. 6. 9.

2 Ver. 2. *every clean beast*] Of these there
 were after by Moses law, two sorts; some
 clean for men to eat in common use, such
 as were all that parted the hoof in two, and
 chewed the cud: *Lev. 11. 3. &c.* all other,
 were unclean. And some that were clean
 for sacrifice to God, which were either
 breves, or sheep, or goats: *Lev. 1. 2. 10.* So
 of fowles, many were counted cleane for
 mans meat, *Lev. 11. 13. 21. &c.* but for
 sacrifice to the Lord, onely turtle doves &
 pigeons, *Lev. 1. 14.* And all these sacrifices
 Abram offred, *Gen. 15. 9.* and of every
 clean beast and clean foule, Noe offred a
 burnt offering after he came out of the
 Ark, *Gen. 8. 20.* wherefore by *clean beasts*
 here, such onely seem to be meant, as
 were sanctified of God for sacrifice:
 which ordinances (as appeareth) vvere
 revealed of God to the Fathers from the
 beginning, as diverse others, after writ-
 ten by Moses; as cleansing of mens per-
 sons, and garments, *Gen. 35. 2.* paying of
 tithes to the Preests, *Gen. 14. 20.* offering
 of first fruits, *Gen. 4. 3. 4.* and the like.

As for civil use, all beasts seem to be clean unto the sons of Noe, for meat, by that law in Gen. 9. 3. see the notes there. By nature, all Gods creatures are good, Gen. 1. 31. and there is nothing unclean of it self, Rom. 14. 14. but onely by the institution of God, to teach men holynes and obedience: *Act. 10. 15. Lev. 11. 44. 45.*

and seven] Hebr. seven / ven, that is, by sevens, or seven of each sort: so after, two two, *vers. 9.* that is, two of each. This number of seven, was after much used in sacrificing; as *Job. 42. 8. 1. Chron. 15. 26. Numb. 23. 1. 14. 29.* male and his female,] the Hebrue is, man and his wife: which the Greek and Chaldee translateth, male and female, and so the Hebrue it selfe is in the next verse, for the foules. It is the manner of the Hebrue tongue, to call all living creatures by the name of man and wife, and their yong ones sons, *Lev. 1. 5.* and things also without life, woman and sister, *Exod. 26. 3.* The mysterie of things, may by such names the better be discerned; for beasts clean and unclean, figured out men; as the vision shewed to Peter manifesteth, *Act. 10. 11. 20. 28.*

two] the Greek xplayneth it, two two, that is, by twos: as before by sevens: and in the 9. verse following, the word two is doubled.

3 Ver. 3. seven] to weet of the clean, & two of the unclean; as was before of beasts. And so the Greek xpresseth it.

4 Ver. 4. seven dayes hence] Hebr. so yet seven dayes; that is, the seventh day after this: as *vers. 10.* So, yet three dayes, *2. Chron. 10. vers. 5.* is in *vers. 12.* shewed to be in the third day: So in *Gen. 40. 13.* The Hebrue to, is sometime used for after, as *Exod. 16. 1. Psal. 19. 3. Numb. 33. 38. Jer. 41. 4. Exr. 3. 8.* I will cause] Hebr. I causing: it is spoken as if it were then in doing for the more certainty. So, thou heaping coles, *Prov. 25. 22.* is translated, thou shalt heap. *Rom. 12. 20.* fourtie

dayes:] This time of vengeance is after used for the time of humiliation: as Moses, Elias, and Christ our Lord, fasted

40. dayes and 40. nights, *Dent. 9. 9. 11. 1 King. 19. 8. Mat. 4. 2.* And 40. daies respit was given to Nineveh, *Jon. 3. 4.* as this 40. (that is 120) yerres to the old world before it was drowned, *Gen. 6. 3.*

blot out] or, wipe out: that is, destroy and abolish. This the Hebrew doctors expound to be out of the land of the world to come, the land of the living: *R. Menachem on Gen. 7.* and the Apostle placeth their spirits in prison, *1. Pet. 3. 19.* living-substance] every thing that standeth up, or subsisteth. this word is also used *Dent. 11. 6.* and *Iob 22. 20.*

6 Ver. 6. 600 yere old] Hebr. a son of 600, yerres: that is, going in his 600. yere. See *Gen. 5. 32.* and here after in *vers. 11.*

waters] or, as the Greek hath, the Flood of water.

7 Ver. 7. his sons wives.] Thus but a few: that is, eight foules were saved by water: as the Apostle observeth, *1. Pet. 3. 20.* And here againe, Noes rare faith and obedience is set forth, *Heb. 11. 7.* because] or, for feare of: Hebr. from the face.

9 Ver. 9. and two] that is, by twos, as verse 2.

10 Ver. 10. at the seventh] or, as the Greek saith, after 7. dayes: see before *vers. 4.*

11 Ver. 11. the 600. yere] or, In the yere of 600. yerres; that is, while Noe was living in the 600. yere of his life: which was from the creation of the world the 1656. yere, and this was the beginning of that yere of his life, for he continued a yere in the Ark, *Gen. 8. 13.* and lived 350. yere after the flood, and dyed 950. yere old, *Gen. 9. 28. 29.* the second moneth] to weet,

of the yere; agreeable in part, to that which we now call October: for the end, and revolution of the yere, was about the moneth which we call September, *Exod. 23. 16.* and *34. 22.* and so the new yere then began, this was a year called the moneth of Eithanim, *1. King. 8. 2.* where the Chaldee paraphraseth, that they called it of old, the first moneth, but now, (saith he) it is the seventh moneth. For the yere changed the beginning of it ecclesiastically, upon the coming of

ing of Israel out of Egypt: see *Exod.* 12. 2. and *Lev.* 23. 39. compared with *Exod.* 23. 16. Some take it here to be meant of the 2. moneth according to the Jewes ecclesiasticall account, that is, *April.*

of the great deep] that is, of the waters which had by the providence of God been put into treasuries (or store-houses) under the earth, *Iob* 28. 4. 10. *Psal.* 33. 7. *Deut.* 8. 7. As also of the Ocean sea, which sometime is called the Deep, *Iob* 38. 16. 30. & 41. 31. *Psal.* 106. 9. the windowes] or sluices, flood-gates of heaven: that is, of the aier, as is noted on *Gen.* 1. 7. So *Esay* 24. 8. This denoteth the extraordinary violent falling of the waters from above; as the former did their spinging up from beneath. Herevpon waters, deeps, floods and the like, are used for great afflictions, wherby the life is indangered: *Psal* 69. 2. 3. 15. 16.

12 Ver. 12. the rayn] or shower, that is, vehement rayn. After this manner the Israelites were baptised in the cloud and sea; when the clouds streamed down waters; *1. Cor.* 10. 1. 2. *Psal.* 77. 18. *Exod.* 14. 24. 25. And now was Noe saved in the Ark in the midst of the waters, and was spiritually baptised into Christs death by faith: *1. Pet.* 3. 20. 21. *Heb.* 11. 7.

13 Ver. 13. In this selfe same] Hebr. In the strength (or body) of this day. So *Gen.* 17. 23. *Lev.* 23. 14. *Ios.* 10. 27.

14 Ver. 14. every beast] that is, some of every sort, two of the unclean; as before, v. 2. every wing] that is, of every sort; for some are winged with feathers, others with skin, as bats. Therefore the Greek translateth here as before, according to his kinde.

15 Ver. 15. went in] of their own accord, miraculously, God so moving them: that they seemed before-hand to know the wrath of God that should come on the world.

16 Ver. 16. shut him in] or, shut (the dore) upon him; or after him: the Greek saith, shut the Ark on the out-side of him. And this was to keep him safe, and (as the Chaldee translateth) protect him, from the vio-

lence of the rayn: also that no other should come in: for so the like speech seemeth to import, in *2. King.* 4. 4. 5. The record of this grace to Noe, is found in sundry heathen Writers; they say Deucalion (when waters drowned all the rest) was with his wife preserved in a Ship or Ark, *Ovid. Metamorph.* l. 1. *Lucian. de Dea Syria* Noe was of the Greeks called Deucalion, (as *Justin Martyr Apol.* 1. testifieth) and the name implyeth so much, it being made, of the wet and of the sea.

17 V. 17. 40. dayes] that is, large dayes, comprehending nights also, as v. 4. and so the Greek expresth it, 40. dayes & 40. nights. See the notes on *Gen.* 1. 5. from] or, from upon: but the Greek sayth, from the earth: and the Hebrue meghnal, from upon, is sometime onely from: as *Exod.* 10. 28. Therefore that which in *2. Chr.* 33. 8 is written from upon the land, in *2. King.* 21. 8. is but from the land. So from by me, *Gen.* 13. 9.

18 Ver. 18. went upon the face] that is, as the Greek translateth, was carryed upon the waters: So ships, are said to goe (or walk) *Psal* 104. 26. Thus Noe in the Ark escaped the waters of Gods wrath, wherein the world perished: as Israel after this, passed safe through the waters of the sea, wherein the Egyptians were drowned: *Exod.* 14. *Heb.* 11. 29. Noe was baptised into Christs death, and buried (in the Ark) with him into his death, but raised up again with him also, God giving him victorie through faith in Christ: *Rm.* 6. 3. 4. *1. Pet.* 3. 20. 21.

19 Ver. 19. most exceedingly] or most vehemently: the Hebrue phrase (as also the Greek) doubleth the word vehemently vehemently. So *Gen.* 17. 2. & 30. 43. and often.

20 Ver. 20. Fifteen cubits] that is, 22. foot and a halfe. God weigheth the waters by measure, *Iob* 28. 15. prevayle] that is, as the Greek explyneth, were lifted up, higher then all mountaines. To this *Iob* hath reference, saying; hee sendeth out (the waters,) and they overturn the earth: *Iob* 12. 15. this judgement was admirable; seeing there are mountaines, as *Atlas*, *Olympus*, *Caucasus*.

Caucasus, Athos, and other such, that are so high, as their tops are above the clouds, and winds; as historiographers doe report. And the mountains of Ararat, so high, that the Ark rested upon them long before the face of the earth was discovered: Gen. 8. 4. 5. &c.

21 Ver. 21. every man] the flood came and destroyed them all; Luke 17. 27. they were wrinkled before their time; a flood was poured upon their foundations: Job 22. 16.

23 Ver. 23. Noe cruelly] or, but Noe. To this the Scripture after hath reference, Ezk 14. 14. though Noe, Daniel and Job were among them, they should deliver but their own souls. So a few were saved: 1. Pet. 3. 20. & 25 And heathen stories give testimony unto this truth, that at the deluge of all men Deucalion onely was left alive. (that is, Noe;) by going with his wife and children into a certain great Arke which he had: &c. Lucian, l. de Dea Syria.

CHAPT. VIII.

1. The waters of the flood asswage. 4 The Ark resteth on Ararat. 7. Noe sends forth the Raven, and the Dove. 15. God biddeth Noe goe forth of the Ark, 18. and he goeth. 20. He buildeth an Altar, and offereth sacrifice; 21. which God accepteth, and promisseth to curse the earth so no more.

1 **A**ND God remembred Noe, and every beast, and all the cattell, that was with him in the Arke: and God made a winde to passe, over the earth; and the waters asswaged. 2 And the fountains of the Deep, and the windowes of the heavens, were stopped: and the rayn from heavens, was restrained. 3 And the waters returned from off the earth, going and returning: and the waters abated, at the end of the hundred and fiftie 4 dayes. And the Ark rested, in the

seventh moneth, in the seventeenth day of the moneth: upon the mountains of Ararat. And the waters, were going and abating, untill the tenth moneth: in the tenth (*moneth*) in the first of the moneth, the tops of the mountains were seen. And it was, at the end of fourty daies: that Noe opened the window of the Ark, which he had made. And he sent forth, a Raven: and it went forth going forth, and returning: until the waters were dried, from off the earth. 8 And he sent forth a Dove from him: to see if the waters were abated, from off the face of the ground. And the Dove found not rest, for the sole of her foot; and she returned unto him, into the ark; for the waters were, on the face of all the earth: and he put forth his hand, and took her; and caused her to come unto him, into the arke. And hee wayted yet, other 10 seven dayes: & did again send forth the Dove, out of the ark. And the 11 Dove came in to him, at even tide; and loe an olive leaf pluckt off, was in her mouth: and Noe knew, that the waters were abated, from off the 12 earth. And he wayted yet, other seven dayes: and sent forth, the Dove; and she did not againe return unto 13 him, any more. And it was, in the six hundred and one yere; in the first (*moneth*), in the first of the moneth; the waters were dried up, from off the earth: and Noe removed the covering of the Ark; and he saw, and behold the face of the ground was 14 dry. And in the second moneth, in the seven and twentieth day of the moneth; the earth, was dried.

And

15 And God spake, unto Noe, say-
 16 ing. Goe-forth out of the Arke:
 17 thou, and thy wife, and thy sonns &
 thy sonns wives, with thee. Every
 beast, which *is* with thee, of all flesh;
 of fowl, and of cattell, and of every
 creeping-thing that creepeth upon
 the earth, bring thou forth with
 thee; that they may breed aboun-
 18 dantly, in the earth; and be fruitfull
 and multiply, upon the earth. And
 Noe, went forth: and his sonns, and
 his wife, & his sonns wives, with him.
 19 Every beast, every creeping-thing,
 and every fowl; all that creepeth upon
 the earth: after their families, went-
 20 forth, out of the Ark. And Noe
 builded an Altar, unto Iehovah: and
 took of every clean beast, and of eve-
 21 ry clean fowl, and offered up burnt-
 offerings, on the altar. And Iehovah
 smelled, a smell of rest: and Iehovah
 said, in his hart; I will not again curse
 any more the ground for mans sake;
 for the imagination of mans hart, *is*
 evill from his youth: and I will not
 againe any more smite every living-
 22 thing, as I have done. Henceforth
 all dayes of the earth; seed-time, and
 harvest, and cold, and heat, and som-
 mer, and winter, and day, and night,
 shall not cease.

Annotations.

I **G**od remembred] that is, shewed him-
 selfe to have care of Noe, & helped
 him out of his troubles. Things are
 often spoken of God, after the manner
 of men: as Gen. 6. 6. So after Gen. 30. 22.
 every beast] or, every living thing; the Greek
 translateth, all wilde-beasts, and addeth all
 fowles and all creeping things. a wind:]

The Hebrew name *Ruach*, signifieth gene-
 rally any spirit, or winde; and all windes
 are brought forth of God out of his trea-
 suries, *Psal.* 135. 7. and we know not whence
 they come, or whither they goe, *Iob* 3. 8.
 but God maketh the weight for them,
Iob 28. 25. and raised this winde extraor-
 dinarily, in mercy. *asswaged*] or,
 were stilled, quieted. This word is applyed
 also to the asswaging of anger, *Est.* 2. 1. and
 of murmurings, *Numb.* 17. 5. Wherefore this
 wind (which seemeth to be extraordi-
 nary,) had a miraculous effect in asswaging
 the waters, whereas usually winde maketh
 them rage, *Psal.* 107. 25. *Ion.* 1. 4. There-
 fore one Chaldee paraphrase calleth it a winde
 (or Spirit) of mercies.

2 Ver. 2. of the deep] the water gulfes
 within the earth, vvhich before were
 broken up: see *Gen.* 7. 11. *stopped*]
 thus God shewed himselfe to be hee that
 can stay the bottles of heaven, *Iob.* 38. 37.

3 Ver. 3. going and returning] that is, con-
 tinually returning, to weete into their chan-
 nels and treasures within the earth,
Psal. 33. 7. *Eccles.* 1. 7. So after in ver. 5.
 going and abating; that is, continually abating,
 more and more. So going, is elsewhere used
 for continuing, and increasing: *Exod.* 19. 19.
 The like is in *Gen.* 12. 9. *at the end*]
 or, after: as the Greek translateth it here,
 and in v. 6.

4 Ver. 4. of Ararat] that is, of Armenia:
 a country neer Assyria and Mesopotamia,
 mentioned also in 2. *King* 19. 37. *Esay* 37.
 38. *Ier.* 51. 27. The Greek here calleth
 them as the Hebrue *Ararat*, but in *Esay*
 37. 38, it translitereth it *Armenia*. Also the
 Chaldee here calleth them mounts of *Kar-*
du, which many Writers witness to be
 hills in Armenia. And the name *Ararat*
 seemeth to be turned into *Armenia*, of
Aram (that is Syria) and *Minni*, (vvhherof
 see *Ier.* 51. 27.) or of *Ararat* and *Minni*
 compounded.

5 Ver. 5. tops] Hebr. the heads.

6 Ver. 6. that Noe opened] Hebr. and Noe o-
 pened: we may leave the word and, as doth
 the Greek, and our English speech also
 beareth

beareth: which the Hebrue it selfe elsewhere sheweth may be done, as 2. King. 14. 10. and why shouldst thou meddle: but in 2. Chron. 25. 19. and is left out: so in 2. Chron. 18. 12. and is set down, which in 2. King. 22. 13. is left out. So it may be in many other places, as Gen. 22. 4.

7 Ver. 7. *a Raven*] an uncleane foule, Deut. 14. 14. sent forth 40. daies after the tops of the mounts appeared, to see if the waters were abated, as the Greek addeth, & as the next verse sheweth of the dove. For the Raven would have fed on the dead karkesses, if any had appeared, Prov. 30. 17.

returning] that is, flying to and fro, returning to the Ark, but not into the same, which the dove after did, v. 9. wherupon the Greek interpreters (as it seemeth) translated it *returned not*. Noe had no tidings of the waters abating, brought by this messenger; therefore he sendeth another, the Dove: which returning with an olive leafe or branch; vers. 11. signified the glad tidings of peace, by the ministry of the Gospell, & of the Spirit, (which the Dove represented Mat. 3. 16.) but the ministerie of the Law and letter (which the Raven seemeth here to figure out,) giveth the hart of man no evidence, that the waters of Gods wrath for sin, are any whit abated.

8 Ver. 8. *a Dove from him*] the Greek saith, *after him*, meaning the Raven. This Dove seemeth to be sent out 7. daies after the Raven, as may be gathered by the 10. vers. vwhere is mentioned Noes waiting other 7. daies. Of the sending forth of this Dove, and of her return unto Noe, (whom heathens name Deucalion,) there is expresse mention in humane Writers, Plutarch. dialog. de industr. animal. abated] Hebr. *lightened*: that is, decreased, so in vers. 11.

10 Ver. 10. *he wayted*] or, *patiently abode*: so in vers. 12. *did again send*] or, *added to send*: so in vers. 12. *did not abide to return*: and vers. 21. *will not adde to curse*; that is, *not curse any more*.

11 Ver. 11. *leafe*] or, *branch*, as it is elsewhere

Englished, *Neb. 8. 15.* a signe that the waters were low: and spiritually a token of grace and peace in Iesus Christ, brought in the mouth, that is, the word and doctrine of the Ministers of the Gospell, compared unto doves, *Mat. 10. 15. Esay 60. 8. Rom. 10. 15.* which came unto the Church in the evening of times, in these last dayes *Heb. 1. 1.*

13 Ver. 13. *the 601. yere*] to weet, of Noes life; as the Greek expresseth. *in the first*] to weet, the first moneth, as the Greek addeth; and the Hebrew before in v. 4. & after in v. 14. plainly speaketh: but affecting brevity, such words are often omitted. So after: *the first of the moneth*, that is, the first day, as the first of the feast, *Mat. 26. 17.*

is expounded by the holy Ghost, *the first day of the feast, Mar. 14. 12.*

14 Ver. 14. *the 27. day of the moneth*] By this it appeareth that Noe was in the Ark a full yere (or yere of dayes) conteyning 365. daies, according to the course of the Sun. For he entred the Ark, the 17. day of the 2. moneth, in the 600. yere of his life, *Gen. 7. 11. 13.* and there hee continued till the 27. day of the second moneth in the 601. yere of his life, as the 13. and 14. verses of this 8. chapter shew. Now the 12. moneths of the Hebrues had 354. daies, (for 6. months had each of them 30. daies, and the other six moneths had each 29. daies, which make 354.) to which add 11. daies, (till the 27. of the 2. moneth full ended) and there are daies 365.

19 Ver. 19. *after their families*] that is, the male with his female, not continually rushing out all together, but in order, and after their kinde, as the Greek translateth. *Families* are here attributed to the brute creatures, as before, *man and wife, Gen 7. 2.*

20 Ver. 20. *built an Altar*] of earth, as is probable by the Law after given in *Exo. 20. 24. an Altar of earth thou shalt make unto me.* And such the Nations after used mentioning *Altars of grass*, and of turf. *Virg l. Aeid. 12. Horat. l. 1. od. 19.* An altar called in Hebrue *Mizbeach*, that is, a sacrificatorie, or place of slaying the sacrifice, for the

the sacrifices were killed, upon it, or by it, Gen. 22. 9. 10. Lev. 1. 11. It was a holy place, and sanctified the offering, Mat. 23. 19. Exod. 29. 37. and so was a figure of Christ, by whom we offer the sacrifice of praise alwaies to God, Heb. 13. 10. -- 15. And it is a tradition of the Iewes; that the place where Noe built this altar, was the place where Abraham after ward built an Altar to offer Isaak, Gen. 22. 2. and where Kain & Abel offered before. See the notes on Gen. 4. 3.

every clean beast] of the bullocks, sheep, and goats; see the notes on Gen 7. 2. So in Pirke R. Eliezer, chap. 23 it is sayd, Noe brought of the kinde of clean beasts, a bull, a sheep, and a goat, and of the kinde of cleane foules, Turtle doves and yong Pigeons, & built an altar, and offered, &c. burnt-offrings] named in Hebrue gnoloth, that is, ascensions, for that they went up in fire to the Lord, all (except the skin) upon the Altar as Moses sheweth saying, *It is the burnt-offring, because of the burning upon the altar all the night, unto the morning;* Lev. 6. 9. Therefore the Holy Ghost in Greek calleth them *holocaustomata*, that is, whole-burnt-offrings, & sheweth how they figured Christs body offered up unto God for us, Heb. 10. 6. 10. and our reasonable service of God by him, whiles we present our bodies a living sacrifice, holy and acceptable unto God, Rom. 12. 1. External burnt-offrings were in use in the Church, before the Law given at mount Sinai, as appeareth by this, and Exod. 10. 25. & 18. 12.

21 Ver. 21. the smell] or, the odour, savour; It hath the name originally of respiration, and it signified Gods gracious acceptation of the sacrifice offered; as 1. Sam. 26. 19, let him smell an offering; Lev. 26. 31, I will not smell the smell of your sweet odours: So in Amos 5. 21. Wherefore the Chaldee translateth, the Lord accepted with savour his oblation. The Scripture speaketh of God, after the manner of men, who are delighted with sweet odours, Esay 3. 24. Song 1. 2. of rest] that is, of sweetnes, or of sweet savour, which refresheth, comforteth & quieteth the sense. The Hebrue word is of the

same root that Noes name was of, which signified rest and comfort, Gen. 5. 29. The Greek here and usually turneth it *euodias*, of sweet savour: which the Apostle followeth, saying Christ hath given himselfe for us, an offering and a sacrifice to God, for a smell of sweet savour, Ephes. 5. 2. where this sacrifice of Noe, and all other in the Law, are shewed to have their accomplishment in Christs death: for otherwise, as it was impossible that the bloud of bulls and goats should take away sins, Heb. 10. 4. so was it impossible that the smoke of such flesh burned, should be a sweet odour to God.

in his hart] or, unto his hart, that is, hartily, minding and purposing this thing which followeth. Some understand it, unto Noes hart, as spoken to his comfort: but the Hebrue (*el*) unto, is often used for in; as Gen. 6. 6. 1. Sam. 27. 1. and the Greek explaineth it in the former sense. The Chaldee translateth in (or by) his word: which may be understood as an oath; as not onely the Hebrue doctors say, that God stretched out his right hand, and swore &c. (Pirke R. Eliezer, chap. 23.) but the Prophet also witnesseth, I have sworn that the waters of Noe, shall no more goe over the earth. Esay. 54. 9. not again curse] or, not adde to curse. This taking away of the curse, (notwithstanding mans corrupt hart remaining) is a notable testimony of Gods rich mercy in Christ, by whom wee are freed from the curse, Gal. 3. 13. Rev. 22. 3. Zach. 14. 11. For the covenant now made concerning the waters with Noe; was a figure of that spirituall and eternall covenant of peace with us in Christ, as is shewed in Esay. 54. 8. 9. 10. for mans sake] the Greek saith, for mens workes.

for the imagination] or, though the fiction: see Gen. 6. 5. where from mens merits, the contrary is concluded to that which here God in mercy promiseth. youth] or childhood: so that it meaneth not onely mans age, but infancie or childs age, as the word whence youth here is derived, is spoken of Moses when he was a babe, Exo. 2. 6. and we all are transgressors from the.

the womb, *Eſay 48.8. Pſal. 51.7. & 58. 4.* In *Breſhiib rabbah* (an Hebrue commentary upon this place) a Rabbine is ſayd to be asked, *when is the evill imagination put into man?* And he answered, *from the houre that he is formed.* as I have done] to weet, univerſally with water: howbeit, fire ſhall conſume the remnant, *Iob 22. 20.* for the heavens and the earth now, are by Gods word kept-in ſtore, reſerved unto fire, againſt the day of judgement; and perdition of ungodly men: *2. Pet. 3. 7.*

22 Ver. 22. Henceforth, all dayes of the earth] that is, Hereafter, ſo long as the earth endureth: It is a promiſe to conſerve the orderly courſe and ſtate of the world through all ages, unto the end: under which alſo the promiſe of ſtability of grace in Chriſt, is ſpiritually covenanted unto the faithfull; as *Ier. 33. 20. 21.*

CHAP. IX.

1. God bleſſeth Noe and his ſons. 4. Fleſh with the bloud, & murder, are forbidden. 9. Gods covenant to drown the earth no more, 13. ſignified by the Rainbow. 18. Noe replenisheth the world, 20 planteth a vineyard, 21. is drunken, & mocked of his ſon: 25. Curſeth Canaan; 26. Bleſſeth Sem, 27. prayeth for Iaphet, 28. and dyeth 950. yeres old.

1 **A**ND God bleſſed, Noe and his ſons: and ſaid unto them; Be fruitfull, and multiply, and replenish the earth. And the fear of you and the dread of you, ſhall be, upon every beaſt of the earth: & upon every ſoul of the heavens: on all that moveth upon the ground, and on all the fiſhes of the ſea; into your hand are they given. Every moving-thing that is, living, to you ſhall it be, for meat: as the green herbe, have I given to you all things. But fleſh, with the ſoul therof the bloud therof, yee ſhall not eat. And ſurely, your bloud of your

ſoules, will I require; at the hand of every beaſt, will I require it: and at the hand of man; at the hand of every mans brother, will I require the ſoule of man. He that ſhedderh mans bloud, by man ſhall his bloud be ſhed: for in the image of God, made hee man. And you, be yee fruitfull and multiply; bring-forth abundantly in the earth, and multiply therein.

8 And God ſaid unto Noe, and unto his ſonns with him, ſaying. And I, behold I eſtabliſh my covenant, with you: and with your ſeed, after you. And with every living ſoule, that is with you; of the ſoule, of the cattell, & of every beaſt of the earth, with you: from all, that goe out of the ark; to every beaſt of the earth. 11 And I wil eſtabliſh my covenant, with you; and all fleſh, ſhall not be cut off, any more, by the waters of a floud: and there ſhall not be any more, a Floud, to deſtroy the earth. 12 And God ſayd; This is the ſigne of the covenant, which I doe give, betweene me and you; & every living ſoule, that is with you: to eternall generations. 13 My bow, I have given in the cloud: and it ſhalbe for a ſigne of the covenant between me, and the earth. 14 And it ſhalbe, when I make-cloudy the cloud, over the earth: that the bow ſhalbe ſeen, in the cloud. 15 And I will remember my covenant, which is between me and you, and every living ſoule, of all fleſh: & there ſhall not be any more the waters, to a Floud; to deſtroy all fleſh. 16 And the bow ſhalbe in the cloud: and I will ſee it, to remember the everlaſting covenant, between God and every living ſoule;

of all flesh, that is upon the earth.
 17 And God said, unto Noe: This is the
 signe of the covenant, which I have
 established; between me and all flesh,
 that is upon the earth.
 18 And the sons of Noe, that went-
 out of the Ark, were Sem, and Cham
 and Iapheth: and Cham, he is the fa-
 19 ther of Canaan. These three, were
 the sons of Noe: and of these all the
 20 earth was over-spread. And Noe be-
 gan, to be an husbandman: & he plan-
 21 ted, a vineyard. And he drank of the
 wine, and was drunken: and he unco-
 22 vered himselfe, within his tent. And
 Cham the father of Canaan, saw, the
 nakednes of his father: and told his
 23 two brethren, without. And Sem and
 Iapheth took a garment; & they laid
 it upon both their shoulders, & went
 backward, and covered the nakednes
 of their father: and their faces, were
 backward; and they saw not, their fa-
 24 thers nakednes. And Noe awoke,
 from his wine: & he knew, that which
 his yonger son had done unto him.
 25 And he said, Cursed be Canaan: a ser-
 vant of servants, shall he be to his
 26 brethren. And he said, Blessed be Ie-
 hovah, the God of Sem: and Canaan
 shall be a servant to them. God per-
 27 swade Iapheth; that he may dwell, in
 the tents of Sem: and Canaan shall be,
 28 a servant to them. And Noe lived,
 after the Floud: three hundred yeres,
 29 and fiftie yeres. And all the daies of
 Noe were, nine hundred yeres, and
 fiftie yeres: and he dyed.

Annotations.

BE fruitfull] the blessing first given to
 Adam, Gen. 1. 28. is here renewed, in

the same words: and the Greek hereto
 addeth, and exercise dominion (or subdue it)
 which the Hebrue expresseth in Gen. 1.
 Here it is implied in the verse following.

2 Ver. 2. *shall be upon every beast*] or be it
 upon them: This is that sovereignty which
 Adam had over the creatures before his
 fall; though not after the same manner;
 for then the creatures were subject of
 their own accord, now of feare, and by
 constraint. And although many beasts
 rebell against men and destroy them, (es-
 pecially for some great sins, Lev. 26. 22.
 1. King 13. 24. 2. King 2. 24) yet as the Apo-
 stle saith, every nature of wilde beasts, and of
 birds and of creeping things, and things in the
 sea, is tamed and hath bene tamed of the nature
 of man: Jam. 3. 7.

3 Ver. 3. *moving*] or, *creeping thing that is*
 living, that is, as the Greek in the former
 verse translateth, *moving things which live*:
 whereby things that die alone, or are not
 lawfully killed, seeme unto some to bee
 excepted; as after in the Law, such are
 plainly forbidden to be eaten, Lev. 22. 8.
 Exod. 22. 31. So the law touching unclean
 beasts, foules, fishes &c. mentioned in
 Lev. 11. seemeth not to be given as yet.
 And this was the ancient Rabbines judg-
 ment, as in *Breshith rabba* they say. *What*
is that which Psal. 145. 7. teacheth us saying, The
Lord looseth the bound? All beasts which have
 been forbidden as unclean in this world, God
 will cleanse and license them in the world to
 come of the *Messias*. Even as to the sons of Noe,
 at the first they were clean, as it is written (Gen.
 9. 3.) every moving thing that is living, to you
 shall be for meat: as the green herb &c. As
 the herb is permitted unto all, so all beasts shall
 be permitted unto all. as the green herb }
 given before for meat to man and beast,
 Gen. 1. 29. 30.

4 Ver. 4. *with the soule*] or, in the soule, that
 is, the life: for so the soule often signifieth,
 Job 2. 6. Iob. 10. 15. 17. the blood }
 this declareth what the former meant; in
 the soule, that is, the blood: a reason where-
 of is shewed in the law, Lev. 17. v. 11.
 for the soule (or life) of the flesh is in the blood:
 and

and in verſ. 14. *the ſoule of all fiſh, is the blood thereof.* So this law againſt eating *fiſh with the life or blood;* ſeemeth to be againſt cruelty, not to eat any part while the creature is alive, or th^t fiſh not orderly mortified, & cleaſed of the blood: 1. Sam. 14. 32. 33. 34 and this the reaſon following doth confirme. Alſo the Hebrew Doctōrs, make this the ſeventh commandement given to the ſonns of Noe, which all Nations were bound to keep: as there had been ſix from Adams time. Which they reckon thus. The firſt againſt Idolatry, worſhip of ſtarrs, images &c. The ſecond againſt blaſpheming the name of God. The third againſt ſhedding of blood. The fourth againſt unjuſt carnall copulations, whereof they make ſix ſorts, 1. vvith a mans own mother, 2. or with his fathers wife; 3. or with his neighbours wife, 4. or with his ſiſter by the mothers ſide, 5. or with mankind, 6. or with beaſts. (Five of which they gather to be forbidden by Gen. 2. 24. the other by Abrahams ſpeech, Gen. 20. 12.) The fiſt precept was againſt rapine or robbery. The ſixt to have judgment or puniſhment for malefactōrs. And unto Noe was added the ſeventh, this here mentioned; which they underſtand to forbid the eating of any member, or of the fiſh of a beaſt, taken from it alive. Whoſoever in the world, tranſgreſſed any of theſe ſeven commandments wilfully, the Jewes hold he was to be killed with the ſword: as ſheweth *Maimony in Miſneh treat. of Kings, chap. 9.* But the heathens that would yeeld to obey theſe ſeven precepts; though they received not circumciſion, nor obſerved the other ordinances given afterward to Iſrael: they were ſuffered to dwell as ſtrangers among the Iſraelits, and to ſojourn in their land, as is ſhewed after upon *Exod. 12. 45. and Lev. 22. 10.*

5 Ver. 5. *And ſurely your blood*] This the Greek tranſlateth. *For even your blood:* ſo making it a cauſe and reaſon of the former prohibition. *of your ſoules*] that

is, *your life blood*, vvhereby your perſons are kept alive. Or, *of your ſoules*, that is of *your ſelves*: meaning that who ſo killeth himſelfe, God will require his blood at his own hands, & judge him as a murderer. So the Jewes expound theſe words: *Maimony, in Miſn. tom. 4. treat. of Murder chap. 2. S. 3.* require] or, ſeek out, and conſequently puniſh, as *Gen. 42. 22.* Hereupon God is called the *requirer* (or *seeker out*) of bloods, *Pſal. 9. 13.* and ſo the puniſher. For where Moſes ſaith in *Deut. 18. 19. I will require it of him:* Peter expoundeth it, *he ſhall be deſtroyed from among the people. Act. 3. 23.* every beaſt] So God ordained in the law, that the beaſt which killed a man, ſhould be put to death, *Exo. 21. 28.* But the Jewes apply this againſt ſuch men as procure their neighbours death by any wilde beaſt, *Maimony in the ſecond place. of every mans brother*] this the Chaldee tranſlateth, *of the man that ſhall ſhed his brothers blood.* By brother, is meant any other man, (as the next verſe ſheweth:) for God made *all man kinde of one blood, Act. 17. 26.* The Jew Doctōrs underſtand this of ſuch as lend or hire an other man to kill their neighbour. *Maimony ibidem.*

6 Ver. 6. *He that ſheddeth &c.*] meaning wilfully: for he that killed his neighbour unawares; his life was provided for by the law in *Num. 35. 11.* by man ſhall his blood be ſhed] that is, by the *Magiſtrate*; whoſe power is here ſtabliſhed, for killing all wilfull murderers: as the Chaldee expreſſeth it ſaying, *with witneſſes by ſentence of the Judges, ſhall his blood be ſhed.* This was one of the ſeven commandements given to the ſonns of Noe, forementioned. And this accordeth with the law, *Num. 35. 29. 30.* but private men may not uſe the ſword, *Mat. 26. 52. Rom. 13. 4.* image of God] and ſo the injury is not onely to man, but to God himſelf. The *image of God* in men, is defaced by ſin; but not wholly: and mans nature having a ſoule ſpiritual, underſtanding, immortal &c. ſtill remayneth, wherein part of Gods image is yet

to be seen in man. So the Apostle useth a like reason against the cursing of men, *Iam. 3.9.* And the law after commandeth, that no satisfaction should be taken for the life of a murderer, which was guilty of death, *Num. 35. 31.* yea (as the Iew Doctors write,) though he could give all the riches in the world, and though the avenger of blood were willing to free him, yet he was to be put to death, because the soule, (or life) of the party murdered, is not the possession of the avenger of blood, but the possession of the most holy God. *Maimony, treat. of Murder, chap. 1 S. 4.*

11 Ver. 11. to destroy] Hebr. to corrupt: the Greek sayth, to corrupt all the earth. This sheweth that the covenant was against the universall drowning of the world, not but that some particular countries may so perish. Also by saying a flood, hee reserveth other meanes to consume the vvhole vworld, as by fire: *2. Pet. 3. 7. 10.* See the notes on *Gen. 8. 21.*

12 Ver. 12. is the signe] or shalbe the token. The use of a signe, is to confirme mens faith in Gods promises: *Esay 7. 11. and 38. 7. 22.* doe give] or, am giving that is, doe put or set: as the Holy Ghost translateth giving, *Esay 42. 1.* by putting, *Mat. 12. 18.* So in the Hebrue, that is expressed by the word set, *1. King. 10. 9.* which elsewhere is vwritten given: *2. Chron. 9. 8.* See *Gen. 1. 17.* And the Chaldee, for between me and you, saith between my word and you: as oftentimes for the Lord, hee putteth his Word; by vvhich name Christ is called, *Joh. 1. 1.* in vvhom all Gods promises are yea and Amen: *2. Cor. 1. 20.*

13 Ver. 13. my bow] that vvhich vve call the rayn-bow, because it is in the cloud in the day of rayn, *Ezech. 1. 28.* vvhich God calleth his, for the vvonderfulnesse therof, & for the sacramentall signe by his speciall ordinance. The Heathen Poets therefore called it *Thaumantias*, as being the vwork of the vvonderfull God. It is called a bow, for the likenesse: and hath many colours, partly vvaterish and partly fierie, to put us in mind both of the vvatry flood, vvhetherby the old vvorld perished, and of the Fyre,

vvhervvith the vworld that novv is shall be burnt, *Iob 22. 15. 16. 20. 2. Pet. 3. 5. 6. 7. 10.* And as the bow is an instrument of war, and so used in Scripture for a signe of vvars, *Gen. 48. 22. Psal. 7. 13. Lam. 3. 12. Zach. 9. 10. Rev. 6. 2.* so the raine-bow naturally signifieth vvaters in the clouds, but is made of God a signe that the vvaters shall no more drovvn us; and though hee seemeth to bend his bow like an enemy, (*Lam. 2. 4.*) yet in vvrathe he remembreth mercy.

I have given] or doe give: for vvhich the Greek saith I doe put. As the covenant made vvith Noe concerning the waters, is applyed to the spirituall covenant made vvith us in Christ, *Esay 54. 9. 10.* so the rayn-bow, (the signe of that covenant) is also applyed for the signe of grace from God to his Church, *Rev. 4. 3. and 10. 1, Ezech. 1. 28.* the earth] that is, all people in the world: see *Gen. 11. 1.*

14 Ver. 14. when I make cloudy the cloud] that is, when I bring many thick and watry clouds: vvhich naturally signifie store of rayn, *1. King. 18. 44. 45.* Therefore clouds are often used in Scripture to denote afflictions and dangers unto men; as *Ezech. 30. 3. 18. & 32. 7. & 34. 12. Soph. 1. 15. Joel 2. 2.* the bow shall be seen] the use vvhereof is, on Gods part to remember his covenant, (as the next verse sheweth) and on mens part, that they rest in faith upon his promise, that hee vvill no more drovvn the vworld. Hereupon it is a custome among the Iewes, that vvhen any seeth the bow in the cloud, he bleisseth God, that remembreth his covenant, and is faithfull therein, and stable in his promise. *Maimony treat. of Blessings, ch. 10. S. 16.* So Ben Syrach saith, look upon the Rayn-bow, and praise him that made it, *Ecclef. 43. 11.*

18 Ver. 18. Cham] or Ham, Ch, is to be pronounced, not as vve cōmonly do in the vvord chamber, but as in the name Christ; as if it vvere vwritten Cam. And so in other proper names, vwritten after this manner: as Chaldea, or Caldea, Chanaan, or Canaan, and the like. father of Canaan] called in Hebrue Ccnaghnān. And though Cham

Cham was father of many moe sons, Gen. 10.6. yet Canaan onely is named because he was *curfed*, as here followeth in v. 25.

20 Ver. 20. *began to be*] This speech doth not necessarily import as if he had never been an husband-man before; but that now after the Floud, hee was one: as of Christ it is written, *hee began to say*, Luke 12.1. that is, *he said*, Mat. 16.6. *hee began to cast out*, Mar. 11.15. that is, *he did cast out*, Mat. 21.12. and of others, *they began to disdain*, Mark. 10.41. that is, *they disdained*, Mat. 20.24. and sundry the like.

a husband man] or lands man; in Hebrue, a man of the ground, that is, giving himself to husbandry or tillage: as the Chaldee saith, *working in the earth*: so a man of warre, is a soldier, Ios. 5.4. a man of bloud, is a murthurer, 2.Sam. 16.7. a man of cattell, is a shepherd or grasser, Gen. 46.32. a man of words, Exod. 4.10. that is, eloquent.

21 Ver. 21. *he uncovered himselfe*] that his shame and nakednesse was to bee seene: which sheweth, that wine is a mocker, Prov. 20.1. and to be drunk therewith is a riotous-excess, Eph. 5.18 This fel out (in likelihood) some yeres after his comming out of the Ark, as appeareth by the increase of his childrens children: after Canaan was born. Noes sin may be compared with Adams, who transgressed by eating, as Noe doth by drinking the fruit of a tree: upon that, Adam saw himselfe naked, and was ashamed; upon this, Noe is naked, and his shame discovered. Now, by drinking the fruit of the vine, we have a signe and seal of the covering of our shame, the forgiveness of our sins in Christ: Mat. 26.27. 28.29. Vpon this similitude of Noes sin vwith Adams in part, the Rabbines say, that Noe found a vine, that was cast out of the garden of Eden: R. Menachem on Gen. 9.

22 Ver. 22. *he told it*] and this (as the sequell sheweth) vwith a mockage of his aged father.

23 Ver. 23. *Sem*] in that Sem the younger is named before his elder brother Iapheth, and after blessed before and above him, v. 26. 27. it is most likely, that hee vvas

principall in this good counsell & work. Ver. 24. *his yonger son*] vvhich the Hebrew calleth *lesser*, meaning in yeret.

24
25 Ver. 25. *Curfed be Canaan*] or *Curfed* shall he be. It is thought of some, that Canaan told Cham his father, of Noes nakednes; and therefore had this curse upon him and his posteritie, rather then the other sonns of Cham, mentioned in Gen. 10.6. or then Cha himself. And although by Canaan, may be understood or implied Canaans father; (as the Greek translation hath Cham, and as elsewhere in Scripture Goliath is named, for Goliaths brother, 2.Sam. 21.19. compared with 1.Chron. 20.5.) yet the event and historie after sheweth, that the Canaanites also were indeed under this curse, when the Israelites conquered their land. And that Noe pronounced this judgment by Gods spirit. But Cham is not exempted hereby from the curse, though his son be named: as Sem is not exempted from the blessing in the next verse, where *Jehovah his God* is named. So Iakov is said to blesse Joseph, Gen. 48.v.15. when Josephs children had their blessing, vers. 16. &c. And the curse of the wicked, reacheth unto the fruit of their body, Deut. 28.18. a servant of servants]

that is, a most base and vile servant: the Chaldee saith, a working servant: Canaans name did also portend his condition, being of Canagh to humble, bow, or press down. And as servitude is here brought upon men for a curse, so the Scriptures under the name of servants signifying sinfull men, doe shut such out from the kingdom of God: Iob. 8.34.35. Gal. 4.30.31. Among the Heathens also, such an estate was counted miserable: God taketh away halfe the understanding of those men that are brought into servitude: saith Plato in his 8. book of Lawes; from Homer.

26 Ver. 26. *the God of Sem*] under this, Sem also himselfe receiveth a blessing, for blessed is the people whose God Jehovah is: Psal. 144.15. &c. eternall life is implied herein, for God hath prepared for them a city of whom hee is not ashamed to be called their God, Heb.

11. 16. and *Sem* is the first man in Scripture, that hath expressly this honour. By the God of *Sem*, also may be meant: Christ, who came of *Sem* according to the flesh, but is also God over all blessed for ever *Amen*, Rom. 9. 5. *Sem* by interpretation is a Name, (which is also used for renowne. Gen. 6. 4.) and Christ hath a name above every name, whereat all knees bow: Phil. 2. 9. 10. [servant to them] or to him: that is, to *Sem* and Iaphet, and specially to *Sem*: the Hebrew signifieth both *them* and *him*. So in the verse following: the Chaldee translateth, *to them*; the Greek, *his servant*.

27 Ver. 27. *perswade*] or, *shall perswade*; or (as the Greek and Chaldee translate it) *inlarge*. The originall word properly signifieth to *perswade*, *entise*, or *allure* by fayre and kind words, and is applyed to Gods drawing of men unto him by the Gospel, Hos. 2. 14. and in the Hebrew there is allusion to his name, *Iapheth le Iepheth*: *Perswade the Perswasible*: It meaneth by faire alluring words to perswade unto faith & obedience; and so is a prophesie or prayer, that the Gentiles which come of Iapheth should be brought to the faith of the Gospel. This word of *perswading* is often used for drawing men to Christ, Act. 17. 4. & 18. 4. & 19. 8. & 28. 23. 24. and it is the speciall worke of God, Iob 6. 44. Act. 11. 18. *Inlarging* also, is not onely of room to dwell in, (which may be implied in this blessing of Iapheth, who had more sonns then either Cham or Sem,) but oftentimes of the heart by wisdom, love, and comfort; as in 1. King. 4. 29. 2. Cor. 6. 11. Eph. 4. 60. 5. But it is an other Hebrew word in those places. *hec may dwell*] or, *and he shall dwell in the tents of Sem*: that is, be united with the Churches of the Iewes (the posterity of *Sem*) which was fulfilled vwhen the Gentiles became *joynt heyres, and of the same body, and joynt partakers* of Gods promise in Christ, the stop of the partition wall being broken down, &c. Ephe. 3. 6 & 2. 14. 19. Although it may further imply the grafting of Iaphets children into the stock of the

Church, when *Sems* posterity the Iewes should be cut off, as Paul sheweth in Rom. 11. 11. 12. 15. 17. &c. So the Reubenites are said to dwell in the *Hagarims* tents, after the Hagarims were subdued and fallen, 1. Chron. 5. 10. The Church of Christ, is here and often called *Tents* (or *Tabernacles*) vvhich are a fitting and moveable dwelling, because such is our estate on earth; here we have no continuing citie, but we seeke one to come, which hath foundations, &c. Heb. 13. 14. & 11. 9. 10. So, the tents of Iudah, Zach. 12. 7. signifie the Church; and the tents of Iakob, Mal. 2. 12. and the tents of the Saints, Rev. 20. 9. The Hebrew Doctors have gathered from this prophesie, that they should speak in Iaphets tongue, (which in the ages following was the Greek) within the tents of *Sem*: *Talmud Hierosol. in Megilah*. This was fulfilled by the Apostles speaking and vvriting the Gospel in Greek.

29 Ver. 29. *he dyed*] in the yere from the worlds creation 2006. and did see *Tharah* the father of *Abram*, the tenth generation after him, before his death.

CHAP. X.

1. The generations of Noes three sonns after the Floud.
2. The sonns of Iaphet: 6. The sonns of Cham: 8. amongst whom is Nimrod, the mighty hunter, and King; 15. and the twelv families of Canaan, 19. the borders of their land. 21. The sonns of Sem, father of the Hebrewes,

1 **A**ND these are the generations of
2 the sonns of Noe; *Sem*, *Cham*
3 and *Iapheth*; and unto them were
4 born sonns after the Floud. The
sonns of Iapheth, *Gomer*, & *Magog*,
and *Madai*, and *Iavan*, and *Ihubal*:
and *Meshec*, and *Thiras*. And the
sonns of *Gomer*, *Ascanaz* & *Riphab*,
and *Thogarma*. And the sonns of
Iavan, *Elisa* and *Tharsis*, *Kim*, and
Dodanim,

5 Dodanim. Of these were the Iles of the nations divided, in their lands; every-man, after his tongue: after their families, in their nations.

6 And the sonns of Cham; Cush and
7 Mizraim, and Phut & Canaan. And the sonns of Cush; Seba and Havilah, and Sabrah and Regmah & Sabraca: and the sonns of Regmah, Sheba and
8 Dedan. And Cush, begate Nimrod: he began, to be a mighty-one, in the earth. He was mighty in hunting, before Iehovah: therefore it is said, As Nimrod, mighty in hunting, before
10 Iehovah. And the beginning of his Kingdome, was Babylon; and Erech, and Acad and Chalne: in the land, of Shinar. Out of that land went forth Assur: and he builded Niniveh, and Rechoboth the citie, and Calach.
12 And Refen, between Niniveh and Calach: the same is a great citie. And Mizraim, begat the Ludims, and the Anamims, and the Lehabims, and the
14 Naphthuchims. And the Pathrusims, & the Casluchims, (fro whence came out the Philistims,) and the Caphthorims.

15 And Canaan, he begat Sidon his first-born, and Cheth. And the Jebusite, and the Amorite, and the Girgasite. And the Evite, and the Arkite, and the Sinite. And the Arvadite, and the Samarite, and the Chathamite: & afterward were the families of the Canaanite spread abroad.
19 And the border of the Canaanite was, from Sidon; as thou comest to Gerar, unto Gaza: as thou comest to Sodom and Gomorrha, and Admah, and Seboim, unto Lashah. These are the sons of Cham; after their families

after their tongues: in their lands, in their nations.

21 And there was born also, to Sem himselfe: the father, of all the sons of Heber; the brother, of Iapheth the elder. The Sons of Sem, Elam and Assur: and Arphaxad, and Lud, and Aram. And the sonns, of Aram: Vz and Chul, and Gether and Mash. And Arphaxad, begat Salah: and Salah, begate Heber. And unto Heber were born, two sonns: the name of the one Phaleg, for in his daies, was the earth divided; and the name of his brother, Ioktan. And Ioktan begat Almodad, and Saleph: and Chasarmaveth, and Iarach. And Hadoram and Vzai, and Diklah. And Obal, and Abimael and Sheba. And Ophir and Chavilah, and Iobab: all these, were sons of Ioktan. And their dwelling was, from Mesha: as thou goest to Sephar, a mount of the east.
31 These are the sonns of Sem; after their families, after their tongues: in their lands, after their nations. These are the families of the sons of Noc, after their generations, in their nations: and from these were the nations divided, in the earth, after the Flood.

Annotations.

1 **T**He generations] that is, the children begotten of Noes 3 sons: by whom 3. parts of the world were inhabited; Asia by Sems posteritie; Africa, by Chams, and part of Europe with Asia the lesse, by Iaphers.

2 Ver. 2. *Iapheth*] the eldest of the three brethren, v. 21. He is renowned in the ancient Greek writings, called *Iapetos*; of him many things are fabled by the Poets; and

and his posteritie called *Iapetionides*, by *Hesiod* and others. *Gomer*,] in Greek *Gomer*: of him came a people stil called by their fathers name in *Ezekiels* dayes; seated Northward from the land of Canaan: who did help to afflict the Iewes, after their return out of Babylon, *Ezek.* 38. 6. They are of Greek Geographers called *Kimmerio* (*Kimnerites*), a people beyond Thracia. *Iosephus* (in his *Antiquities*) saith, the *Galatians*, were of old named *Gomerites*. The *Kimnerites* (or *Cimmerians*), afterward degenerated into the name of *Cimbrians*. *Magog*,] of him also came a people and country so named, which were enemies to Gods people, *Ezek.* 38. 2. and 39. 6. *Rev.* 20. 8. those that are now called *Scythians* (or *Sarmatians*), are thought to be of his race. *Ioseph.* *Antiq.* b. 1. c. 7. which *Scythians* dwelt in *Coelesyria*.

Madai] the father of the people called *Medes*; into whose cities the Israelites were led captives, 2. *King.* 8. 11. They with *Paras* (the *Persians*), overcame the Babylonians: *Esay* 13. 17. and 21. 2. *Ier.* 51. 11. *Dan.* 5. 28. 31. and 6. 8. That people is also mentioned in *Acts* 2. 9. *Javan*] in Greek *Iouan*; of him came the people called *Iones*, that is *Greeks*: vvhich are mentioned by the name *Iavan*, in *Ezek.* 27. 13. *Esay* 65. 19. *Dan.* 8. 21. and 10. 21. Vnto them the Israelites were sold for bondmen, *Ioel* 3. 6. They were called *Greeks*, of one *Grakus* a King.

Thubal] in Greek *Thobel*: his children were stil called by his name, used trading with the Tyrians, *Ezek.* 27. 13. and ayded Gog their Prince, against the people of God: *Ezek.* 38. 2. 3. The *Thobelites*, *Iosephus* sayth, in his time were called *Iberi*, *Antiq.* b. 1. c. 7. they inhabited Spayn, and the countries adjoyning.

Meshec] in Greek *Mosoch*: of him came the *Moscovites*, as some think, and the name seemeth to confirm: who removed their dwelling more Northward. *Meshec* is usually joyned with *Thubal* before-mentioned, neere whom he was seated: *Ezek.* 27. 13. and 38. 2. *Iosephus* deriveth

from him the *Cappadocians*: (*Antiq.* 1. c. 7.) which of old were called *Meschmes*.

Tiras,] of him came the *Thracians*, and the Greek name *Thrax*: he is not mentioned againe in Scripture, save in the genealogie, 1. *Chron.* 1. 5. Here are of *Iapheth* reckoned seven sonns, which first settled in Asia; and from thence further Northward and west. So in Asia, there are seven Christian Churches of the Gentiles, *Rev.* 1. 11. Thus *Iaphet* hath been perswaded and enlarged.

3 Ver 3. *Ascanax*] in Hebrue *Ashchenax*: his land and children receyved his name, when they helped the Medes to overthrow Babylon, *Ier.* 51. 27. Of him the sea between Europe and Asia, was called *Axenos Pontus*, and after, *Euxenos*: and his posterity dwelt in Asia, *Pontus* and *Bythinia*, (mentioned in 1. *Pet.* 1. 1.) where is the river *Ascanius*. The Iewes now commonly call *Germanie*, *Ashchenax*: & others with them derive from it *die Ascanes*, and *Tuiscones* that is the *Dutch men*. But the *Ierusalem Chaldee Paraphrase*, turneth it here Asia. There (in Asia the less) is the country *Ascania*, & *Sicania*, named of this man.

Riphat] he in 1. *Chron.* 1. 6. is called *Diphath*: for the Hebrue letters are like, and so one put sometime for another, as is shewed on *Gen.* 4. 18. Of *Riphat*, the *Riphean mountayns* in *Scythia*, seem to have their name. But the holy Scriptures mention him not: as being furthest off, from the Iewes land. *Iosephus* saith, the *Paplagones* come of him.

Thogarma] in Greek *Thorgama*; (as the Hebrue it selfe sometime translateth letters; *Almuggim*; 1. *King.* 10. 11. and *Algummim*, 2. *Chron.* 9. 10. *Harchas*, 2. *King.* 22. 14. and *Chastah*, 2. *Chron.* 34. 22.) Of this *Thogarmahs* house and off-spring, there is mention in *Ezek.* 27. 14. and 38. 6. he was seated Northward neer *Gomer*; and the Chaldee paraphrast on *Ezekiel*, makes his country *Germania*, or *Germanie*.

4 Ver. 4. *Elisa*] or (as the Hebrue writeth) *Elisbah*: his sonns dwelt in Iles and sold blue and purple to the Tyrians, *Ezek.*

27. 7. Of him came the Greeks called *Aeoles*, & the country was named *Hellas*: that is *Greece*, as both the name, and *Thargum Ierusalem* witnesseth. *Tharsis*,]

Hebr. *Tharsish*: his children dwelt by the sea, used much shipping & merchandise, *Eze.* 27. 12. 25. The countrie was after named *Cilicia*, & there was also a famous city called *Tarsus*, where the Apostle Paul was born, *Act.* 21. 39. Whither the Prophet *Jonas* fled, *Jon.* 1. 3. The Hebrues call the mayn Sea *Tharsis*, *Psa.* 48. 8. because they usually traffiqued but by that *Tharsean* sea. *Kitim*] the Greek sayth,

the *Ketians*: whom the *Ierusalemie* paraphrast leateth in *Italie*: and *Maketia* that is *Macedonia*, sheweth by the name, that it also came of *Ketim*. Of this people & country mention is made also in *Num.* 24. 24. (where the Chaldee translateth *Romanes*, the Latine *Italie*.) *Eesai.* 23. 1. 14. *Ier.* 2. 10. and *Dan.* 11. 30. where the Latine translateth it *Romans*. *Iosephus* deriveth the *Cyprians* from *Kitim*, amongst whom is the citie *Kition*. *Dodanim*,] written also *Rodanim*, 1. *Chron.* 1. 7. and here in Greek *Rhodi*. The *Rhodeans* and *Doreans* about *Greece*, seem to come of these. The Scriptures mention not this *Dodanim*, any more then *Thiras*, in v. 2. the *Dodonians* in *Epirus* seem to come of him. Thus *Iapheth* hath 7. nephewes, as before he had 7. sonns.

5 Ver. 5. the *iles*] that is, the countries where the nations of *Iapheths* lineage dwelt, in Europe and the *iles* therof: wherefore although an *ile* is strictly used for a little land in the sea, yet often it is largely put for any country or nation there inhabiting; wherefore the holy Ghost translateth that nations, (or *Gentiles*) *Mat.* 12. 21. which in Hebrue is *filas*; *Eesai.* 42. 4. every-

man] The Hebrue *Ish, man*; is often put for every-one: and is so translated in Greek by the holy Ghost, *Heb.* 8. 11. from *Ier.* 31. 34.: See also *Gen.* 15. 10.

their families] or kindreds; in Greek, their tribes: which word is after in this chapter and otherwhere, as also in *Rev.* 1. 7. used for

a familie, stock or kindred of any nation. And in the Hebrew, *Egypt* is said to have tribes, *Esay* 19. 13. of which word, see the notes on *Gen.* 49. 10. 16.

6

Ver. 6. *Cush*] he was father of the *Arabians* and *Ethiopians*, or *Mores*, as the next verse sheweth: and where *Ethiopia* is mentioned in Scripture, the Hebrue name is *Cush*, *Esay* 37. 9. and often otherwhere: & they are called *Ethiopians* (according to the Greek name) of their burnt faces and black skin: see *Ier.* 13. 23.

Mizraim] of him came the *Egyptians*: and the land of *Egypt*, (so called of the Greek in *Mat.* 2. 15. and alwayes in the new Testament;) in the Hebrue by *Moses* and the Prophets, alwayes called the land of *Mizraim*. And it is sayd to have the name *Egypt*, of one *Aiguptos* a King there. But the *Arabians* and *Turks* to this day, call that land *Mizri*; and *Cedrenus* in Greek nameth it *Mestra*. See also *Gen.* 12. 10. & 41. 56. *Phut*] or, *Put*;

by whose name their children and land was still called in *Ezekiels* time; *Ezek.* 27. 10. & 38. 5. in other Writers it is named *Lybia*, there is the river called *Phibuth*.

Canaan] in Hebrue *Cenaghan*: he it was whom *Noe* cursed, *Gen.* 9. 25. his country (the land of *Canaan*) was after given for a possession to the *Israelites*; famous through all the Scriptures. *Palestina*, *Iudea*, (or *Iewrie*), *Samaria*, *Galilee*: were all parts of this land of *Canaan*.

7

V. 7. *Seba*] or *Saba* (as the Greek writeth it) of whom came the *Sabeans* who being mixt afterward with other peoples, were therupon called *Arabians*, that is a mixed people: for *Arabi* that is, *Arabia*) 2. *Coron.* 9. 14. is written also. *Eze.* 48. 10. 15. which properly signifieth a mixed-multitude, as in *Exod.* 12. 38.

Havila] in Greek *Enila*: the posterity of this man, with his 4. brethren following, dwelt near the former *Sabeans*, and with others many, caused the name of their large territories to be called *Arabie*, of the mixture of peoples, as before is noted. *Sheba*] called also in Greek *Saba*: his posteritie

dwelt southward, in Ethiopia, a rich land. The *Queen of Sheba* came from far to hear the wisdom of Solomon, 1. *King.* 10. 1. in the Gospel she is called *Queen of the South*: *Mat.* 12. 42. *Dedan*] he is mentioned with his seed, among the Merchants, in *Ezek.* 27. 15. and 38. 13.

Ver 8. *Nimrod*] called in Greek, *Nebrod*: so in the Hebrue text, *M.* and *B.* are put one for another, as *Merodach Efa* 39. 1. or *Berodach*, 2. *King.* 20. 12. *Nimrod*, signifieth a *Rebell*, he was the chiefe builder of Babel. a *mighty-one*] the Greek calleth him a *Giant*.

Ver. 9. *in hunting*:] This the Scripture applyeth to hunting of men, by persecution, oppression, tyrannie: *Ier.* 16. 16. *Lam.* 3. 52. & 4. 18. *Prov.* 1. 17. 18. And so the *Jerusalemmy paraphrast* here expounds it of a *sinfull hunting of the sonns of men*. And Moses in the next verse sheweth, how he hunted for a *kingdom*: which by right pertained not to him, seeing he came of *Cham*, the yongest of the three brethren, *Gen.* 9. 24.

before Iehovah,] that is, mightily, openly, and without feare of God; as *Gen.* 6. 11. And so as the Lord took notice of his evill. *it is said*] that is, commonly sayd, and become a proverb against all tyrants and persecutors.

Ver. 10. *Babylon*,] in Hebrue *Babel*, which the Holy Ghost in Greek calleth *Babylon*, *Rev.* 18. 2. A citie named of the event, because God there confounded their tongues, and scattered them, *Gen.* 11. 9.

Shinar,] in Greek *Senaar*: which is by interpretation, (*She naar*,) *That which scattered* (the inhabitants) *out of it*, as the like phrase is used in *Iob* 38. 13. and hereof it seemeth to have the name: for otherwise, as all other countries were called by the name of their first possessors, so this was named *the land of Nimrod*: *Mic.* 5. 6. But usually it is called *Shinar*: *Gen.* 11. 2. 9. & 14. 1. *Esay* 11. 11, *Dan.* 1. 2. and is noted for the dwelling place of wickedness, *Zach.* 5. 11. The same land is also called *Chaldea*: *Gen.* 11. 28. *Ier.* 51. 24. 35. *Ezek.* 23. 16.

Ver. 11. *went forth Assur*] so the Greek translateth it: as if *Alhur* (who was the son of *Sem*, v. 22.) to avoide *Nimrods* crueltye, went and builded *Nineveh* and the other cities: and so *Iosephus* maketh *Assur* the builder of *Niniveh*, *Antiq.* l. 1. c. 7. But it may also well be translated, *he went forth to Assur*, that is, to *Assyria*, a country lying neer to *Shinar* or *Chaldea*, having the name of *Assur*. Thus *Nimrod* hunted from one land to another, increasing his dominion. So in the Hebrew is to be understood so; as often elsewhere: which the Scripture it selfe sheweth, as *the house*, 2. *Sam.* 6. 10. for *unto the house*, 1. *Chron.* 13. 13. *the land*, 2. *Sam.* 10. 2. for, *unto the land*, 1. *Chron.* 19. 2. and many the like.

Niniveh, a great citie, famous by the preaching of the Prophet *Ionas*, *Ion.* 1. the citie,] this is added, because *Rechoboth* signifieth also *streets*: but here it is the name of a citie, which the Greek and Chaldee versions doe confirm: as also *Gen.* 36. 37.

Ver. 13. *the Ludims*] that is, *Lud* and posteritie; so after *Anam* and his posterity. For besides the Hebrue forme which is plural, the Greek by article plainly sheweth them to be peoples, not persons. The mans name seemeth to be *Lud*, spoken of in *Ezek.* 27. 10. & 30. 5. *Esay* 66. 19. (where also *Lud* the son of *Sem* may be comprehended, *Gen.* 10. 22.) and his race the *Ludims* (or *Lydians*) in *Ier.* 46. 9. *Lehabims*] called *Lybians*; a people in Africa.

Ver. 14. *Philistims*] or, *Phylishtians*, a people after much spoken of in Scripture: *Iudg.* 13. & 14. &c. These first dwelt with the *Caphtorims*, (next mentioned) *Ier.* 47. 4. and were called by their name, *Deut.* 2. 23. and from *Caphtor*, the Lord brought them into *Canaan*, *Amos* 9. 7. where they remained uncast out of *Israel*, to their great trouble.

Ver. 15. *Sidon*] of him came the *Sidonians*, & a citie in his land was called by his name *great Sidon*: *Ios.* 11. 8. & 19. 28. a citie renowned also in humane writers for ancientnes & fame of the builders therof. *Qu. Curtius.* l. 4. This was after allotted to

Assur

After son of Israel; though they fayled in not casting out the inhabitants, *Judg.* 1. 31.

Cheth] of whom came the *Chethues*, or *Hittites*; *Gen.* 15. 20.

16 Ver. 16. the *Iebusite*] that is (as the Chaldee paraphrast expresseth,) the *Iebusites*, *Amorites* &c. the singular number being put for the plurall, as also in *Gen.* 15. 20 21. *Exod.* 3. 8. and 13. 23. and many other places: and the Hebrue text confirmeth this, as in 2 *Sam.* 5. 6. the *Iebusite* the inhabitants: for which, in 1 *Chron.* 11. 4 is written, the *Iebusite* the inhabitants: which plainly sheweth this name to be put for the whole nation. See also before, *Gen.* 3. 2. and 4. 20. *Iebm* the sonne of Canaan, in his countrey was a citie called by his name *Iebus*, and *Salem*, and last of all *Ierusalem*: *Judg.* 19. 10. *Gen.* 14. 18. 1. *Chron.* 11. 4. These and their brethren before and after named, dwelt in the land, which God gave the Israelites.

the *Amorites*] who were a mighty people, whose height was like the height of Cedars, and they were strong as oaks, *Amos* 2. 9.

Girgassite] called also *Gergesens*, *Mat.* 8. 28. and *Gadarens*, *Luke* 8. 26. who desired Christ to depart out of their coasts, *Mat.* 8. 34.

17 Ver. 17. the *Evite*,] Hebr. *Chivvite*, in Greek *Euite*; that is, *Evites*, a people mentioned after, in *Gen.* 34. 2. & 36. 2. *Exod.* 3. 8. of them came the *Gibeonites*, whose lives were spared by *Iosua*, *Ios.* 11. 19. The rest which follow, dwelt also in cities near the former: as the *Arkite*, in *Arka* by the bottom of mount Lebanon; the *Semarite*, in *Semairaim*, which after fell to the *Benjamites*, *Ios.* 18. 22. and so the rest.

19 Ver. 19. *Sidon*] a citie in the Northwest part of Canaan: the borders of the land which God gave the Israelites, are here briefly described: but purposely & largely in *Numb.* 34.

Gaza] a citie of the Philistines, *Judg.* 16. situate in the Southwest of Canaan.

Sodom] in Hebrue *Sedom*: of this and the rest, see the historie, *Gen.* 18. and 19. They lay in the South-east part of the land of Canaan.

21

Ver. 21. there was born] to weete, an offspring, or children: set down afterward. Such words are often to be understood: as is shewed on *Gen.* 4. 20.

sonns of Heber] or, of Eber, that is, of Gods Church, which (when others fell away,) continued in Hebers posterity, of whom came *Abram* the Hebrew, *Gen.* 14. 13. and his children were called *Hebrewes*, *Gen.* 39. 14. 17. *Exod.* 1. 15. 16. And though *Sem* were father of many more sonns then of Hebers: yet are they counted *Sems* in speciall, for reteining his faith, and promises: as *Rom.* 9. 8. So on the contrary, *Cham* is called the father of *Canaan*, *Gen.* 9. 18. Who had other sonns also, but on *Canaan* his youngest, was *Chams* curse visibly executed, *Gen.* 9. 25. as *Sems* blessing was on Hebers seed, *Gen.* 14. 13. 19.

brother of Iapheth] hee was also brother of *Cham*; but the Scripture calleth them brethren more especially, that are allyed also in qualities, as *Sem* and *Iapheth* for good, *Gen.* 9. 23. 27. *Simeon* and *Levi*, for evil, *Gen.* 49. 5. the elder] or, the great, to weete, in birth: for *Iapheth* was born before *Sem*, as is observed in *Gen.* 5. 32. and the Greek version here plainly sheweth that *Iapheth* was the elder. So greater is used for elder, lesser for younger, in *Gen.* 27. 1. 15. and often in the Scriptures.

22

Ver. 22. *Elam*] of whom came the *Elamites*, which seated in a Province called *Elam* in the upper part of Persia, *Dan.* 8. 2. *Ezay* 21. 2. They proved enemies to the sonns of Heber, and were for it punished; but in the end obtained mercy, *Ezay* 22. 6. *Ier.* 49. 36. 39. *Acts* 2. 9.

Assur] or *Ashshur*: of him came the *Assyrians*, and their land was named *Assyria*; much spoken of in the Scriptures: they were the scourge of Israel, Hebers children, 2. *King.* 15. 19. 29. *Ezay* 10. 5. & 36. 1. &c.

Arphaxad] or *Arpachshad*: he hath no speciall genealogie, or country in Scripture, but that he is the father of our Lord Christ, after the flesh: *Luke* 3. 36.

Lud] of whom came the *Lydians*, a people in Asia; differing from *Lud* sonn of *Mixraim*

son of *Cham*, of whom came the *Lydians* in Africa, neere *Cush*, or *Ethiopia*. See before, v. 13. *Aram* } of whom came the *Aramites*; that is (after the Greek,) *Syrians*; enemies also to Gods people, *Judg.* 3. 10. & *Sam.* 8. 5. 6. 1. *King.* 20. & c. For *Aram* seating in the land of *Shur* in Asia, his country is therefore called in the Hebrew by his name *Aram*, in the Greek *Syria*: as of *Asshur*, commeth *Affyria*, the new Testament alwayes followeth the Greek name; *Luke.* 4. 27. *Mat.* 4. 14. *Arams* land had many parts, as *Padan Aram*, *Gen.* 28. 2. *Aram Nabairaim*, (or *Mesopotamia*,) *Gen.* 24. 10. *Aram of Damascus*, 2. *Sam.* 8. 6. *Aram Zobah*, *Psal.* 60. 2. *Aram Maacah*, 1. *Chr.* 19. 6. & *Aram beth Rehob*, 2. *Sam.* 10. 6.

Ver. 24. *Salah* Hebr. *Shelach*.

Ver. 25. *Phaleg* } or *Phalce*, as *Luke* 3. 35. in Hebrew *Peleg*, that signifieth division.

Ver. 26. *Ioktan* } or *Iektan*: of him and his posteritie (though here are reckned many sonns) the Scripture makes little mention: but by their names, compared with countries names in humane writers, they seem to have seated in the East Indies, & there to have increased to mighty nations: but fallen from the faith of their father *Heber*, that they are not worthy to be reckned for his seed. *Chasarmaveth* } in Greek *Sa. mothi* this mans posteritie seeme to have dwelt in *Sarmatia*, a great country beyond Germany, and named (as is like) of this man.

Ver. 27. *Hadoram* } in Greek *Hodorra*: of the first part of this name *Hado*, some thinke *Hodu*, that is *India*, was so called, *Esth.* 1. 1.

Ver. 29. *Ophir* } in Greek *Oupheir*: from this mans land in India, *Solomons* ships fetched store of fine gold, precious stones & c. 2. *Chron.* 9. 10. 13. 21. 1. *King.* 9. 27. 28. and the gold it selfe was called (by figure of speech,) *Ophir*, *Iob* 22. 24. and in other languages *Obruson* and *Obrizum*, of *Ophyrium*, pure gold.

Ver. 30. their dwelling } Hebr. their seat. *Mesha* } in Greek *Masse*. *Sephar* } in Greek *Saphera*.

Ver. 31. the families } in Greek, the tribes, or kindreds. By this genealogie here, compared with the names of nations in human Writers; it appeareth how God hath made of one blood, all nations of men, for to dwell on all the face of the earth. and hath determined the times before appointed, and the bounds of their habitation; *Act.* 17. 26.

CHAP. XI.

1. One language was in all the world. 3. The building of Babel, 5. for which God sent the confusion of languages. 10. The generations & lives of the second ten Patriarches, as 11. of Sem. 12. *Arphaxad*, 14. *Salah*, 16. *Heber*, 18. *Phaleg*. 20. *Ragau*, 22. *Saruch*, 24. *Nachor*, 26. *Thara*, and *Abram*; 30. whose wife *Surai* is barren, 31. *Thara* and *Abram*, remove from the Chaldees, towards Canaan: but tary at Charran, where *Thara* dyeth.

And all the earth was, of one lip; and of one speech. And it was, when they journeyed from the east, that they found a playn, in the land of *Shinar*, & they seated there. And they said, every man to his neighbour; Goe too, let us make bricks, and burn them with a burning: and they had brick, for stone; and slime, had they for mortar. And they sayd; Goe too, let us build us a citie; & a tower, and let the top thereof reach to the heavens; and let us make us a name: least we be scattred abroad, upō the face of all the earth.

And *Iehovah* came-down, to see the citie, and the tower: which the sonns of men, builded. And *Iehovah* sayd; Behold the people is one, and they have all one lip; and this, they beginn to doe: and now, there will not be cut-off from them; any thing, that they have imagined to doe. Goe too, Let us goe-down; and let us confound

found there, their lip: that they may not hear, *every-man*, his neighbours lip. And Iehovah scattered-them-abroad, from thence, upon the face of all the earth: and they left-off, to build the Citie. Therefore is the name of it called, Babel; because there, Iehovah confounded, the lip of all the earth: and from thence; Iehovah scattered them abroad, upon the face, of all the earth.

These, *are* the generations of Sem; Sem, *was* a hundred yeres old; and he begat, Arphaxad: two yeres, after the flood. And Sem lived, after he begat Arphaxad, five hundred yeres: and begat sonns, and daughters.

And Arphaxad lived, five and thirtie yeres: and he begat Salah. And Arphaxad lived after he begat Salah, four hundred yeres, and three yeres: and begat sonns, and daughters.

And Salah lived, thirty yeres; and he begat Heber. And Salah lived, after he begat Heber, foure hundred yeres, & three yeres: and begat sonns, and daughters.

And Heber lived, foure and thirty yeres: and he begat Phaleg. And Heber lived, after he begat Phaleg, foure hundred yeres, & thirtie yeres: and begat sonns, and daughters.

And Phaleg lived, thirty yeres: and he begat Ragau. And Phaleg lived, after he begat Ragau, two hundred yeres, and nine yeres: and begat sonns, and daughters.

And Ragau lived, two and thirtie yeres: and he begat Saruch. And Ragau lived, after he begat Saruch, two hundred yeres, and seven yeres: and begat sonns, and daughters.

And Saruch lived, thirty yeres: and he begat Nachor. And Saruch lived, after he begat Nachor, two hundred yeres: & begat sonns, and daughters.

And Nachor lived, nine and twenty yeres: and he begat Tharah. And Nachor lived, after he begat Tharah, an hundred yeres, & nineteen yeres: and begat sonns, and daughters.

And Tharah lived, seventie yeres: and he begat Abram, Nachor, & Harah. And these, *are* the generations of Tharah; Tharah begat Abram, Nachor, and Haran: and Haran, begat Lot. And Haran died, before the face of Tharah his father: in the land of his nativity, in Vr of the Chaldees.

And Abram, and Nachor took them wives: the name of Abrams wife, *was* Sarai; and the name of Nachor's wife, Milcah; the daughter of Haran the father of Milcah, & the father of Iscah.

And Sarai was barren; shee had no child. And Tharah took, Abram his son; and Lot the son of Haran, his sonns son; and Sarai his daughter-in-law; the wife of Abram his son: and they went forth with them, from Vr of the Chaldees; to goe, to the land of Canaan; and they came unto Charran, and dwelt there. And the dayes of Tharah were, two hundred yeres, and five yeres; and Tharah dyed, in Charran.

Annotations.

THe earth] that is, the inhabitants of the earth, all nations: Such vvords, caly to be understood, are often wanting: the Scripture it selfe sometime maketh them playn; as will God dwell on the earth? 1. Kin. 8. 17. that is, with men on the earth; 2. Chr. 6. 18 & all land & their land, Es. 37. 18 is expounded

expounded, nations and their lands: 2. King. 19. 17. all the earth sought to see Solomon, 1. King. 10. 24. that is, all the Kings of the earth; is expressed. 2. Chron. 9. 23. See Gen. 6. 11. and 27. 46, of one lip] that is, (as Thargum Ierusalem expoundeth it,) of one tongue, or language. The like is in v. 6. & 7. So lips are languages, 1. Cor. 14. 21. one speech] or, the same words. This speech was Hebrew, (which after the confusion remained in Hebers family,) as the names of men, doe plainly confirme. So the Ierusalem Thargum here saith, they spake in the holy tongue, wherewith the world was created at the beginning. And this Hebrue tongue Adam and all the Patriarchs spake, and Moses and the Prophets wrote the oracles of God in it: and it was used of all the world, the space of seventeen hundred and 57. yeres, till Phaleg son of Heber was born, and Babel towr in building; which was a 100. yeres after the flood, Gen. 10. 25. and 11. 9. After that, it was in use among the Hebreues, or Iewes, (called therefore the Iewes-language, Esa. 36. 11.) untill they were caryed captiue into Babylon; where the holy tongue ceased from common use among men, and mixed Hebrue came in place. So now of a long time, none in the world speaketh naturally the language of Adam and of the old world; but it is gotten with study and learning. This great labour hath God laid on the sonns of man.

Ver. 2. Shinar] or Senaar, which was also named Chaldea, and (as the Chaldee paraphrast translateth it) Babylon; the land of Nimrod: see before, Gen. 10. 10. Thargum Ierusalem calleth it Pontus.

Ver. 3. Goe too] or Come on; Hebr. give: a word of exhortation. So v. 4. and 7.

make] or forme as bricks, with a burning] or, to a burning; that is, shorowly, or as the Greek sayth with fire. Thus wanting stones, they deuiled matter to make their cursed building. slime] a kind of naturall lime, that was found there in pits & rivers, which served for building, as well or better then artificiall mortar.

To Hebrue, the words differ but little, they hadichether (naturall lime for chomer (artificiall lime, or mortar.) So Gen. 14. 10. Compare herewith the heavenly Ierusalem, whose walls are garnished with all precious stones, Rev. 21. 19. 1. Pet. 2. 5.

Ver. 4. the top] Hebr. the head, and here the word reach, or the like, is to be understood; for so the Scripture oft speaketh with brevity: as the Arke under curtains, 1. Chron. 17. 1. that is, remayneth under curtayns, 2. Sam. 7. 1. the men of war, by night, 2. King. 25. 4. that is, fled by night, Ier. 52. 7. and many the like. See Gen. 13. 9. and 23. 13. And by the head reaching to heaven, is meant a very high tower; as Deut. 1. 28. Mat. 11. 23 and Babylon afterwards used like proud speeches, Esa. 14. 13. 14. a name]

meaning a great name, to be renoumed and famous: as where one Prophet saith, I have made thee a name, 1. Chron. 17. 8. another explaineth it, a great name, 2. Sam. 7. 9. See also 2. Sam. 8. 13. This word name, is sometime put for God himself, Lev. 24. 11. 15. whose name is a strong Tower, into which the righteous runneth, and is set aloft, Prov. 18. 10. and to walke in his name, is to keep his faith and true religion, Mic. 4. 5. contrary to which, some doe thinke this Tower of Babel was builded; as R. Menachem on this place citeth some that sayd, Name here meaneth nothing but Idolatry. And Thargum Ierusalem expoundeth this building, to be partly for religion, partly for munition in time of warr; saying, Let us build us a citie and Tower, &c. and let us make for us within it, a house of worship (or, Temple.) lest we &c.] a fear arising from their own guilty consciences, as is often in the wicked, Job 15. 20. 21. Lev. 26. 36. Prov. 28. 1.

Ver. 5. came down] that is, shewed by his works; that he took knowledge of this euill to punish it. This is spoken of God after the manner of men: so Gen. 18. 21. Psal. 144. 5. See the notes on Gen. 6. 6. The Chaldee explaineth it thus, And the Lord appeared, to take vengeance upon the works of the citie and tower.

Ver. 6.

6 Ver. 6. *there will not be cut off from them,*] that is, *they will not be restrained*: so noting their wilfull persisting in the evill begun. Or questionwise thus, *should they not be cut off?* (or *restrayned?*) meaning it was very meet they should.

7 Ver. 7 *Let us goe down*] The holy Trinitie here determineth, (as when in Gen. 1. 26. he said, *Let us make man,*) against the former determination of vayne men, v. 4. So he dissipateth the counsell of the nations, Ps. 33. 10. *not hear*] that is, *not understand*: so in 1. Cor. 14. 2. *hee speaketh not unto men,* for no man heareth: that is, *understandeth*: and in Esa. 36. 11. *Speak, Syriak, for we heare,* that is, *understand it*: so a hearing hart, for an understanding; 1. King. 3. 9. *Ioseph heard,* that is, *understood*, Gen. 42. 23. and sundry the like. Albeit, God might at first smite them all with deafnes, that they could not at all heare; and then change their tongues. A like judgement David wisheth against his enemies, Psal. 51. 10.

8 Ver. 8. *scattered*] and so dissolved their communion, and brought on them the evill which they sought to prevent, v. 4. for *that which the wicked feareth, shall come upon him*; Prov. 10. 24. The Hebrew Doctors from hence doe conclude, *The generation of the division (of tongues) have no part in the world to come,* (that is, in the Kingdome of heaven) *as it is written. And the Lord scattered them from thence &c.* The Lord scattered them in this world; and from thence the Lord scattered them in the world to come. *Thalmud Bab. in Sanhedrin, ch. 10.* *left off to build*:] the contrary miracle God wrought by the gift of tongues, to build up Ierusalem, Act. 2. 4. 6. 11. &c.

9 Ver. 9. *Babel*] or *Babylon*, in the Greek translated *Confusion*: because there the Lord (*Babal*, that is,) *Confounded* their Language: And *Babel* is the same that *Babel*, but for ease of speech the first *l* is left out: & it accordeth with the Chaldee or Babylonian tongue, which soundeth the Hebrue *Babal*, *Babel*, as the Chaldee paraphrast here hath it. *lip of all the earth*] that is, *language of all people on the earth*:

see verse. 1. And here *tongues* first were for a *signe to unbelievers*, (as 1. Cor. 14. 22.) that by this judgement they might be converted unto the Lord; though they made no such use thereof, as neither did those, that *mocked* at the gift of tongues whereby the heavenly citie was builded, Act. 2. 4. --- 13. The Hebrew Doctors say, that at this dispersion there were seventy nations, with 70. sundry languages. R. Menachem, on Gen. 11.

10 Ver. 10. *old*] Hebr. *son*, and so in the rest that follow. See the notes on Gen. 5. 32 and compare this genealogie with that there. Ten Patriarchs are there reckened from *Adam* to *Noe*: and ten here, from *Sem* to *Abraham*: both of the proceeding with the linage of our Lord Christ, who came of all these fathers according to the flesh; Luk. 3. There each Fathers generation is set downe in three verses, here but in two: and their death is not spoken of. Howbeit the lives of men, are now shortned to the halfe.

11 Ver. 11. *500. yere*] By this we may gather, that *Sem* lived till *Isaak* sonn of *Abraham* was 50. yerres old; and saw ten generations after him before he dyed. A singular blessing both to him and them.

12 Ver. 12. *begat Salah*] or, *Shelach*: and as the Holy Ghost counted the time of *Arphaxids* birth, *two yerres after the flood*, v. 10. so may we gather it for all the rest: as *Sala* was born 37. yerres after the flood, &c after the creation of the world, 1693. The Greek translation inserteth here, a man which never was, by the Hebrue veritie; saying that *Arphaxad begat Kainan*: & that *Kainan lived 130. yerres and begat Sala*. Also the time of each fathers procreation, is for the most part changed in the Greek. This seemeth to be done purposefully: that the true Genealogie might not be known to the heathen, for whom the Greek bible was first translated. And because in all Greek Bibles, *Kainan* was set down: the Evangelist also, (to bear with the worlds weaknes, or for other causes seeming good to the spirit of God,) reck-

neth *Kainan* between *Arphaxad* and *Sala*, in *Luk* 3. 36. But neyther here, nor in *1. Chron.* 1. nor in any Hebrue text, is his name recorded. See a like thing, in *Gen.* 46. 20.

14 Ver. 14. *begat Heber*] after the floud 67. y. in the y. of the world 1723.

16 Ver. 16. *begat Phaleg*] or, *Peleg*: after the Floud 101. y. and of the world 1757.

17 Ver. 17. 430. yere] So *Heber* lived till *Abraham* was dead, *Gen* 25. 7. and was the longestt liver of all that were born after the floud; and they that came after him, lived not past halfe his dayes.

18 Ver. 18. *begate Ragau*] or *Rehu*: after the Floud, 131. y. and of the world 1787.

20 Ver. 20. *begat Saruch*] or *Serug*: after the Floud 163. y. and of the world 1819.

22 Ver. 22. thirty yere] at the same age, *Phaleg* and *Salah*; are before noted to have begotten their sons. *begat Nachor*] after the Floud, 193. and of the World 1849.

24 Ver. 24. *begat Tharah*] or, *Terach*: after the Floud 222. y. and of the World, 1878.

26 Ver. 26. *begat Abram, Nachor & Haran*] that is, *began to beget*, and so *begat* one of these three; (to weet *Haran*) not all in the same yere: The like was before in *Noes* begetting *Sem*, *Cham*, and *Japheth*, *Gen.* 5. 32. where *Sem* for dignity was named first, as *Abram* is here; and *Japheth* the eldest, last, as *Haran* is here. For *Tharah* the father, dyed 205. yeres old, v. 32. then *Abram* departed from *Charran*, 75. yere old, *Gen.* 12. 4. wherefore *Abram* was born, not when *Tharah* was 70. but when he was an 130. yere old: which was after the Floud, 352. y. and of the world, 2008.

28 Ver. 28. *land of his nativitie*] that is, *his native countrey*: or, as the Greek sayth *wherein he was born.* *Ur of the Chaldees*] that is, *Ur* in the land of the *Chaldeans*; which land, *Stephen* calleth also *Mesopotamia*, *Act.* 7. 2. 4. for it lay between two rivers. And *Chaldea* is by humane writers also called *Mesopotamia*; *Plinie*, *hist.* b. 6. c. 27. *Ur* signifieth *Light & Fire*: here the Chal-

dee paraphrast taketh it to be the name of a citie, but the Greek translateth it a Countrey: and *Stephen*, in *Act.* 7. 4. sayth, *the land of the Chaldeans*. And the *Chaldees* being idoliters, in likelyhood consecrated and named this place unto and of the *Fire*, which they had seen to come down from heaven upon the *Fathers* sacrifices, (as is noted on *Gen* 4. 4.) and whereof they were wont to light lamps for to keep the fire, which therupon they called *Orim asda*, *lights of grace*. So other heathens after, used to honour fire, as *Qu. Curtius* b. 4. saith of *Darius*, that he called upon the *sacred and eternall Fire*. Or it might be a place of sacrificing in *Chaldea*, as *God* had his *Ur* (that is *Fire*) in *Ston*; and *fornace* in *Jerusalem*, *Esa.* 31. 9. So the *Ierusalem*y paraphrast calleth it here, *the fierie fornace of the Chaldees.* *Chaldees*] or *Chaldeans*: called in *Hebrew* *Chasdim*: and s. turned into *l.* maketh *Chaldim*: the holy Ghost in *Greek* (whom we follow) calleth it so, *Chaldæes*, *Act.* 7. 4. And because they much used *Astrologic*, therefore in time it was common for *Astrologers*, to be called *Chaldeans*: as in *Dan.* 2. 2. 4. 5.

29 Ver. 29. *Sarai*] shee was daughter of *Abrams* father, though not of his mother: *Gen.* 20. 12. her name was changed to *Sarah*, as *Abram* also was named *Abraham*: see *Gen.* 17. 15. 5. *daughter of Haran*] by this also it appeareth, that *Haran* was eldest of the three brethren. And this *Milcha* (or *Melcha* as the *Greek* writeth her) was grandmother to *Rebecca* *Isaaks* wife, *Gen.* 22. 20. 23. *Ischa*] in *Greek* *Iescha*; the *Iewes* think this was *Sarai*, and that she had two names: and was said to be daughter of *Tharah*, *Gen.* 20. 12. as being his grandchild.

31 Ver. 31. *Tharah* took *Abraham*] It appeareth by *Ios.* 24. 2. that these fathers were fallen to *Idolatry*, and served other gods in *Chaldea* or *Mesopotamia*: and there the *God of glorie* appeared to *Abram* and said, *Come thou forth from thy land and from thy kinyed: and come into the land which I will shew thee*, *Act.* 7. 2. 3. whereas there-fore

fore *Tharah* here tooke *Abram* &c. it seemeth *Abram* acquainted his father with this oracle of God, and that *Tharah* repenting, consented also to goe out; and is for it made as principall in the journey. *with them,*] that is, *with Tarah and Abram*, whom Moses by this word *them*, implyeth to be author under God of this removal towards Canaan, agreeable to Stephens narration *Act. 7.* as is before noted. Wherefore also in *Gen. 15. 7.* and *Neh. 9. 7.* it is manifested that the calling was specially of *Abram*. And his faith is particularly commended, *Heb. 11. 8.* *dwelt.*] or *seated there*: that is, *dwelt in Charran*: as *Act. 7. 2.* where *Abram* got substance, and made soules, *Gen. 12. 5.* and taried there til his father *Tharah* dyed, *Act. 7. 4.* whose old age seemeth to be the cause of their staying in that place. And this *Charran* was in the land of *Chaldea* also, and not farr from *Ur*: wherefore God agayn called *Abram* thence; *Gen. 12. 1.* And although there vvas a neerer vway from *Ur* to *Canaan*, then to goe by *Charran*, (as in the mapps of those countries may be seen:) yet because the neerest vway vvas most dangerous and troublesome, God led them about by an inhabited and safe vway, providing so for their infirmities, as he did the like after, for *Abrams* children, in *Exod. 13. 17. 18.*

CHAPTER 12.

1. God calleth *Abram* to goe into an other land,
2. promisseth to blesse him, and in him, all families of the earth,
4. *Abram* departeth with *Lot*, from *Charran* to *Canaan*.
6. He journeyeth through the land,
7. which is promised him in a vision; & there he buildeth Altars.
10. He is driven by a famine into *Egypt*,
11. Fear maketh him say his wife to be his sister.
14. For her bewty she is taken into *K. Pharaohs* howse;
17. but the Lord by plagues compelleth him to restore her.



AND Iehovah sayd, unto *Abram*;
Goe thou, from thy land and

from thy kinred, and from thy fathers howse: unto the land, which I wil shew thee. And I wil make thee, a great nation; and I wil blesse thee; and wil make thy name great: and be thou a blessing. And I wil blesse, them that blesse thee; and him that speaketh thee evil, I wil curse: And blessed shalbe in thee, all families of the earth. And *Abram* went, as *Iehovah* spake unto him; and *Lot* went with him: and *Abram*, was seventy yeres & five yeres old, when he went-out from *Charran*. And *Abram* took *Sarai* his wife, and *Lot* his brothers son, and all their substance that they had gathered, and the soules which they had made in *Charran*: & they went-out, to goe to the land of *Canaan*; and they came, to the land of *Canaan*. And *Abram* passed through the land, unto the place of *Sechem*, unto the Oke of *Moreh*: and the *Canaanite*, was then in the land. And *Iehovah* appeared unto *Abram*, and sayd, unto thy seed, wil I give this land: and he builded there an altar; to *Iehovah*, who appeared unto him. And he removed thence, unto a mountayn; East-ward of *Beth-el*, and pitched his tent; having *Beth-el* Sea-ward, and *Ai* East-ward; & he builded there an altar, unto *Iehovah*; and he caled, on the name of *Iehovah*. And *Abram* journeyed; going and journeying, toward the South.

And ther was a famine, in the land: and *Abram* went-down to *Egypt*, to sojourn there; for the famine was heavy, in the land. And it was, when he was come-neer, to enter into *Egypt*: that he sayd, unto *Sarai* his wife,

Behold now I know , that thou *art* a
 12 woman of faire countenance. And
 it will be, when the Egyptians shal see
 thee, that they wil say, this *is* his wife:
 and they wil kill me , and thee they
 13 wil save-alive. Say I pray thee , thou
art my sister ; that it may be wel with
 me for thy sake; and my soule shal live,
 14 because of thee. And it was , when
 Abram was entred into Egypt : that
 the Egyptians saw the woman , that
 she *was* very faire. And Pharaohs
 15 Princes, saw her; and they praised her,
 unto Pharaoh : and the woman was
 16 taken , *into* Pharaohs howse. And he
 did good to Abram , for her sake : &
 he had sheep and oxen , and hee asses
 and menservants , & womenservants;
 17 and shee asses , and camels. And
 Iehovah plagued , Pharaoh and his
 howse, *with* great plagues: because of
 18 Sarai, Abrams wife. And Pharaoh
 called Abram, and sayd ; what *is* this,
 thou hast doon to me ? Why didst
 thou not tel me , that shee *is* thy wife?
 19 Why saydest thou , she *is* my sister ? &
 I might have taken her, to me to wife:
 and now , behold thy wife, take *her* &
 20 goe *away*. And Pharaoh commanded
 men, concerning him: and they sent-
 away him, and his wife, and al that he
 had.

Annotations.

☞ ☞ ☞ These letters signfye , that
 here begins the third Parashah or Se-
 ction of the law ; which upon Gods first
 words to Abram, is called *Lec leca*: that is,
Goe thou. See before in Chap. 6. 9.

Ver. 1. sayd] to weete , *after that Abrams*
father was dead, Act. 7. 4. Thus God was
 he that redeemed Abraham: Esai. 29. 22.

Goe thou] or *Goe for thy self*: signifying
 that though no other would , yet he
 should for his own good , get him out
 from that idolatrous place. So God cal-
 leth all from such estate, Rev. 18. 4.

from thy land] or *out of thy country* ; that
 wher in he now dwelt in Charran which
 was in the same land of Mesopotamia
 that Vr stood in, Gen. 24. 10. & 28. 2. 7. 10.
 compared with Act. 7. 2. Gen. 11. 28.
 The Hebrew doctors expound the name
 Charan , by *Charon aph*, that is, *wrathful an-*
ger, (R. Menachem on Gen. 12.) as if he were
 now to depart from the place of wrath.
 So we which *by nature were children of*
wrath, (Eph. 2. 3.) are called and chosen of
 Christ out of this world and from world-
 ly corruption, Ioh. 15. 19. 2. Pet. 1. 4. &
 are by him delivered from the wrath to come;
 1. Thes. 1. 10. *thy kynred*,] to weete
 Nachor and the rest , excepting Lot. For
 although ther is no expresse mention of
 Nachor , among others that went with
 Thara from Vr , in Gen. 11. 31. yet it ap-
 peareth by the history folowing , that
 Nachor went so farr as Padan Aram , in
 Mesopotamia , and there settled : so that
 it was after called, *Nachors city*, Gen. 25. 20.
 & 24. 10. 15. and the same was Charran,
 Gen. 28. 2. 10. and there was Abrams kin-
 red , and countrie here spoken of , Gen. 24.
 4. *fathers howse*,] for the father Thara-
 rah being dead , his howshold (as it see-
 meth) would goe no further , but stayed
 there with Nachor : and onely Lot and
 his howse went with Abram , as the 4.
 verse , and history folowing dooth con-
 firm. So Tharahs howse and Nachor, left
 folowing of God ; and turned agayn to
 idolatrie ; as appeareth by Gen. 31. 30. 53.
 Ios. 24. 2. From such Christ also calleth all,
 to folow him , Luk. 14. 26. 27. and so the
 Spirit sayth to the church , *forget thy peo-*
ple and thy fathers howse. Psa. 45. 11.

will shew thee] that is, the land of Canaan,
 vers. 5. but God here nameth it not , for
 more proof of Abrams faith & obedience.
 For as he raysed up this man of iustice from
 the east ; so caled he him to his foot, that is , to
 folow

follow him and his direction, *Esa.* 41. 2. *Exod.* 11. 8. But under this earthly inheritance, was typed an heavenly, which Abram looked for, *Heb.* 11. 9. 10. And in Salem a citie of Canaan, Melchisedek reigned, and was Preist of the most high God, and blessed Abram, *Gen.* 14. 18. 19.

2 Ver. 2. *a great*] or, *to a great nation*, that is, *to become the father of a great nation*: see *Gen.* 2. 7. & 17. 4. Of this promise, ther was no visible hope, because Sarai his wife (being 65. yere old) was barren, *Gen.* 11. 30. for which Abram complaind, *Gen.* 15. 2. 3. But under this promised Nation, was implied also a spiritual seed, of faithful people. *Rom.* 4. 11. 12. *Gal.* 3. 7. *bleſſ thee*] *in al things*: both earthly, *Gen.* 24. 1. 35. and heavenly, *Gal.* 3. 14. *Ephe.* 1. 3. Gods *blſſing* is his favour, and thereupon an abundant multiplication of all good things: on the contrary, his *curſe*, is both the depriving of good, & heaping of evil things upō them whō he hateth & punisheth. *Lā.* 3. 65. 66.

thy name] which is better then a good ointmēt, then great riches *Eccl.* 7. 3. *Prov.* 22. 1. So God made David *a great name*, *2. Sam.* 7. 9. *be thou*,] that is, *thou shalt be*, (as the Greek translateth it:] but this manner of speech is more vehement, as wherby God commandeth the blessing, *Pſal.* 13. 33. So *Pſal.* 128. 5. 6. *See thou*.

3 Ver. 3. *that ſpeaketh thee evil*] or *curſeth thee*: but here are two words used, & this first, signifieth evil speaking with light esteem, or vile contempt, and dishonour. *Curſing* also signifieth *evil-speaking* by men, as Paul sheweth, *Act.* 23. 5. from *Exod.* 22. 28. The like blessing, Isaac pronounced unto Iaakob, *Gen.* 27. 29. and Balaam to Israel, *Num.* 24. 9. *in thee*] that is, *in thy ſeed* (Christ, who shall come of thee according to the flesh,) *Gen.* 22. 18. For Christ was sent of God to *bleſſ us*, in turning every one of us from our iniquities, *Act.* 3. 25. 26. and that we may receive the promise of the spirit through faith: *Gal.* 3. 14. Wherefore this was a preaching of the gospel to Abram, *Gal.* 3. 8. And this covenant confirmed before

of God in Christ, is observed to be 430. yeres before the Law, and could not by the Law be disannulled, because God gave him it by promise: *Gal.* 3. 17. 18.

4 V. 4. *went*] By faith, Abraham being called did obey; to goe out unto a place which he should after receive for an inheritance: & he went-out, not knowing whither he should come, *Heb.* 11. 8. *old*,] *Heb.* son of five yeres and ſeventie yeres, that is, going in his 75. yere. see *Gen.* 5. 32. And his father Tharah being 205. yeres old when he dyed, it appeareth that he begat Abram at 130. yeres, and so not he but Haran was begotten at Tharahs 70 yere, *Gen.* 11. 26. Abram after an 100. yeres pilgrimage more, dyed, *Gen.* 25. 7. and Isaac his son, then 75. y. old, is left heir of Canaan.

5 Ver. 5. *ſubſtance*] or *gathered-goods*: for of getting and gathering, it hath the name: & is a general word, for cattel, money, or other like goods. *the ſoules*:] *Heb.* the *ſoul*: put for *ſoules*, that is *persons* of men & womē, as *Gen.* 14. 21. & 46. 26. *Rom.* 13. 1. & often in the ſcripture. So in the Hebrue text, *man*, *1. Chron.* 10. 1. is put for *men*, *1. Sam.* 31. 1. *wizard*, *2. Chron.* 33. 6. for *wizards*, *2. King.* 21. 6. See before, *Gen.* 3. 4. & 4. 10. and 10. 16. The Greek translateth every *ſoul*. As here *ſoules*, so elſewhere *Fleſh*, & *Spirit*. (*Act.* 2. 17. 1. *Ioh.* 4. 1.) are put for the whole persons. *had made*,]

that is, *had gotten*, to weete into their poſſeſſion, as the Greek manifeſteth. But this may be meant, not onely of getting them to their ſervice. (as *1. Sam.* 8. 15.) but also of winning them to the faith of God; as the Chaldee paraphraſt ſayth, *had ſubdued unto the law*: which is very probable by that example of his howthold ſoldiers, *Gen.* 14. 14 and his cōmendation for teaching his houſe, *Gen.* 18. 19 and their receiving the wound of circūciſion, *Gen.* 17. 23. So Thargum Ieruſalemy also calleth theſe, *ſoules of proſelytes*, (or converts.

land of Cannan] a cōuntry in *Aſia* the leſſ, poſſeſſed by Canaan (the ſon of Cham the ſon of Noe) and his ſonns; but for their wickednes the land was to

spue them out, *Levit. 18. 25.* and it is now promised to be given to *Abrams seed, v. 7.* and was thereupon called the land of promise, *Heb. 11. 9.* A goodly country it was, having water brooks, fountains and springing dephts, mountains and vallies, and mines; corn, and wine, and oil, and honey, and other fruits, it liked not any thing; it was watered with the rayn of heaven, cared for of God, whose eyes were alwayes on it; *Deut 8. 7. 8. 9. & 11. 11. 12.* so that it was the pleasantest of all lands, and flowed with milk and honey: *Exek. 20. 6.* In it God had prepared a place where he would dwell among his people the sons of Abrā, the land being his, and they strangers & sojourners in it with him, *Exod. 15. 17. Lev. 25. 23* called therefore *Jebovahs land, Hos. 9. 3.* and the holy land, *Zach. 2. 12.* the land of *Immanuel*, that is, of Christ, *Esa. 8. 8.* a figure of an heavenly countrie, *Heb. 11. 9. 10.* the borders of it reached to the great river *Euphrates, Gen. 15. 18.* And *Abram* who dwelt beyond the river, (without Gods territories) *Ios. 24. 2.* is now brought of the Lord, into this good land. And the Hebrue doctors have acknowledged the land to be a figure of heaven, saying, it is written. And thy people shall be all just, they shall inherit the land for ever (*Esa. 60. 21.*) this land is a parable; as if he should say, the land of the living, & that is the world to come. *Maimony in treat. of Repentance, chap. 3. S. 5.* So *R Menachem* on *Gen. 12.* referreth it to the land which is above, watered with waters that are above; &c. And in *Thalmud Bab. in Sanhedrin, chapt. Chelek,* it is written, All Israelites have their portion in the world to come; as it is sayd, And thy people shall be all just, they shall inherit the land for ever.

6 Ver 6 passed through,] to survey his land, wherein he was but a pilgrim, *Heb. 11. 9.* *Sechem,*] or *Sychem;* that is the place where *Sychem* after was: of which see *Gen. 33. 18.* This was about the midst of the countrie. the oke] that is, the oke (as it is written in *Deu. 11. 30.*) meaning a grove or plain set with oke: the Chaldee therefore calleth it a playn; but the Greek, an Oke, and it is named in Hebrue, *Eilon,* of

strenght, *Moreh,*] this seemeth to be the name of some man, (as after is mentioned the Oke of *Mamre, Gen. 13. 18.*) or of some hill, as in *Iudg. 7. 1.* The Greek translateth it an high oke. *Moreh,* signifieth also a Doctor: *Iob. 36. 22.* the Canaanite,] that is, Canaanites, as *Gen. 10. 16. 18.* So the Greek sayth, the Chanaanites dwell in the land. An idolatrous and wicked people, as the Chaldeans from whom *Abram* came. *Deut. 12. 30. 31.* So *Gen. 13. 7.* But when God promiseth the cleansing of his church, he sayth the Canaanite shall be there no more. *Zach. 14. 21.*

7 Ver. 7. thy seed,] that is, to all the children of promise (the elect) who onely are counted *Abrahams seed, Rcm. 9. 7. 8.* and in Christ are heires by promise, as wel the Gentiles as the Iewes, *Galat. 3. 26. 28. 29.* Therefore the strangers are appointed their lot of inheritance among the Israelites, *Ezek. 47. 22.* not in the earthly land, but the heavenly, which Canaan represented, *Heb. 11. 9. 10. 14. 16.* See *Gen. 13. 15.*

an altar] for sacrifice & thanks to God, (as *Gen. 8. 20.*) who after his weary travail, had appeared, and comforted him with gracious promises, of heires and an inheritance: neyther of which he had as yet, but onely by faith. Thus he beleaved, & received the promises thankfully; as *Heb. 11. 13.* and was the son of God, and a light, in the midds of a crooked and perverse generation; *Phil. 2. 15.* *Abram* is the first man in the world, unto whom God is sayd to appear or be seen: first in *Vr* of the Chaldees, *Act. 7. 2.* next here in Canaan.

8 Ver. 8. east ward,] or on the east of Bethel: a citie after called by *Iakob Beth-el*, that is, Gods house; at this time it was named *Luz, Gen. 28. 19.* his tent,] shewing by this, that he abode there as in a strange country, *Heb. 11. 9.* *Psal. 105. 12.* for a tent is opposed to an house, or settled dwelling *1. Chron. 17. 1. 5.* seaward] that is, on the West: for because the mayn sea was the western border of the land of Canaan, *Num. 34. 6.* *Ios. 23. 4.* therefore the sea, is often put for the West: so *Genes. 28. 14.* *Exod.*

Exod. 10. 19. & 26. 22. Ezek. 48. 1. 2. &c. For like reason, the desert is used for the south, in Psal 75. 7. *At*] a citie, whereof see Ios. 8. called on] which the Chald. translateth, prayed in the name: it may also signifie, preaching in the name of the Lord; for calling or crying unto God, meaneth prayer, Joel 2. 32. unto men, it is preaching; Esay 40. 3. 6. The calling on the name of the Lord, is a signe of true faith and godlines, Rom. 10. 13. 14. 1. Cor. 1. 2.

9 Ver. 9. going and jour.] that is, continually journeying: see Gen. 8. 3. the south] as towards the Sun: whereby may be figured his progresse in faith and grace, as Prov. 4. 18. 2. Cor. 3. 18. So the building of the citie which Ezekiel saw in vision, was toward the south: Ezek. 40. 2. The Hebrue Doctors say, that Abraham claved unto the condition of mercy, for that is the south of the world; and therefore all Abrahams journeyes were towards the south: R Menachem on Gen. 12. The North on the contrary, figured the place whence evill proceeded, Ier. 1. 13. 14. And thus Abram passed from place to place, till God had brought him through all the land of Canaan, Ios. 24. 3. The Greek translateth, camped in the desert. The South (Negeb) is named of Drynes, for that part of Canaan wanted waters, Judg. 1. 15. Psal. 126. 4. For this, it may be, they translated it desert: so in Gen. 13. 1. 3.

10 Ver. 10. a famine] a new affliction for Abram also, who was hereby caused to leave his land, and goe as a pilgrim to an other barbarous country; so walking from nation to nation, from one Kingdome to an other people, Psal. 105. 13. Although Canaan was a most fruitfull land, Deut. 8. 7. 8. 9. yet God now made it barren, for the wickednes of them that dwelt therein, Ps. 107. 34.

Egypt] called in Hebrue *Mizraim*, here and alwayes in the Scripture: but in the Greek, the new Testament alwayes hath *Egypt*. See Gen. 10. 6. And *Mizraim* is put for the land of *Mizraim*, by an usuall figure of speech; which the holy text sometime manifesteth; as 2. Chron. 1. 10. when they came from *Egypt* (or *Miz-*

raim:) for which in 1. King. 8. 9. is written, the land of *Egypt*: again there in v. 16. from *Egypt*: and in 2. Chron. 6. 5. from the land of *Egypt*.

11 Ver. 11. now] or I pray thee: a word not of time, but of request: so v. 13. and often in the Scripture. of faire countenance]

or faire of looke; or, visage: Sarai was a figure of the new Testament, and of Jerusalem the mother of us all, Gal. 4. 24. 26. That Spouse of Christ is fair, Song 1. 14. & 4. 1.

12 Ver. 12. that they] Hebr. and they: so after v. 14. but and is often put for that: as the Hebrue text sheweth, 1. Chron. 17. 10. and the Lord will build: for which in 2. Sam. 7. 11. is written, that he will. See also Gen. 27. 4.

13 V. 13. my soule shall live] that is, I, or my self shall live. The word soule, is used for any person. That Sarai was indeed Abrahams sister, is after manifested. Gen. 20. 12. yet this fact of his, seemeth to be not without humane infirmities.

15 V. 15. Pharaoh] a common name for all the Kings of Egypt, from these dayes of Abram, till after the returne out of Babylon, when in the beginning of the Grecian Monarchy, they were called Ptolomees. And Pharaoh was an Egyptian title of Sovereignty, Gen. 41. 10. 44. & the Pharaohs had other proper names, as Pharaoh Necho, 2. Kin. 23. 29. Pharaoh Hophra, Ier. 44. 30. and the like. By interpretation Pharaoh signifieth Free, and an Avenger; the first in respect of himselfe; the other of his subjects, whom Kings ought to judge, & take vengeance of evill doers, Rom. 13. 4.

16 Ver. 16. he did good] or, dealt well with: as the Greek translateth, he used well.

he had] or there was to him: such is the Hebrue phrase usually. But the Hebraisme is opened by the Holy Ghost; as, There is not to us, Luk. 9. 13. that is, we have not, Mat. 14. 17.

17 Ver. 17. plagued] or touched, stroke Pharaoh with great strokes. This great deliverance David celebrateth, in Psal. 105. 14. He suffered no man to doe them wrong, but reproveth Kings for them.

Ver. 19.

19 Ver. 19. and I] or, for I. And, is often
in sted. of For: as, and he heard, Esay 39. 1.
that is, for he heard, 2. King. 20. 12.

20 Ver. 20. sent away] This word is often
used for sending or conveighing away with
honour, as Exod. 28. 27. and so with accom-
panying and bringing them on their way, as
the Greek and Chaidee translate it here.

CHAPT. XIII.

1. Abram and Lot return out of Egypt into
Canaan, 4. where he calleth on the name of
the Lord. 5. Lot and Abram being both
rich, by disagreements between their herdmen,
they part asunder. 10. Lot goeth to wicked
Sodom. 14. God reneweth the promises to
Abram. 18. He removeth to Hebron, and
there buildeth an Altar.

1 **A**ND Abram went-up out of E-
gypt, he and his wife, and all
2 that he had; and Lot with him, unto
the South. And Abram, was very
rich: in cattell, in silver, and in gold.
3 And he went on his journies, from
the south, and unto Beth-el: unto
the place, where his tent had been at
the beginning; between Beth-el, and
4 Ai. Vnto the place of the altar,
which he had made there at the first:
and there Abram called, on the name
5 of Iehovah. And Lot also, that
went with Abram; he had flocks and
6 herds, and tents. And the land did
not bear them, to dwell together: for
their substance was much, that they
7 could not dwel together. And there
was a strife, between the heirdmen
of Abrams cattel, and the heirdmen
of Lots cattel: and the Canaanite and
the Pherezite, was then dwelling in
8 the land. And Abram said unto Lot,
let there be I pray thee, no strife, be-

9 tween me and thee; and between my
heirdmen, and thy heirdmen: for we,
be men brethren. Is not all the land
before thee? Separate thy selfe I pray
thee from me: if (thou wilt take) the
left-hand, then I will take the right;
10 and if the right-hand, then I will take
the-left. And Lot lifted-up his eyes,
and saw all the plaine of Iordan, that
all of it was wel-watered: before Ieho-
vah destroyed Sodom and Gomor-
rah, (it was) as the garden of Iehovah,
as the land of Egypt; as thou comest
11 to Zoar. And Lot chose to him, all
the playn of Iordan; and Lot journi-
ed, Eastward; and they were separa-
12 ted, each man from his brother. A-
bram, he dwelt in the land of Canaan:
and Lot, he dwelt in the cities of the
playn; & pitched-tent unto Sodom.
13 And the men of Sodom, were evil and
14 sinners, to Iehovah, exceedingly. And
Iehovah sayd unto Abram, after Lot
was separated from him; lift up now
thine eyes, and see, from the place
where thou art: to the north & to the
15 south, & to the east, & to the Sea. For
all the land which thou seest, to thee
will I give it: and to thy seed for ever.
16 And I will put thy seed, as the dust of
the earth: so that if a man be able, to
number the dust of the earth; thy seed
17 also, shalbe numbred. Arise, walke
through the land; in the length of it,
and in the bredth of it: for to thee,
18 will I give it. And Abram removed-
tent; & came and dwelt, in the Okes
of Mamree, which is in Chebron: and
he builded there an altar, unto Ieho-
vah.

Annotations.

1 **T**He south] in Greek, the desert: meaning the southern part of Canaan: (see Gen 12.9) for otherwise Canaan was Northward from Egypt.

2 Ver. 2. very rich:] Heb. vehemently weighty (or heavy.) Which word is applied to weight of burden, as in 1. King. 12. 4. to weight of glorie, as in Gen. 31. 1. to weight of multitude of people, as, in 2. King. 6. 14. or of cattel, as Exod. 12. 38. and so to all manner of riches; as the Greek here translateth it rich. Thus Gods blessing promised in Gen. 12. 2. was in part performed, for his blessing maketh rich, Prov. 10. 22. Gen. 24. 35. And as Abram now, so his children afterward, returned out of Egypt, with great riches, Exod. 12. 32. 35. 36. 38. These figured the graces of God, as faith, knowledge, and the like, Jam. 2. 5. 1. Cor. 1. 5. Colof. 2. 2.

4 Ver. 4. called there] the Chaldee sayth, prayed there. See the notes on Gen. 12. 8. As Abram returned to his first altar, and there served God: so his children after him, were to return to Abrams first faith & service, from the idols of Egypt, where with they had been defyled, Exod. 4. 22. 23. Ezek. 20. 7. 8.

5 Ver. 5. tents] that is, servants dwelling in tents. So Jer. 49. 29. 1. Chron. 4. 41.

6 Ver. 6. did not bear:] the Greek translateth, received (or conteyned) them not; that is, could not conteyn them, as the words folowing doe explain it. And so the scripture sometime resolveth this phrase; as who shall judge? 2. Chron. 1. 10 that is, who can judge? 1. King. 3. 9. It shall not stand, Mat. 12. 25. that is, It can not stand, Mark. 3. 24. This kind goeth not out, Mat. 17. 21. that is, cannot goe out: Mark. 9. 29. & sundry the like.

7 Ver. 7. the Pherezite,] that is, Pherezites, as Gen. 12. 6. But of these we heard no mention before: it seemeth they were some familie of the Canaanites, Gen. 10. 18. for they dwelt with the Canaanites in that part of the country, which after fel to the tribe of Iudah, Iudg. 1. 3. 4. 5.

8 Ver. 8. and between my heirdmen] that is, or between my heirdmen: as he that curs-

eth his father and his mother, Exod. 21. 17. that is, his father or his mother, Math. 15. 4. So, and the son of man, Psal. 8. 5. that is, or the son of man, as it is alleged in Heb. 2. 6.

men brethren,] that is, brethren in faith, as Mat. 23. 8. and natural kinsmen: for Abram was Lots uncle, Gen. 12. 4. So Christs kinsmen, were called his brethren; 1. Cor. 9. 9. The word men, may be omitted, as sometime the text it selfe dooth: shooters men with bow, 1. Sam. 31. 3. that is, shooters with bow, 1. Chron. 10. 3. So a man a Prince, Exod. 21. 14. is in Greek but a prince, Act. 7. 27. man of his counsel, Esai 40. 13. that is, his counsellor, 1. Cor. 2. 16. Although the Greek often keepeth this Hebraisme, as an enemy man, Mat. 13. 28. men synners, Luk 24. 7. Men brethren, Act. 1. 16. and 2. 29. 37. See also Gen 38. 11.

9 Ver. 9. Is not all?] that is, Loe surely it is. A question earnestly affirmeth: as, is it not written? Mar. 11. 17. for, it is written, Mat. 21. 13. doo ye not err? Mark. 12. 24. for, ye doo err, Mat. 22. 29. and sundry the like. See Gen. 4. 7.

before thee] at thy pleasure, to choose, by my permission. So the Lord set the land before the Israelites, Deut. 1. 21. The like is in Gen. 20. 15. and 34. 10. if thou wilt take] or, wilt chose. These words are to be understood from the next speech, or from the 11. verse. And Lot chose, &c. Often times words wanting are to be supplied; as I with scorpions, 2. Chron. 10. 11. for I will chastise you with scorpions, 1. King. 12. 11. Against 300. 2. Sam. 23. 8. for, he lift up his spear against 300. 1. Chron. 11. 11. and many such like. See Gen. 11. 4. Thus Abram for peace, parted with his right: chosing rather to take wrong then to contend; as 1. Cor. 6. 7.

10 Ver. 10. lifted up his eyes] that is, looked round about, to view the land, as is after manifest by the like speech to Abram, v. 14. and where one Evangelist sayth lifting up their eyes, Mat. 17. 8. an other, writing of the lame, sayth looking round about: Mar. 9. 8. Jordan] Hebr. Iarden, the name of

a goodly river, see *Ios. 3. 11. &c.*

wel watered] Heb. *a watering*; that is, as the Chaldee sayth, *a place of water*; or of moisture: therby signifying a fruitfull land; as *Psal. 66. 12. & 107. 33. 35.*

destroyed] or *corrupted*; as *Gen. 6. 13 & 19. 24.* Sodom is in Hebr. *Sedom*; & *Gomorrhah*, *Ghnamorah*: but we follow the playn writing in the new Testament, *2. Pet. 2. 6.*

garden] that is, as the Greek sayth, *paradise*: see *Gen. 2. 8.* and *Ezek. 36. 35.* meaning most plealant and fruitfull, as *Eden* and *Egypt*.

comest] Heb. *thou comming* to *Zoar*, or to *Zogar*: that is, all the plain of *Iordan*, even to *Zoar*, the litle citie called before *Bela*; see *Gen. 19. 20. 21. 22. and 14. 2.*

11 Ver. 11. *the playn*] or, *the country-about Iordan*, as the Greek translateth, which words the Holy Ghost useth in *Luk. 3. 3.* the Chaldee translateth it *a playn*; & it is opposed to the mountayn, *Gen. 19. 17.* *each man &c.*] that is, *one from another.*

12 Ver. 12. *pitched-tent*,] that is, *removed his tents from place to place, til he came even to Sodom*: and as the Greek sayth, *dwelt-in-tents in Sodom.*

13 Ver. 13. *synners to the*] that is, *before the Lord* (as the Greek translateth,) & *against him*, as, *1. Sam. 2. 25.* meaning very greivous & open synners. And here the Sodomites, are the first in the world openly called synners: and although by Adams disobedience vve all are made synners, *Rom. 5. 19.* yet usually such as are notorious vicked ones have this title given them; as in *1. Sam. 15. 18. Psal. 104. 36. Mark. 14. 41. 1. Tim. 1. 9.* The Chaldee paraphrast translateth, *they were unrighteous. with their riches, and synners with their bodyes before the Lord*: agreeable to other scriptures, vvhich testify how they defiled their bodyes, *Gen. 19. 5.* and that, *pride, fulnes of bread, and abundance of idleness* was in *Sodom*, they strengthened not the hand of the poore, but were haughty, and committed abomination before the Lord, *Ezek. 16. 49. 50.* The Hebrew Doctors from the two words here used, of *Sodoms synfull state*, doe gather their

condemnation both in this world, and in the world to come: *Talmud*, in *Sanhedrin*, chap. *Chelek*. See the notes on *Gen. 19. 24.*

14 Ver. 14. *to the sea*,] that is, *the west*: see *Gen. 12. 8.* Abram vieweth the land, but possesseth it not: so did *Moses*, *Deut. 34. 1. 4.*

15 Ver. 15. *to thee*,] God gave Abram no inheritance in the land, no not the bredth of a foot: yet he promised that he would give it to him for a possession, & to his seed after him, when as yet he had no child: *Act 7. 5.* By faith he sojourned in the land of promise, as in a strange country; for he looked for a city which hath foundations whose builder and maker is God: *Heb. 11. 9. 10.*

and to thy seed,] this may be an interpretation of the former, *to thee*, that is *to thy seed*: for the word *and*, sometime meaneth, *that is*, or even: as *1. Chron. 21. 12.* *three dayes the Lords sword, and the pestilence*; for, *that is to say the pestilence*: it expoundeth the former, therefore in *2. Sam. 24. 13.* is written onely, *three dayes pestilence.* So in *2. Sam. 17. 12.* *of him and of all* (for that is *of all*) *the men that are with him.* *thy seed*,] *thy posteritie.* But as the earthly cuntry figured an heavenly; *Heb. 11. 16.* so *Abrams seed* were some after the flesh, and some by promise, *Gal. 4. 22. 23.* neyther because they are the seed of Abram, are they all children *Rom. 9. 7.* The cheifest intended in this promise, is Christ, then with him, all Christians, Jewes and Gentiles. *Gal. 3. 16. 26. 28. 29.* See before, *Gen. 12. 7.*

for ever:] or, *unto eternity.* Yet they possessed it but a litle while, *Esa. 63. 18.* For upon transgression they were threatned to be scattered among the hethens, their land to be vvaſt, and their cities desolate, *Lev. 26. 33.* and that the land should spue them out, if they defiled it, *Lev. 18. 28.* as came to passe, *2. King. 17.* but the true seed, which are Gods elect, doe inherit it, and his servants dwell there, *Esa. 65. 9. Psal. 69. 36. 37. and 102. 29.* These promises are spirituall, and to be referred unto the just and meek, put in possession by Christ; *Psal. 37. 29. Mat. 5. 5. Galat. 3. 29.* But unto the wicked saith God, *ye lift up your eyes to your idoles.*

idols, and shed bloud, and shall ye possesse the land & ye work abomination, and ye defile every one his neighbours wife: and shall ye possesse the land? Ezek. 33. 24. 25. 26.

16 Ver. 16. will put] that is, will make; as the Greek translateth it. *if a man*] This sheweth the comparison not to be absolute for equality of number, but in respect of men, to whom Abrams children are infinite, as the dust. See after in Gen. 15. 5.

17 Ver. 17. in the length] This survey was to strengthen Abrams faith; who under this earthly land, did view an heavenly, Heb. 11. 10. 16. that he might be able to comprehend the length and breadth, and depth and height, and know the love of Christ, which passeth knowledge; Eph. 3. 18. 19.

18 Ver. 18. in the oaks] that is, the oak-grove, or playn: see Gen. 12. 6. *Mamre*] in Gr. *Mambree*: a man of the Amorites then living, with whom Abram made league, Gen. 14. 13. One of the cheife forcerers of Egypt, was called by the like name. See the notes on Exod. 7. 11. *Chebron*] or *Hebron*, (the Greek writeth it *Chebron*, as *Efron*, Gen. 46. 12. is written *Efrom*, Mat. 1. 3.) It had this name afterward: for before it was called the citie of *Arba*, Gen. 23. 2. & 35. 17. which *Arba* was a great man among the *Anakims*, and a father of them, Jos. 14. 15. & 15. 13. It became a place of buriall for many worthy persons, Gen. 23. 2. 19. & 49. 31. it was sometime possessed by Giants, whom Caleb drove out, Numb. 13. 23. Jos. 15. 14. It was given to Caleb for an inheritance, Jos. 14. 14. was made a citie of refuge, and given for the Levites to dwell in, Jos. 20. 7. & 21. 11, 12. In it David first reigned over Gods people, 2 Sam. 2. 1, 11. and to it came Marie to visit Elisabeth, Luke 1. 39. *an altar*] to sacrifice thankfully unto God, and to sanctifie his viewed heritage. See Gen. 12. 7.

five Kings of Canaan. 10. Sodom and Gomorrhe are spoiled; 11. Lot is taken prisoner: 14. Abram pursueth and smiteth the conquerours, 15. bringeth back the spoiles, the captives, and his brother Lot: 17. The King of Sodom goeth out to meet Abram; 18. The King of Salem (*Melchisedek*) brings him forth bread and wine, and blesteth him. 20. Abram giveth him tithe of all. 22. The rest of the spoiles, (his partners having had their portions,) he restoreth to the King of Sodom.

1 And it was; in the dayes, of Amraphel king of Shinar; Arjoch, king of Ellasar; Chedor-laomer, king of Elam; and Thidal, king of nations. 2 They made warre, with Bera, king of Sodom; and with Birsha, king of Gomorrha; Shinab, king of Admah; and Shemeber, king of Zebojim; and the king of Bela, that is Zoar. 3 All these, were joyned together; in the vally of Siddim: that is the sea of salt. 4 Twelve yeres, they served Chedor-laomer: & the thirteenth yere, they rebelled. 5 And in the foureteenth yere, came Chedorlaomer, and the kings which were with him; and they smote the Rephaims, in Ashteroth Karnaim; & the Zuzims, in Ham: and the Emims, in Shaveh Kirjathaim. 6 And the Chorites, in their mount-Sair: unto El-pharazan, which is by the wilderness. 7 And they returned, and came to En-mishpat; that is Kadesh; and they smote, all the field of the Amalekite: and also the Amorite, that dwelt in Hazezon-thamar. 8 And there went out, the king of Sodom, and the king of Gomorrha, and the king of Admah, and the king of Zebojim, and the king of Bela, that is Zoar: and they joyned battell with them, in the vally of Siddim. 9 With Chedor-la-

omer, King of Elam; and Thidal, king
of nations; and Amraphel, king of
Shinar; and Arjoch, king of Ellasar:
10 foure kings, with five. And the val-
lie of Siddim, *had* many pits of ſlime;
and the King of Sodom and of Go-
morrah, they fled, and fell there: and
the reſidue, fled to the mountaine.
11 And they took all the ſubſtance of
Sodom and Gomorrha, and all their
12 victuals, and went away. And they
took Lot, the ſon of Abrams brother,
and his ſubſtance, and they went-
13 away: and he dwelt in Sodom. And
there came one that had eſcaped, and
told Abram the Hebrue: & he dwelt
in the Okes of Mamree the Amorite,
the brother of Elhcol and brother of
Aner, and they *were* conſederates
14 with Abram. And Abram heard,
that his brother was taken-captive:
and he armed his trayned *ſervants*, the
children of his houſe, three hundred,
and eighteen; and he purſued *them*,
15 unto Dan. And he divided himſelfe
againſt them, by night, he and his ſer-
vants, and he ſmote them: and pur-
ſued them unto Chobah, which *is* on
16 the left-hand of Damafcus. And he
brought again all the ſubſtance: and
alſo brought again his brother Lot,
and his ſubſtance; and the women al-
17 ſo, and the people. And the King of
Sodom went out, to meet him; after
his return, from ſmiting Chedor-la-
omer, and the kings which *were* with
him: unto the vally of Shaveh, that *is*
18 the vally of the king. And Melchi-
ſedek, king of Salem; brought-forth
bread and wine: and he a Preiſt, of
19 God moſt-hye. And he bleſſed him,
and ſayd: Bleſſed *be* Abram, of God

20 moſt-hye; poſſeſſor, of heavens and
earth. And bleſſed, *be* God moſt-
hye; who hath delivered thy enemies,
into thy hand: and he gave him the
21 tenth, of all. And the king of Sodom
ſayd, unto Abram: give me the ſoules;
22 and the ſubſtance, take thou. And
Abram ſaid, unto the king of Sodom:
I have liſt-up my hand unto Iehovah,
God moſt-hie; the poſſeſſor, of hea-
23 vens and earth. If (*I take*) from a
threed even to a ſhoelatcher, and if
I take, of any thing that is thine: that
thou ſay not, I have made Abram
24 rich. Save, onely *that*-which the
yong-men have eaten, and the porti-
on of the men, which went with me:
Aner, Elhcol and Mamree; let them
take their portion.

Annotations.

I **I**N the dayes] the Greek ſayth, *in the*
reign. of Shinar] that is, Chaldea;
or (as the Chaldee turneth it) Babylon:
ſee Gen. 10. 10. Thargum Ieruſalemy in-
terpreteth it Pontus. Ellasar] this is
thought to be Syria. Chedor-laomer]
written in Greek, Chodollogomor. E-
lam,] that is, the Elamites or Perſians, named
of Elam ſon of Sem: Gen. 10. 22. Thi-
dal] or Thidnal; which the Greek writeth
Thargal, d changed into r, ſee Gen. 10. 3.
of nations] Hebr. Gogim, which may be
kept unchanged: but the Greek & Chald.
translate it nations, or peoples. It ſeemeth
they were of ſundry families, or populous:
as Galilee of the nations, Ef. 9. 1. Their coun-
try is thought to be after named Paphlagonia.
Ver 2. Zebojim] in Greek Schoeim: it is
written by the letters in the line Zebim,
of Zebi, which ſignifieth glorie, pleaſantnes,
and a Roe: by which name the pleaſant
and glorious land of Iſrael is called, in
Ezek. 20. 6. but by the vowels, and in the
margin noted to be read Zebojim, as be-
ing.

ing unworthy the pleasant name. So in ver 8. *that is Zoar*] or *Zogar*, so called after, upon Lots request, Gen. 19. 20. 22. These 5 cities stood neer together in the land of Canaan, in the playn of Jordan, and were all (except Zoar) burned with fire & brimstone from heaven, Gen. 19. Deut. 29. 23. Here they are fore-chastened of God by warrs. *sea of salt*] or *salt sea*: so Ios. 3. 16. meaning, that this goodly vally after it was burnt from heaven, became a *salt sea*; and so barren and fruitles, that no living thing, fish or other, was found therein. For so all histories testifie of that *salt and dead sea*, as it was also called. And the holy Scripture useth *salt-ness*, for *barrenness*, Deut. 29. 23. Psal. 107. 34.

This judgment of God brought upon one of the goodliest places in al Canaan; signifying, how that land and inhabitants, should for their sins be deprived & made barren of all spirituall graces. But by the Gospell and spirit of Christ, graces are restored: as was figured in a vision of waters yssuing out of Gods house, running into this sea, healing the waters of it, storing it with live fishes &c. Ezek. 47. 1. -- 8. 9. 11.

4 Ver. 4. *served Chedorlaomer*,] herein God shewed the truth of Noes prophesie, that Canaan should be Sems servant; Gen. 9. 26. Chedorlaomer of Sems progenie, was chief of all these kings, and Lord of the Canaanites.

5 Ver. 5. *smote*] that is, *killed*: see ver. 17. *Rephaims*,] or *Raphaans*, called of the Greek and Chaldee paraphrast, *Giants*; and the Hebrue word, is after used for such, Deut. 2. 11. and *Rapha*, was the name of a Giant that had foure sonnes Giants, in Davids dayes, 2. Sam. 21. 16. 22. But these *Rephaims* were now a people in Canaan, Gen. 15. 20. *Ashteroth*] a citie in Basan, where Og after reigned; Ios. 13. 31.

Zuzims] these the Greeks call, *strong nations*; and the Chaldee, *Mighties*. Of them we read not elsewhere: unlesse their name was after changed by the Ammonites into *Zamzumims*, Deut. 2. 20. *Emims*] or according to the

Greek *Ommeans*, these the Chaldee calleth *Terrible ones*: and so the Hebrue name signifieth. They were a people great and many, and tall as the *Anakims*, accounted *Giants*; and by the *Moabites* were called (*Terrible*) *Emims*, Deut. 2. 10. 11. *Shaveh*] or, the playn (as the word signifieth) of *Kinjathaim*, which was a citie in the land of Sihon, afterwards king of Hesbon; see Ios. 13. 19.

6 Ver. 6. *Chorites*] or *Chorreans*, or *Chorims*, a people that dwelt in *Seir*, till *Esau* and his sons drove them thence, Deut. 2. 22. Gen. 36. 20. &c. *El-pharan*] by interpretation, the *Oke* (or playn) of *Pharan*, (or *Paran*;) which was a citie by the wildernesses of that name; see Gen. 21. 21.

7 Ver. 7. *En-mishpat*] that is by interpretation the *Well of judgment*; and so the Greek here calleth it: the Chaldee nameth it, the *playn of the division of judgment*. So called, as it seemeth, of Gods judgment or sentence given against Moses and Aaron, for sinning at that place; see Num. 20. 1. 10. 12. 13. the *field*] that is, the country or region: so the *field of Edom*, Gen. 32. 3. the *field of Moab*, Gen. 36. 35. the *field of Soan*, Psal. 78. 12. the *field of Syria*, Hos. 12. 12. whereby those countries are meant. the *Amalekite*] so called afterward; of *Amalek* son of *Esau*, Gen. 36. 12. *Hazeron-thamar*] which the Chaldee calleth *Engedi*, as it is also named in 2. Chron. 20. 2. a citie in the land of Canaan, which fell to the tribe of Judah, Ios. 15. 62. a fruitfull place of vines: Song. 1. 13.

10 Ver. 10. *had many pits*] Hebr. *pits pits*, which meaneth many, or divers pits: so *heapes heapes*, is many heapes, Ex 8. 14. *ranks ranks*, Mar 5. 40. for, by many ranks. *fell*] that is, were slain there; as the word also signifieth in Ios. 8. 24. 25. Iudg. 8. 10. and 12. 6. and many other places: So, there fell of *Israel*, 1. Chron. 21. 14. for which in 2. Sam. 24. 15. is written, there dyed. See after, Gen. 25. 18.

11 Ver. 11. the *substance*] or the goods, cattell, money &c. see Gen. 12. 5. their

viſtue's] or, *their meat*, the fruits of the land; which were both ſweet and plentyfull, made now a prey to the hungry ſouldiers. The like judgments God threatned to the Iſraelites, when they entred this land to poſſeſſe it; if they brake his covenant, *Deut.* 28. 30. 31. 33. 51.

12 Ver. 12. *dwell*] or, was dwelling: and ſo became partaker of their calamitie: God thus chaſtening Lots former affection of this pleaſant cuntry, *Gen.* 13. 10. 11.

13 Ver. 13. *the Hebrew*] ſo named of his father *Heber*, *Gen.* 11. 16. and hee and his children were commonly known by this title, as in *Gen.* 39. 14. *Numb.* 24. 24. *Ier.* 34. 9. *Ion.* 1. 9. Some thinke he was ſo called of paſſing over the river, when God called him from *Chaldea*, *Iof.* 24. 2. but by *Gen.* 10. 21. it appeareth rather to be of *Heber* the Patriarch: and as this name of *Hebrues* was the firſt title given to *Abram* and his ſeed: ſo it indureth one of the laſt, 2. *Cor.* 11. 22. *Phil.* 3. 5. the *Okes*] or plains; ſee *Gen.* 13. 18. confederates] *Hebr. men* (or *maſters*) of league, or covenant: ſworn-friends, as the *Greek* importeth.

14 Ver. 14. *brother*] that is, his kinſman: ſee *Gen.* 13. 8. armed] or drew out, that is, led forth of his houſe. *Gr. numbred: muſtered.* trayned] or inſtructed: we may underſtand it both of civill affaires, & religion, wherein he had trayned them: the *Chaldee* calleth them *yong men*: and ſo doth *Mofes*, in verſ. 24. children] that is, ſervants born in his houſe, and to it belonging. See after in *Gen.* 15. 3.

pursued] to weet, after them, as the *Greek* ſaith: meaning thoſe kings forementioned. *Dan*] a place in the north parts of *Canaan*, called of old *Leſhem*, and being won by the *Danites*, it was named *Dan*, *Iof.* 19. 47. After, it was called *Ceſarea*: ſo the *Ieruſalemy* paraphraſe calleth it, *Dan de Keſirjon*.

15 Ver. 15. *the left hand of Damascus*] called in *Hebrue* *Dammefek* (and ſometime *Darmefek* as 1. *Chron.* 18. 5.) which was the

head citie of *Aram* (or *Syria*), *Eſ.* 7. 8. & for the left hand, both the *Chaldee* paraphraſts ſay, north of *Damascus*; and that rightly: for the eaſt is counted the fore-moſt part of the world, and the weſt the hindmoſt, *Eſa.* 9. 12. and the ſouth, is called the rightſide, oppoſed to the North, *Pſ.* 89. 13. Thus *Abram* purſued them, paſſed in peace, by a way that he had not gone with his feet: *Eſa.* 41. 3.

16 Ver. 16. *the ſubſtauce*] or, goods, to weet, of the *Sodomites*, as the *Greek* verſion addeth. Thus God gave the nations before *Abram*, and made him rule over Kings: gave them as duſt to his ſword, as driven ſtubble to his bow: *Eſa.* 41. 2. A like victorie God gave to *David* over the *Amalekies*, 1. *Sam.* 30. 18. 19. &c. And as the *Hebrues* have a ſaying, that whatſoever beſell unto the Fathers, is a ſigne unto the children; ſo of this victorie, they write, that it beſell unto *Abraham*, to teach, that ſoure kingdoms ſhould ſtand up to rule over the world, and that in the end, his children ſhould rule over them, and they ſhould all fall by their hand, and they ſhould bring again, all their captives, and all their ſubſtance. Which are the 4. kingdoms ſpoken of in *Daniel*. R. *Menachem* on *Gen.* 14.

17 Ver. 17. *from ſmiting*] or from the ſlaughter, as the *Greek* turneth it, and the *Apoſtle* hath the ſame word in *Heb.* 7. 1. So in the *Hebrue*, where one Prophet ſaith, he ſmote, 2. *King.* 14. 5. another ſaith, he killed: 2. *Chron.* 25. 3. of the King] a vally not farre from *Ieruſalem*, there *Abſolom* ſet up his pillar, 2. *Sam.* 18. 18.

18 Ver. 18. *Melechſedek*] the *Ieruſalemy* Thargum ſaith, *hu Shem rabba*, this was *Shem* the great: and in *Breſhith Rabba* upon this place, it is ſaid, this *Melchifedek* was *Shem* the ſon of *Noe*. He was called *Melchifedek*; that is by interpretation, King of juſtice, *Heb.* 7. 2. and therein, was a figure of *Chriſt*, the King that reigneth in juſtice, *Eſay* 32. 1. (as all kings ſhould be, 2. *Sam.* 23. 3. *Pſal.* 72. 1. 2. &c.) Other the beſt and moſt ancient *Hebrue* Doctors, doe alſo hold *Melchifedek* to be *Shem*: ſo *Pirke R. Eliezer*, chapt. 8. and *Thalmud. Babyl.* in Treatiſe of vows, at the end of Chap. 3. and *Ben Sirach* ſaith

sayth, *Sem and Seth, were glorious among men: Eccles. 49. 16.* of *Salem*] both the Chaldee paraphrasts say, of *Ierusalem*: which is also called *Salem*, in *Psal. 76. 3.* and it signifieth *Peace*, *Heb. 7. 2.* which was the summe and end of Christs administration; (whom Melchisedek figured,) *Ephes. 2. 14, 15, 17.* So in him, justice and peace have kissed, *Psal. 85. 11.* for the worke of justice is peace, *Esa. 32. 17.* and hee is called, the Prince of Peace, *Esa. 9. 6.* And the Hebrew Doctors in *Echab rabbethi* (or Comment on the Lamentations,) say from *Esa. 9. 6.* the name of the *Messias* is called *Salom*, Peace.) And Melchisedek his figure, here hath nothing to doe with the warrs of the 9. kings, but governed his realm in peace. brought forth bread &c.] coming to meet Abram that returned from the slaughter of the Kings; *Heb. 7. 1.* so that the bread and wine, was to refresh Abram and his men after their travaile; as David and his people were refreshed in the wilderness, by good men that brought them victuals, *2. Sam. 17. 27. 28, 29.* & as on the contrary, the Ammonites and Moabites might not enter into the congregation of the Lord for ever, because they met not Israel with bread and water in the way, when they came out of Egypt, *Deut. 23. 3, 4.* that is, because they refreshed them not when they were faint and weary: *Deut. 25. 18.* Melchisedek doing this as he was king, the Apostle being to treat of Christs Priesthood in speeciall, therefore passeth it over, *Heb. 7. 1.* Albeit even in this action, Melchisedek may be minded as a figure of Christ, who taketh away the hunger and thirst of all that beleeve in him, *Ioh. 6. 35.* he a Priest] or as the Greek addeth, he was a Priest: but the word *he*, sometime signifieth a continuance in the same estate; as in *Psal. 102. 28.* thou *he*, that is, thou art the same, *Heb. 1. 12.* and of Melchisedek it is said: that being made like to the son of God, he abideth a Priest continually, *Heb. 7. 3.* And the Iew Doctors (in *Thalmud. Treat. of vows, ch. 3.*) scan the text thus, He a Priest, & not his seed. A Priest or Sacrificer, in Hebr-

Cohen, hath the name of *Ministration*, *Esa. 61. 6. 10.* and so the Chaldee paraphrast calleth him here (*Mesbamesh*, that is) a minister before God most-hye;) but a principall minister or officer next under God: as in *2. Sam. 8. 18.* Davids sons are called *Cohens*, for which is written in *1. Chro. 18. 17.* that they were the first at the Kings hand, that is, the cheife about the King. The Greek word *Hiercus* (which the Apostle useth in *Heb. 7.*) hath the name of *sacrificing*, or doing sacred (that is, *holy*) workes. This Priesthood of Melchisedek, was a figure of Christs, as David sayth, *Psal. 110. 4.* *Iehovah* sware, and will not repent; thou art a Priest for ever, according to the order of Melchisedek. Which words of David, are applied unto Christ, both by our Apostle, in *Heb. 7.* and by the Hebrew Doctors; as in *Breshith rabba*, upon *Gen. 14.* alleging that in *Psal. 110. 4.* it is said; who is he? He is the King Christ, of whom it is written (in *Zach. 9. 9.*) behold thy king cometh unto thee, hee is just, and having salvation. It was also the ancient manner in other nations, for Kings to be sacrificers, as Aristotle sheweth, in *Polit. b. 3. c. 10.* & *b. 7. c. 9.* and Plutarch, in *Quest. Rom.* of God] *le El eljon*, to the Mightie the High: which the Apostle (following the Greek version) translateth of God most high, *Heb. 7. 1.* And here the name *El*, the Mighty God, is first used in the historie of Abrams victorie: see *Gen. 1. 1.* By this title the true God is distinguished, from the false gods of the nations, who then were worshiped, *Esa. 41. 5. 7. 29.* The Hebrewes observe, that this word *El*, in many places signifieth the propriety of mercie, as *Eli, Eli &c.* (*Psal. 22. 2.*) The Lord is *El* (God) and hath given light unto us, (*Psal. 118. 27.*) and the like: *R. Menachem* on *Gen. 14.*

19

Ver. 19. he blessed] this was a work of the priests office, to bless in the name of God for ever, *1. Chron. 23. 13.* *Numb. 6. 23, 27.* and being done with authority in that name, without all contradiction, the less is blessed of the better, though Abram had the promises: *Heb. 7. 6, 7.* and herein he figured Christ, sent

sent of God to bless us, in turning every one of us from our iniquities. *Act 3. 26. Luk. 24. 50.*

Blessed be &c.] This manner of blessing though uttered prayer weile; implyeth an assured promise, as being done by an holy person in the name of God. To teach this, where one Prophet expresth Davids words thus, *be thou pleased and blesse; and, let the house of thy servant be blessed; 2. Sam. 7. 29.* another recordeth them thus, *it hath pleased thee to bless, &c. 1. Chron. 17. 2.* of God] or to God, as also the

Greck saith: but the Chaldee translateth it, *before God*: it meaneth, great, spirituall and heavenly blessings, from God, and making us acceptable to God in Christ, *Eph. 1. 3. 6.* A like blessing is on all Gods people, *Psal. 115. 15.* See also *Gen. 1. 22. & 2. 3. & 12. 2.*

20 Ver. 20. *blessed be God*] that is, thanked, or *prayed*: for blessing upon men from God, signifieth good things powerfully bestowed on them, *Deut. 28. 2, 3, 4.* but blessing of God from men is reverend thanksgiving: so where one Evangelist saith that Iesus *blessed*, *Mat. 26. 26.* another saith, *he gave thanks*, *Luk. 22. 19.*

enemies] or, *distressers*. Melchisedek (or *Sem*) respected the injurie done to Abram the blessed of the Lord, and was not offended at the slaughter of his own children the Elamites, that had captived Lot: *verf. 1. 14, 17.* *he gave*] that

is, *Abram gave*: wherupon the Apostle biddeth us consider how great [Melchisedek] was, to whom even the Patriarch Abram gave the tenth, *Heb. 7. 4.* Hee being partaker of Melchisedeks spirituall things, his dutie was also to minister unto him in carnall things: *Rom. 15. 27.* tenth] or

tube, one of ten, saith the Chaldee paraphrast. This was a signe of homage and thankfulness to God; for as tribute is payed to Kings for their attendance to the affaires of the common wealth, *Rom. 13. 6, 7.* so tithes in the law are called *holy*, and *an heave-offring to the Lord*, *Levit. 27. 30.* *Numb. 18. 24.* and before the law, Iakob payd them to the Lord, *Gen. 28. 22.* and

hee appointed his tithes to the Priests, *Numb. 28. 8. 21.* and Abram the tenth generation from Sem, here payeth to the Priest Melchisedek (who is generally thought to be *Sem*) the tenth of all. The Preists also and Levites of the Law, who now were in Abrams loynes, did in him pay tithes to Melchisedek: wherfore his Priesthood was greater then theirs: *Heb. 7. 9, 10, 11.* This service was also kept among the heathens, *Pisistratus* tyrant of Athens, writeth to Solon, thus: *All the Athenians doe separate the tith of their fruits, not to be spent unto our use, but for publick sacrifices, and common profits &c. D. Laert. in vita Solonis.* So among the Latins, they were wont to pay tithes to their God Hercules, *Pomp. Latus de Sacerdot. Macrobian. Saturn. 1. 3. c. 12.* of all]

the Apostle saith, *the tithe of the spoiles*: and so it was a speciall thankfulness for the victory God had given him. So of the spoiles which Israel got from Madian, a tribute was levied unto the Lord, and given to the Priest, *Numb. 31. 28, 29, 41.* A like custome continued among the gentiles, for K. Cyrus his souldiers (by the advice of *Craesus*) were stayed from spoiling the Lydians citie, that the tithes might first be payed to Iupiter, *Herodot. in Clio.* And here endeth the historie of Melchisedek, who is spoken of, and left, (as the Apostle observeth) *without father, without mother, without rehearsal of genealogie, having neither beginning of dayes, nor end of life; but made like unto the son of God, abideth a Priest perpetually: Heb. 7. 3.*

21 Ver. 21. *the soules*] Hebr. *soule*: one put for many; and *soules*, for *Persons*, the men and women of Sodom, whom Abram had brought back from the enemy. See *Gen. 12. 5.* and *3. 2.* So the Greek translateth, *the men*.

22 Ver. 22. *lift up my hand*] So they were wont, when they did swear, *Dan. 12. 7.* *Rev. 10. 5, 6.* The Chaldee expoundeth it of *lifting up in prayer*; it seemeth to be a vow that Abram made when hee went to the warre, wherein hee both prayed for victorie

victorie and sware this oath: for these are joyned together, *Psal. 132. 1. Judg. 11. 30. &c.*

23 Ver 23. *If from a threed*] An unperfect speech, used in othes: for, *if I take from a threed*, that is, *I will not take so much as a threed or a shoe latchet.* So God sware, *if they shall enter into my rest, Psalm. 95. 11.* which is expounded by the Apostle, *that they should not enter, Heb. 3. 11. 18.* & Christ saith, *if a signe be given to this generation, Mark. 8. 12.* which an other Evangelist explayneth thus, *a signe shall not be given: Mat. 16. 4.* See after in Gen. 21. 23.

and thou shalt not] or, as the Greek translate h, *that thou mayst not say.*

24 Ver 24. *Save*] or *Except*; So the Greek and Chaldee also translateth. Some expound it: *It shall not be with me; or Far be it from me.* *yong men*] those trayned soldiers, ver. 14. This word is not alwaies meant of age, but often of service and ministerie, though they be men of ripe yeres; as *Est. 2. 2. Exod. 24. 5. & 33. 11.* So such as one Evangelist calleth *yong. men and yong-mayds, Luke 12. 45.* another calleth *fellow-servants, Mat. 24. 49.*

CHAPT. XV.

1. God encourageth Abram. 2. Abram complaineth for want of an heyr. 4. God promisseth him a son, and seed as the stars of heaven. 5. Abram beleeueth God, and is justified. 7. Canaan is promised againe, to be his inheritance, and confirmed by a signe, 12. and by a vision. 13. The pilgrimage and affliction of Abrams seed, foretold and limited. 18. Together with the covenant, the largenes of the heritage is described.

1 **A**FTER these things; was the word of Iehovah unto Abram, in a vision, saying: Fear not Abram, I am a sheild to thee; thy reward, shall be exceeding great. And Abram said; Lord Iehovih, what wilt thou give me, and I, goe childlesse: and the steward of

3 my house, is this Eliezer of Damas-
kus. And Abram said; Behold to
me, thou hast not given seed: and loe
the son of my house, is mine heire.
4 And behold, the word of Iehovah
came unto him, saying; This shall not
be thine heir: but he that shall come-
out of thy bowels, he shall be thy
5 heire. And he brought him forth,
abroad; and sayd, Look now towards
heaven, & number the stars, if thou
be able to number them: and he said
6 unto him, so shall thy seed bee. And
he beleeved, in Iehovah: and he im-
7 puted it to him, for justice. And he
sayd unto him: I am Iehovah, that
brought thee out, from Ur of the
Chaldees, to give thee this land, to in-
8 herit it. And he sayd: Lord Iehovih,
wherby shall I know, that I shall inherit
9 it? And he sayd unto him, take un-
to me, a three yearling heiffer, and a
three-yearling sheegoat, and a three-
10 yereling ramm, and a turtle-dove, and
a yong pigeon. And hee took unto
him all these, and parted them in the
midst, and gave every ones part, a-
11 gainst his fellow: and the birds, hee
parted not. And the foules came-
12 down, upon the carkeises: & Abram
huffed them away. And the sun was
going down, & a deep sleep fel upon
Abram: and loe a terrour, a great
13 darknes, fell upon him. And he said
to Abram; knowing know thou, that
thy seed shall be a stranger, in a land
not theirs; and shall serve them, and
they shall afflict them: foure hundred
14 yeres. And also the nation, whom
they shall serve, I will judge: and after-
ward they shall come-out, with great
15 substance. And thou, shalt come
M. unto

16 unto thy fathers, in peace: thou shalt
be buried, in a good hoarie age. And
the fourth generatiō, they shal return
hither: for the iniquity of the Amo-
rite, is not perfectly-full, as yet. And
17 the sun was going-down, and there
was, a darkness: and behold, a smo-
king oven, and a lamp of fire, which
18 passed, between these peeces. In that
day, Iehovah stroke a covenant with
Abram, saying: to thy seed, give I this
land, from the river of Egypt, unto
the great river, the river Euphrates.
19 The Kenite, and the Kenizite, and the
20 Kadmonite. And the Chethite, and
21 the Pherezite, & the Rephaims. And
the Amorite, and the Canaanite, and
the Girgasite, and the Iebusite.

Annotations.

1 **T**hese things] Hebr. *these words*: that
is, *these things spoken of*: for a word, is
generally used for any thing mentio-
ned in speech or writing, or whereof
speech may be: the like is in Gen. 19. 22.
& 24 50. So an unclean word, that is, *thing*:
Levit. 5. 2. an evill word, for, an evill thing, Deu.
17. 5. and many the like. in a vision]
or a fight: the Chaldee saith, in prophesie:
the Greek, in a vision of the night: which
the 5. verse confirmeth. Prophets of old,
were called Seers, 2. Sam. 24. 11. 1. Sam. 9. 9.
and a prophesie is named a vision, Esay 1. 1.
for to his Prophets God spake by visions.
Numb. 12 6. and Abram is of God himself
named a Prophet, Gen. 20. 7. fear not]
that is, be not dismayed, or overcome with fear:
so fear not, Mat. 28. 5. is be not aſtonied, Mar.
16 6. The Prophets were sometime ter-
rified with visions, as Dan. 10. 7, 8, 11, 12.
though this may also imply other discom-
forts, which Abram had, as his answer
sheweth. a sheild] that is, a protecti-
on, as the name of a sheild in Hebrue signi-
fieth: so the Greek saith, I will protect thee:

the Chaldee paraphraſeth, my word shall be
thy strength. A like promise is to all Gods
people, in Psal. 115. 9. 10. 11. great]
or, as the Greek translateth, shall be very
much. Abram had sown righteousness, &
therefore should reap a faithfull reward, Pro.
11 18. though he were not enriched by
the King of Sodom, Gen. 14. 22. 23.

2

Ver. 2. Lord] in Hebr. *Adonai*, which
signifieth my staies, or pillars: implying in
it a myſterie of the holy Trinitie; and ſicly
spoken here to God (the Lord of heaven and
earth, Mat. 11 25.) who as a baſe, ſuſteyned
Abram in al infirmities. It is written here
with long *A* in the end, and ſo is proper
to God, having the vowels of *Iehovah*:
when it is written with a ſhort *a*, it is ap-
plied to creatures. In the form ſingular
Adōn, Lord or ſuſteyner, it is alſo aſcribed
unto God, the Lord of all the earth, Ps. 97.
5. and in the form plural *Adonim*, as Mal.
1. 6. if I be (*Adonim*) a Lord, where is my
fear? *Iehovih*] or God, in Greek
Lord: this name is uſually thus written,
when it is joyned with the former *Ado-
nai*; and it hath the conſonant letters of
Iehovah, and the vowels of *Elohim*, God:
and where one Prophet writeth *Adonai
Iehovih*, (as here,) 2. Sam. 7. 18 another wri-
ting the ſame, ſaith *Iehovah Elohim*, 1.
Chron 17. 16. It is of the ſame ſignification
that *Iehovah*; whereof ſee Gen 2. 4.

goe childleſſ] by going, the Ieruſalemy
paraphraſt, underſtanderth going out of the
world, as fearing he ſhould die childleſſe,
and ſo the promiſes before given, ſhould
be fruſtrate, Gen. 12. 3. & 13. 15, 16. So al-
ſo the Greek translateth *I am let depart* (as
Simeon ſpeaketh in Luk. 2. 29.) childleſſe.
The Hebrue well beareth this ſenſe; for,
thou ſhalt goe with thy fathers, 1 Chron. 17. 11.
is expounded, thou ſhalt ſleep (or ly down) with
thy fathers: 2. Sam. 7. 12. the ſteward]
or adminiſtrator, diſpenſer; Hebr. *ben meſhek*,
the ſon of adminiſtration, or of running about;
or ſon of leaving: that is, the man that runnes
about, and adminiſtreth, or to whom I leave the
affaires of mine houſe: ſuch we call a Steward:
So the Chaldee ſaith *bar parneſaah*, that is,

ſon

son of feeding, governing or procurator, meaning the Steward, whose dutie is to give the familie their portion of meat in due season, Luke 12. 42. Vnder this name hee may also intend one to whom he should leave his house after his deceale. But Abram had one principall old servant, ruler of all that he had, Gen. 24. 2. of whom this seemeth to be meant.

Eliexer of Damaskus] or, the *Damaskean Eliexer*, (as the Chaldee hath it:) *Damaskus*, being put for a man of *Damaskus*; (as *Israel*, 1. King. 12. 18. is put for the sonns of *Israel*, 2. Chron. 10. 18. though some take *Damaskus* (in Hebr. *Dā-mesek*) to be the name of a man here. Of *Eliexer* (or *Eliaz* as the name is written in *Exod.* 6. 25.) is formed *Laz*, (by leaving out the first letter, as in other countries they used:) and in Greek *Lazaros*; whom Christ in the parable maketh to sit in heaven in *Abrahams bosom*, Luke 16. 23. that is, to banquet with him, and next unto him, as *Mat.* 8. 11. *Ioh.* 13. 23.

3 Ver. 3. seed] that is, a child, as the Chaldee expoundeth it. *son of my house*] that is, my household servant, or bondman born: so in *Eccl.* 2. 7. I got men-servants and women-servants, and I had sonns of the house: that is, home-born-slaves: so called, to distinguish them from sonnes of the wombe, *Prov.* 31. 2. *Iob* 19. 17. See before *Gen.* 14. 14. also *Gen.* 17. 12. *Ier.* 2. 14. is mine heyr] or inheriteth, that is (as the Greek transliteth) shall inherit me: shall possesse and enjoy all that I have. So to inherit *Gad*, *Ier.* 49. 1. which is there explained, to dwell in his cities.

4 Ver. 4. And behold] the Greek turneth it, And straightway: it noteth Gods speedy help of *Abrams* infirmity. shall come out] that is, the son of thine own body; opposed to the son of the house, or servant aforesaid. So the Chaldee translath, a son whom thou shalt beget. A like promise was to *David*, 2. Sam. 7. 12, thy seed after thee which shall come out of thy bowels: for which in 1. Chron. 17. 41. is written, which shall be of thy sonns.

5 Ver. 5. the starres] which cannot by man

be numbred, *Ier.* 33. 22. onely God counteth their number, and calleth them all by names, *Psal.* 147. 4. Before in *Gen.* 13. 16. God promised him seed like the dust of the earth: here, like the stars of heaven: that, might signifie his naturall seed; this, his spirituall and heavenly; as the Apostle teacheth us two sorts of *Abrams* children, *Rom.* 9. 7, 8. *Gal.* 4. 22, 24. &c. Hereupon the Israelites are in *Iosephs* dream, and in *Daniels* vision, called stars, and the host of heaven, *Gen.* 37. 9, 10. *Dan.* 8. 10. In *Gen.* 22. 17 *Abrahams* seed are compared with the stars of heaven, and sand of the sea. so shall thy seed be] and so it was fulfilled in *Moses* time, *Deut.* 1. 10. and 10. 22. and this promise, was after renewed to *Abram*, *Gen.* 22. 17. and to *Isaak*, *Gen.* 26. 4. and in them to *Israel*, *Exod.* 32. 13.

6 Ver 6 he beleevd] or had faith. This is the first place where faith, or beleefe is expressly spoken of in Scripture; & is found in *Abram*, called the father of all beleevers, *Rom.* 4. 11. 12. 16. and hath imputation of justice, added to it; because under this promise *Abram* saw and beleevd in Christ, & it was before either the law was given, or circumcision ordeyned, *Gal.* 3. 16. 17. *Rom.* 4. 10. Wherefore *Abrams* faith is highly comended; in that against hope he beleevd in hope, that he should become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, being about 100. yeres old; or the deadnes of *Saraes* wombe: he staggered not at the promise of God through unbeliefe; but was strong in faith, giving glory to God, and being fully perswaded, that what he had promised, hee was able also to perform; and therefore it was imputed vnto him for justice, *Rom.* 4. 18. --- 22. The Hebrue word for beleevd, meaneth that he thought & trusted the words of God, as sure, certayn; stable and constant: so where one Prophet relateth *Dauids* words, be it faithfull for ever, 1. Chron. 17. 23. another writeth, stablish thou for ever, 2. Sam. 7. 25. and again, faithfull shall thy house be, 1. Sam. 7. 16. for which, in 1. Chron. 17. 14. is written, I will

stablish him in my house. And as beliefe is with the hart, Rom. 10. 10. for it is sayd, Iakobs hart faimed, for he beleeveth them not, Gen. 45. 26. wherby it appareth that beliefe is a lively motion of the hart and spirit, firmly resting in the things spoken. When Iakob saw the wagons which Ioseph had sent, wherby he was moved to beleev, it is sayd that his spirit revived, Gen. 45. 27. And Paul sayth that faith is the ground (or confidence) of things hoped for, the evidence of things not seen: Heb. 11. 1. in Iehovah,] the Greek translateth, he beleeveth God, and so the Apostles cite the words, Rom. 4. 3. Gal. 3. 6. Iam 2. 23. he imputed it,] that is, God imputed that beliefe. The Greek (which also the Apostle followeth) sayth, it was imputed: (or thought, counted, esteemed) for justice,] or righteousness; the word for, is added in Greek and by the Apostle in Rom. 4. 3. and elsewhere in the Hebrue, Psal. 106. 31. which also in repeating things, expresseth such words wanting, as lebeith, in the house; Jer. 52. 17. which in 2 King. 25. 13. was written onely beith, the house. Now of this the Apostle inferreth, To him that worketh, the reward is not imputed (or reckned) of grace, but of debt: but to him that worketh not, but beleeve on him that iustifieth the vngodly, his faith is imputed for justice, Rom. 4. 4. 5. where he maketh Abram to be in himself vngodly (or impious) as having been an idolater, Jos. 24. 2. and still without glorie of works before God, Rom. 4. 2. but counted just for his faith in the promises of God: (vers. 21. 22.) adding, that it is not written for his sake alone, that it was imputed to him, but for us also, to whom it shall be imputed, if we beleev on him, that raised up Iesus our Lord from the dead; Rom. 4. 23. 24.

7 Ver. 7 from V,] This sheweth that Abram was particularly called at the first, though Moses expressed it not; Gen. 11. 31. and Stephen rightly gathered it from this place, and from Jos. 24. 3. as from the words of Abrams second calling Gen. 12. 1. he gathereth what were the words of his first calling, Act. 7. 2. 3. 4. Of this V,

see Gen. 11. 28.

9

Ver. 9 Take unto me:] that is, Take and offer to me; so the Chaldee translateth, Offer before me: and Gen. 48. 9. take them to me, is bring them: so in Exod. 25. 2. and often: and, thou hast taken gifts, Psal. 68. 19. is expounded by the Apostle thou hast given gifts, Eph. 4. 8. a three yearling:] or, a trebled heiffer: but the Greek translateth, a three-yearling heiffer. How be it the Chaldee paraphrast sayth, three heiffers &c. the Hebrue signifying trebled, or thirdded, is indifferent to eyther; but the first seemeth fittest here. Some take it for dividing into 3 parts: but they were parted in the mids, vers. 10. a yong pigeon] the Hebrue word is used in Deut. 32. 11. for yong eagles: but the Chaldee here hath barjonah, a yong dove; and the Greek hath a dove: and thus also it accordeth with the law in Lev. 1. 14. where yong doves are expressly mentioned. And as there, all offerings were eyther of beeves, of sheep or of goats, of turtles, or yong doves, Lev. 12. 10. 14. so here they all are commanded to Abram. And figured out his children that should be slain as sacrifices, and mortified by afflictions 400. yeres, as God after expoundeth it, in vers. 13. for the sacrifices of beasts, signified our more reasonable service of God, Rom. 12. 1. Esa 66. 20. Rom. 15. 16.

10

Ver. 10. and gave,] that is, layd, or put every ones part;] or half: Hebr. man his part: but Ish, man is every one, and is so expounded by Paul. in Heb. 8. 11. from Jer. 31. 34. and is applied to all other things as well as to men: here to beasts & birds; and in Esa 36. 18. to the Gods of the heathens. The parts were layd asunder one against an other, as shoulder against shoulder, leg against leg; with a space to goe between: vers. 17. God hereby signifying, that the affliction of Abrams seed should be ordered so by his providence, that after the time limited, they should be restored one part to another; as the bones of that people scattered in Babylon, came agayn together, bone to his bone:

Ezek.

Exk. 37. 7, 11, 14. parted not] according to the law after given, which bade it should be cleaved with the wings thereof, but not divided asunder, Lev. 1. 17.

11 Ver. 11. the fowles] ravenous birds, as Eagles, Kites &c. which prey upon dead bodies. Figuring the Egyptians and enemies of Abrams seed, which should seek to devour them. So the Kings of Babel and Egypt, are likened to Eagles, Exk. 17. 3, 7, 12. and the fowles are called to eat of sacrifices, Exk. 39. 10. Rev. 19, 17, 18. And the *Ierusalem* paraphrast, expoundeth the fowles to be the monarchies that afflicted Israel. huffed them] drove them away with a wind or blowing, as the Hebrew importeth. So Moses and Aaron saved Israel, from being devoured by the Egyptians: Exod. 7, &c.

12 V. 12. going] or, to goe down; that is, about or ready to set: Hebr. to goe in. a deep-sleep] the Greek calleth it, an ecstasie (or trance:) so Gen. 2. 21. The Hebrew D & 118 observe, concerning visions shewed to the Prophets, that they saw no propheticall vision, but by dream, or by night vision: (Num. 12. 6. & 22. 19, 20.) or by day, after that a deep-sleep was fallen upon them: (Dan. 10. 9.) And all this prophesied, their joynts trembled, there remained no strength in them, & their thoughts were troubled, and the mind was left changed, to understand that which was seen: as is said of Abram, and loe a terrour, a great darknes fell upon him and of Daniel, my vigour was turned in me into corruption, and I retained no strength: Dan. 10. 8. Maimony in *Iesudei hatorah*, chap. 7. S. 2. But they except Moses, as the Scripture also doth, Numb. 12. 7, 8.

a terrour] this and the darknes following, shadowed out also the great discomforts that Abrams children should have, by the vexation of their enemies; as David and others, complayn of the like in their afflictions, Psal. 55. 4, 5, 6. & 88. 7. 17. So the *Ierusalem* paraphrast applyeth this vision to the kingdoms of Babel, Madai, Iavan, and Edom (that is Rome) which should bring Abrams children into bondage.

13 Ver. 13. knowing know] that is know assuredly: see Gen. 2. 17. not theirs] meaning Egypt, Mesopotamia and Canaan it self; wherein they were but strangers, Gen. 17. 8. Psal. 105. 11, 12. and therein afflicted: Gen. 21. 9. & 26. 7, 14, 15, &c. but chiefly in Egypt. 400. yere] which began when Ismael son of Agar the Egyptian mocked and persecuted Isaac, Gen. 21. 9. Gal. 4. 29. which shall out 30. yeres after the promise, Gen. 12. 3. which promise was 430. yeres before the law, Gal. 3. 17. and 430. yeres, after that promise, came Israel out of bondage, Exod. 12. 41.

14 Ver. 14. will judge] that is, punish as their sinnes deserve: the judgments that God brought on the Egyptians, are summed up in Psal. 105. 27--36. & 78. 43--51. handled at large in Exodus. great substance] or riches, both of their own and of the Egyptians, whose jewels of silver & gold, and garments, they caried away, Exod. 12. 35, 36.

15 Ver. 15. unto thy fathers] that is, shalt die: the body returning to the earth, the spirit to God that gave it, Eccles. 12. 7. with whom are the spirits of just and perfect men: Heb. 12. 23. See this promise fulfilled in Gen. 25. 8.

16 Ver. 16. the fourth generation] This promise was verified, when Eleazar the son of Aaron, the son of Amran, the son of Kobath came out of Egypt and parted the land of Canaan to Israel, Jos. 14. 1. Kobath being one that went into Egypt with Iacob, Gen. 46. 11, 26. 1. Chron. 6. 2, 3.

of the Amorite] that is the Amorites, and other sinfull nations, mentioned after, v. 19, 20, 21. towards whom Gods patience should be shewed till the measure of their sins were filled up. A like phrase is used, Mat. 23. 32.

17 Ver. 17. going down] The going down of the sun, and darkness, usually noteth calamities coming upon people: Amos 8. 9, 10. Esa. 5. 30 & 8. 22. & 9. 1, 2. a smiting oven] Hebr. an oven of smoke, but as a crown of thornes, Mat. 27. 29. is resolved a thornie crown, Mat. 15. 17. so this here as the

Greek translateth it a *smoking oven*, or *fornace*. And this word *oven*, is used to note out great afflictions, *Mal. 4. 1. Psal. 21. 10. Lam. 5. 10. Luk. 12. 28.* So this *smoking oven*, may represent Egypt, the place of Israels affliction, called by another like name, an *iron fornace*, *Deut. 4. 20. Jer. 11. 4.* The Ierusalemey Thargum applieth this vision to *Gehenna* (or *hel*) *Fyre*, prepared for the wicked. *a lampc:]* or torch of *fyre*, that is, *a burning lamp*; the Greek turneth it, *lamps of fyre*: & the Hebrue often useth on: for many; see *Gen. 3. 2. & 4. 20.* This representeth the covenant between God & Abrams seed, for deliverance out of that *smoking oven* of Egypt. For at the lawgiving, lightnings called *lamps*, appeared on mount Sinai, *Exo. 20. 18* and Christ was seen of Daniel and Iohn, with his eyes like *lamps*, and flames of *fyre* *Dan. 10. 6. Rev. 1. 14.* and the salvation of Gods people is likened to a *burning lamp*, *Eesai. 52. 1.* Also the living-creatures, appeared to Ezekiel like *lamps*, *Ezek. 1. 13* and Gods people are compared to virgins with *lamps*, *Mat. 25. 1.* *which passed:]* by this passage of the lamp, or lamps to which onely the Greek referreth it, the Lord would signify the making of the covenant between him and his people as the next verse sheweth; So, from a like action, in *Jer. 34. 18 19 20.* the Lord blameth them that performed not the covenant which they made before him, when they cut the bullock in twayn, and passed between the parts thereof threatening for it, that their car-knives should be for meat to the soul of the heavens: though here, Abram drove the foules away *peeces,*] the Greek calleth them *dichotomies*, that is, divisions into two parts. V. 18. *stroke]* Hebr. *cut a covenant*, that is, *made or stroke*, and (as the Greek translateth it) *disposed a covenant or testament*: called usually *cutting*, because of the slaying and cutting of beasts at the making of it, as this place and *Ier. 31. 18.* doo shew. The holy Ghost in Greek expresseth this word *carath cut*, sundry wayes; as by *poico, make, Heb. 8. 9. sunt leo.*

make perfect; Heb. 8. 8. diatishemi, dispose, Heb. 8. 10. all from Ier. 31. 31. 32. 33. and entellomai, command, Heb. 9. 10. from Exod. 24. 8. Of a covenant, see, Gen. 6. 18. give I,] or I have given. The time past is often used, in actions present, and to come. So the Greek here translateth *I will give.* Of this gift, see *Gen. 13. 15.* But the Hebrew Doctors scan the word thus, *He sayth not, I will give, but I have given: and yet Abraham had now begotten no children. But because the word of the holy blessed (God) is a deed, therefore he so speaketh: Midras tillim, in Psal. 107. 2. the river,] called Sichor, Jos. 13. 3. Euphrates:] Hebr. Phrath: see Gen. 2. 14. This promise was accomplished in Davids dayes, 2 Sam. 8. 3. &c. and in Salomons. 2 Chron. 9. 26.*

19

Ver. 19. *The Kenite,] that is, Kenites, or Keneans: and so the rest, see Gen. 10. 16. The Chaldee calleth these Salamcans; and so in Num. 24. 21. Here are ten peoples reckoned, whose lands Abrams seed should possess. Afterward they are usually counted seven, Deut. 7. 1. Act. 13. 19. it seemeth some were wasted, or mixed confusedly with the rest, before the Israelites came into their possession. So in Psal. 83. 7. 8. 9. there are ten nations reckoned, all confederates against Gods people.*

CHAP. XVI.

1. *Sarai being barren, giveth Hagar (her Egyptian mayd) to Abram. 4. Hagar being with child, and afflicted for despising her mistress, runneth away. 7. An Angel sendeth her back to submit her self, 11. and telleth her of her childs name and conditions. 15. Hagar beareth Avram a son, whom he calleth Ismael.*

1

AND Sarai, Abrams wife; did not bear-children, unto him: and she had, an handmayd an Egyptian, and her name was Hagar. And Sarai sayd unto Abram, Behold now, Iehovah hath restrayned me from child-bearing; goe in I pray thee, unto my handmayd;

2

18

3 handmaid; it may be I shall be build-
 ed, by her: and Abram hearkned, to
 the voice of Sarai. And Sarai Ab-
 4 rams wife, took Hagar the Egyptian,
 her handmaid; at the end of ten yeres,
 of Abrams dwelling in the land of
 5 Caran: and she gave her, to Abram
 her husband, to be to him for a wife.
 And he went-in unto Hagar, and she
 6 conceived: and she saw, that she had
 conceived; and her mistresse was des-
 7 pised, in her eyes. And Sarai said
 unto Abram, my wrong *is* upon thee:
 I have given my handmaid, into thy
 8 bosom; and she seeth that she hath
 conceived; and I am despised in her
 eyes: Iehovah judge between me and
 9 thee. And Abram said unto Sarai,
 Behold thy handmaid, *is* in thy hand;
 doe to her, that which is good in
 10 thine eyes: And Sarai afflicted her,
 and she fled from her face. And
 11 the Angell of Iehovah found her, by
 a fountaine of waters, in the wilder-
 12 ness: by the fountaine, in the way of
 Shur. And he said, Hagar Sarais
 handmayd, from whence comest thou,
 and whether wilt thou goe? And she
 sayd, I am fleeing, from the face of my
 mistresse Sarai. And the Angell of
 Iehovah said unto her; Return to thy
 mistress, and humble thy selfe, under
 her hands. And the Angell of Ieho-
 vah, sayd unto her; multiplying I will
 multiply, thy seed: and it shall not be
 numbred, for multitude. And the
 Angell of Iehovah, sayd unto her; Be-
 hold thou art-with-child, and shalt
 bear a son: and thou shalt call his
 name, Ismael; because Iehovah, hath
 heard thy affliction. And he will be,
 a man like a wild-ass; his hand will be

13 against all, and the hand of all, against
 him: and he shall dwell, before the fa-
 ces of all his brethren. And she cal-
 led the name of Iehovah, that spake
 unto her; Thou the God that seest
 14 me: for she said; have I also here, seen,
 after him that seeth me? Therefore
 the well was called, Beer-lachai-roi:
 behold *it is* between Kadesh, and Be-
 15 red. And Hagar bare, unto Abram,
 a son: and Abram called, the name
 of his son, which Hagar bare, Ismael.
 16 And Abram, was fourescore yeres &
 six yeres old: when Hagar bare Ismael,
 to Abram:

Annotations.

I **H** Andmayd] or, bond-mayd, servant
 opposed to a free woman, *Ier.* 34. 10.
 11. *Gal.* 4. 22. The Holy Ghost tran-
 slateth it in Greek, sometime *Doulee*, a wo-
 man-servant, *Act.* 2. 18. sometime *Paidiskee*,
 a bondmayd, *Gal.* 4. 22. This bond-woman
 was of Egypt (or *Mizraim*) of the poster-
 itie of *Cham*, *Gen.* 10. 6. which Egypt is af-
 ter called the house of servants, *Exod.* 20. 2.
 for holding Abrams-seed in bondage.

Hagar in Greek *Agar*; by interpretation
 a Fugitive, or Repulsed stranger; in the Ara-
 bian tongue. And the Apostle saith, that
 this *Agar* (allgorically) is mount *Sinai* in *A-*
rabia, and is in bondage with her children; *Gal.*
 4. 24. 25. where he maketh her a figure of
 the old Testament, or covenant of the
 Law given on mount *Sina*, and of the
 earthly *Ierusalem*: as *Sarai* the freewo-
 man, figured the *Ierusalem* which is a-
 bove, & the new Testament or covenant
 of the Gospell in Christ. *Hagars* posterity
 are called *Hagarens* (or *Hagarites*), in 1.
Chron. 9. 10. where the Greek translateth
 them *Paroikous*, Strangers.

2 Ver. 2. restrained] the Greek interpre-
 teth closed me up, according to that phrase
 of closing up the womb, *Gen.* 30. 18 contrary
 to which is the opening of the womb, *Gen.*

30. 21. God had promised a seed unto Abram. Gen. 15. 4. but not expressly as yet unto Sarai: wherefore doubting whether she should be the mother, she motioneth another course, which was not according to God, (for it violated the law of marriage, Gen. 2. 24.) but after the flesh, Gal. 4. 23 goe in] that is, accompany with: see Gen. 6.

4. it may be] or, peradventure: a speech not of faith, but of uncertain hope, and likelihood after the flesh, but Sarai herself had afterward a son by promise, Gal. 4. 23. and the word of promise was, In this same time will I come, and Sarah shall have a son. Rom. 9. 9. wherefore she had a son by Agar but he was no heyr, Gen. 21. 10. so the Church hath had children by the Law, but they were not heires of the kingdom of God: for the Law is not of faith; neither are the heires or inheritance, otherwise then by promise of grace in Christ; Gal. 3. 12, 14, 18, 22, 29. be builded]

that is, shall have a son. So the Greek explayneth it; and Moses in Deut. 25. 9. And in Hebrew, *ben* a son, is named of *banah*, he builded. So Rachel and Leah, are said to build the house of Israel (by bearing children,) Ruth 4. 11. and God promised a seed to David, under the similitude of building him an house, 2. Sam. 7. 11, 12, 27. Sarai reckoneth her mayds children, as her own: so by the law, bond servants children were their masters. Exod. 21. 4. Rachel likewise counted her maids children, as given to her selfe, Gen. 30. 3, 6, 8. And among the heathens, Plutarch sheweth, how Stratonice the wife of King Diodorus being barren, gave secretly her mayd Electra unto her husband, by whom she had an heyre to the Crown.

3 Ver 3. end of ten yeres] that is, after he had dwelt there ten yeres. So Abram was now 85. yeres old and Sarai 75, Gen. 12. 4. and 17. 17. In the yere of the world, 2093.

a wife] to weete, a secondary and not a full wife, but a concubine, Gen. 25. 6. So Keturah called a wife, Gen. 25. 1. was but a concubine, 1. Chron. 1. 33. what they differ, is noted on Gen 22. 23. despised] or,

lightly set by: the Greek saith dishonoured. This pride of Agar, figured the like affection in the hart of those that put confidence in the works of the Law, (as was in the Pharisee Luke 18. 10, 11.) Rom. 10. 3. And it greatly disquieted Sarai, for it is one of the foure things which the earth cannot bear, that an handmayd should be heyre to her mistresse, Prov. 30. 21, 23.

5 Ver. 5. my wrong] or, my injurie (which I suffer) is upon thee; that is, thou art the cause of it. So the Greek expounds it, I am injured of thee; and the Chaldee, I have a plea against thee: as if Abraham faulted, in suffering such misdemeanour. Or, my wrong be upon thee; that is, either right thou my wrong, or bear the punishment thereof from God. Thus it accordeth with the words following: and so Thargum Ierusalem explayneth it; my judgment and my abuse, are delivered into thy hand. judge] or,

will judge, if thou look not to redresse it. But the Greek translates it prayer-wise, the Lord judge. The speech argueth her great passion, as the like in Exo. 5. 21. Iudg. 11. 27. 1. Sam. 24. 13, 16.

6 Ver. 6. is in] or, be in thy hand, that is, in thy own power to correct her.

good] that is, pleasing: as the Greek translateth, use her as pleasest thee. So in Gen. 45. 16. and often: on the contrary, evil in the eyes, is displeasing, Gen. 28. 8.

afflicted] to humble her, and abate her pride. This seemeth to be by rough handling, or stripes; for a servant will not be corrected by words, Pro. 29. 19. she fled]

as impatient of correction; whereby she added sinne unto sinne, for she should not have left her place, Eccles. 10. 4. nor bereaved Abram of his child in her body: therefore the Angell sendeth her home again; ver. 9. But hereby the difference between the two mothers, (the Law and the Gospel) was also figured.

7 Ver. 7. Angel] so named of the Greek *Aggelos*: in Hebrue *Maleac*, by interpretation a Messenger, or Legate, one sent and imployed in any work, whether of God or men. And those sent of God, were some-

sometimes men, as Haggai is called the Lords Angel (or Messenger) Hag. 1. 13. & John the Baptist, Mal. 3. 1. Mat. 11. 10. & generally the Lords Preists under the law, Mal. 2. 7. and ministers under the gospel, Rev. 1. 20. But in speciall, Angels are those heavenly spirits, & fierie flames, that are wise, 2. Sam. 14. 20. and excell in strength, Psal. 103. 20. which are all-ministring spirits, sent forth in ministerie, for the who shal be heirs of saluatiō, Heb. 1. 7. 14. And here this Angel was sent, for the good of Abrās familie. The Hebrew Doctors opinion of Angels is, that they are (essential) formes created, without any materiall substance or body. And whereas the Prophets say, they saw an Angel like fyre, and with wings &c. it is all spoken of prophetically vision, and by way of dark-parable. Also, that the Angels are lower & higher one than another: not in highnes of place, as when one man sits above another, but as we speak of two wise men, vvhich excell one another in vvisdome, that that man is higher then this. Lik vvise that there are ten names that Angels are called by, and accordingly ten degrees of them: and the tenth called Men, are the Angels vvhich spake with the Prophets, and appeared unto them in prophetically visions, for vvich cause they are called Men, as Maimony sheweth in Misneh, in Iesudei hatorah chap. 2. That there are even ten degrees of Angels, the holy scriptures shew not: but degrees there are, as the Apostle mentioneth Angels, Principalities, Powers, Thrones, Dominions, Rom. 8. 38. Col. 1. 16. Howbeit vve are vvarned, not to intrude into those things which we have not seen, Colos. 2. 18. Sometime this name Angel is given to Christ himselfe, who is the Angel of the covenant, Mat. 3. 1. and of Gods face, Esa. 63. 9. in vvhom Gods name is, Exod. 23. 20. And this Angel which here found Hagar, speaketh as God, I will multiply, v. 10. and she calleth him Iehovah, v. 13. of Shur,] that is, leading towards Shur; vvich vvvas a citie in the vvildernes between Canaan and Egypt, cal-

led the desert of Shur, Exod. 15. 22. vvherin vvvas scant of vvaters. So that Agar vvvas fleing into her native countrie: & in this vvildernes, her posteritie after dwelt, Gen. 25. 18.

9 Ver. 9. humble,] or submit thy self. This word is also used for humbling our selves before God, vvith prayer, fasting, and suffering afflictions, as Hest. 8. 21. Dan. 10. 12. 1. King. 2. 26. Iam 4. 10. 1. Pet. 5. 6. And as it is the du'y of all servants to be submiss, Tit. 2. 9. 1. Pet. 2. 18. so the Law (vvhich is Agar mytically) is as a servant to the covenant of Grace in Christ; under vvich all ought to submit themselves to the justice of God, Rom. 10. 3. Gal. 3. 24.

10 Ver. 10. multiplying I wil mul.] that is, I will surely much multiply, see this phrased noted on Gen. 2. 17. Here the Angel speaketh in the person of God: and prophesieth of the many, that should be Agars seed both in the flesh and in the allegorie, that should seek for justice by the works of the law: as did the Israelites, Rom. 9. 31. 32. and 10. 2. 3. 21.

11 Ver. 11. shalt bear,] or, shalt very shortly bring forth. The original vvord implieth both the time present and to come; noting the soon accomplishment. So in Iudg. 13. 7. Ismael,] that is, God hath heard, to vviet, thy affliction. This sheweth the effect of the law, vvich vvvas added because of transgressions, Gal. 3. 19. and giveth knowledge of syn, Rom. 3. 20. and so causeth wrath, Rom. 4. 15. vvhereby the conscience being afflicted, calleth upon God for grace, and is heard, Rom. 7. 7. 8. 24. 25. Gal. 3. 24. heard:] or hearkned unto, meaning the prayers made in her affliction: as the Chaldee translateth it, hath received thy prayer.

12 Ver. 12. a man like a wild ass,] or, as the Chaldee expoundeth it, a wild-ass among men: the Greek sayth onely, a wild man. This was first accomplished in Ismails person, vvho dwelt in the vvildernes, as a salvage, and was a warlike man, Gen. 21. 20. and the Ismaelites mentioned in Gen. 37.

25. are there by *Thargum Jerusalem* called [*Sarkain*] *Sargens*, that is by interpretation *Theeves or Robbers*. Spiritually this signified the wild & fierce nature of man, vvhich by the law cannot be tamed, but is made more rebellious; for when the commandment cometh syn reviveth, and worketh death in us, by that which is good, that syn, by the Commandment, might become exceeding synfull, Rom. 7. 9. 13. The wild-*ass*, liveth in the vvhildernes and mountaines, is a beast of an untamed nature, and unserviceable to man, Job. 39. 8, 9, 10. 11. therefore the Prophet likeneth rebellious Israel, to a wild-*ass*, Jer. 2. 24. and the nature of the wild-*ass*, is opposed (as signifying our unregenerate state,) to the nature of a man, in Job. 11. 12. And as here Ismael and his off-spring are called of the Angel, *Phere Adam*, a *Wild-ass Man*: so Israel on the contrary, are named by the Prophet *Tson Adam*, *Sheep for men*; or *Men like a Flock*, Ezek. 36. 37. 38. to signify our renewed nature in Christ, whole *Sheep* we are by faith, and obedient to his voice, John. 10. 3-16. *Mahomet* the false Prophet of the Turks. and curse of the world, he had his generation from this wild-*ass* *Ismael*. against all:] or against every man: it meaneth, warrs and fighting, before,] that is, neere unto, and in the sight of his brethren: see Gen. 25. 18.

13 Ver. 13. *Jehovah*:] the Angel is so called, which seemeth to intimate this to be no creature, but Christ himselfe, vvhho is called an *Angel*, as is noted on v. 7. The Chaldee translateth it, *she called on the name of the Lord*: & *Thargum Jerusalem* sayth, *she prayed in the name of the Word of the Lord, that was reveled to her, and sayd, blessed art thou O God, &c.* God that seest me:] or, God of sight, (of vision:) which is more generall as the Chaldee paraphraseth, the God that seest all. Gods seeing is often mentioned in resp. of afflictions; as Exo. 3. 7. Psal. 25. 18. and 9. 14. and this Agar seemeth here to intend, from the Angels speech, in v. 11. here seen:] The Greek translateth, *for I have openly seen him*

that appeared unto me. In this sense, the magnifieth Gods mercie, for letting her have so cleare a sight of him, vvhich is more then the hearing of him, Job. 42. 5. and so here, in the desert, is opposed to her master *Abrams* house, vvhich visions were more usuall. Or by seeing, may be meant the discerning of her evil plight and her reviving after affliction, as in 1. Sam. 14. 29. so the Chaldee translateth, *Loe, I doe begin to see, after that he appeared unto me.* Or, seeing, may mean living, after the sight of God, wher at men were afraid they should dye, Judg. 13. 32. and 6. 22. Gen. 32. 30. So the seeing of the light and Sun, elsyvhre seemeth to signify, living, Eccles. 11. 7. 8. and 7. 13. Psal. 36. 10. after him that seeth me,] or, after the vision.

14 Ver. 14. *was called*,] Hebr. *he called*: that is, every one; not restraining it to any one person. This the scriptures elswhere manifest; as, he called, 2. Sam. 5. 20. is by an other prophet written they called, 1. Chron. 14. 11. and, they had anoynted David 2. Sam. 15. 17. that is, David was anoynted, 1. Chron. 14. 8. they buried him, 2. Chron. 9. 31. that is, he was buried, 1. King. 11. 43. they brought children, Mark. 10. 13. that is, children were brought, Mat. 19. 13. and many the like. See Gen. 2. 20. Exod. 15. 23.

Beer-lachai-roi] that is, The well of him that liveth, that seeth me. The Chaldee expounds it, *The well wher at the Angel of life appeared*. This name was given it, for a memorial of Gods mercy, to all posterity with whom is the well of life; and in whose light, we see light, Psal. 36. 10. *Kadesh*:] called also *Kadesh-barnea*, Num. 32. 8. and 13. 27. *Bered*:] in Greek *Barad*: vve find it not elswhere. The Chaldee calleth it *Chagra*.

15 Ver. 15. *Abram called*] by this it appeareth that Hagar beleaved and obeyed the Angels vword, and returned to *Abrams* house: vvhich (in likelihood) upon her relation gave his son the name, appointed by the Angel. So Ismael is the first man in the vworld, vvhose name vvas given him of God before he was born.

16 Ver. 16. *old* Heb. *son of 85. yeres*, see Gen. 5. 32. Thus long Abram had lived altogether childless: and yet hee wayted 14. yeres moe, before the child of promise was born, Gen. 21. 5. and for the space of 13. yeres after this, God keepeth silence, and the Scripture mentioneth no speech at all of God unto Abram; so exercised he the faith and patience of his servant; and taught him that the fleshly generation commeth in time before the spirituall: for that is *first which is natural*, and *afterward that which is spirituall*, 1. Cor. 15. 46. And this servants son, was serviceable to Abram and Sarai, till the promised seed was come, and then Imael was put away with his mother, Gen. 21. 10. 14. even so the service of the Law, is needfull for the Church, till Christ be come, and formed in us, and we by him, do bring forth fruit unto God. Rom. 7. 4. Gal. 4. 1. --- 5. 19. 31.

CHAPT. XVII.

1. God reneweth his covenant with Abram: 5. *changeth his name into Abraham*, in token of a greater blessing; 10. and instituted the covenant of Circumcision. 15. *Sarai her name is changed into Sarah*, and she blessed. 17. *Isaak is promised*. 23. *Abraham, and Imael, and all the males in Abrahams house are circumcised*.

1 **A**ND Abram was, ninetie yeres and nine yeres old: and Iehovah appeared unto Abraham, & sayd unto him; I am God Almighty, walk thou before me, and be thou perfect.
2 And I wil giue my covenant, between me and thee: and will multiply thee,
3 in very much abundance. And Abram fell, upon his face: and God
4 spake with him, saying. *As for me,* behold my covenant is with thee: and thou shalt be, a father of a multitude
5 of nations. And thy name, shall not

any more be called, Abram: but thy name shall be, Abraham; for, a father of a multitude of nations, have I giuen thee *to be*. And I will make thee fruitfull, in very much abundance; and will giue thee, *to become* nations: & kings, shall come out of thee. And I will establish my covenant, between me and thee, and thy seed after thee, in their generations, for an everlasting covenant: to be a God, unto thee; and to thy seed, after thee. And I will giue unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting firm possession; and I will be, a God unto them. And God sayd, unto Abraham; and thou shalt keep my covenant: thou, and thy seed after thee, in their generations. This is my covenant which ye shall keep, between me and you, & thy seed after thee: that every male among you, be circumcised. And ye shall circumcise, the flesh of your superfluous foreskin: and it shall be, for a signe of the covenant between me and you. And a son of eight daies, shall be circumcised among you; every male, in your generations: the child of the house, and he that is bought with money, of any strangers son, which is not of thy seed. The child of thy house, and hee that is bought with thy money, shall be circumcised with circumcision: & my covenant shall be in your flesh, for an everlasting covenant. And the uncircumcised male, whose flesh of his superfluous foreskin shall not be circumsised, that soule shall even be cut off; from his people: he hath broken my covenant.

15 And God sayd, unto Abraham
 16 Sarai thy wife, thou shalt not call her
 17 name, Sarai: but Sarah *shall* her name
 18 be. And I will blesse her, and wil give
 19 thee a son also of her: and I wil bles
 20 her, and she shalbe to nations; Kings
 21 of peoples, shalbe of her. And Ab
 22 raham fell upon his face, & laughed:
 23 and he sayd in his hart, shal a *childe* be
 24 born to him that is an hundred yeres
 25 old? and shall Sarah, that is ninetie
 yeres old, beare? And Abraham
 sayd, unto God: O that Ismael, might
 live before thee. And God sayd, In
 deed Sarah thy wife, shall bear thee a
 son; & thou shalt call his name, Isaak:
 and I will establish my covenant with
 him, for an everlasting covenant, to
 his seed after him. And for Ismael,
 I have heard thee; behold I blesse him,
 and will make him fruitfull, and wil
 multiply him, in very much aboun
 dance: twelve Princes, shall he beget;
 and I will give him, to be a great nati
 on. But my cov nant, will I establish
 with Isaak: whom Sarah shall beare
 unto thee, at this set-time, in the yere
 next-after. And hee made an end,
 of speaking with him: and God went
 up, from Abraham. And Abraham
 tooke Ismael his son, and all the chil
 dren of his house, and all that were
 bought with his money, every male,
 among the men of Abrahams house:
 and he circumcised the flesh of their
 superfluous-foreskin, in this selfsame
 day, as God had spoken with him.
 And Abraham was, ninetie and nine
 yeres old; when he was circumcised,
 in the flesh of his superfluous-fore
 skin. And Ismael his son, was thir
 teen yeres old; when he was circum

26 cised, in the flesh of his superfluous-
 foreskin. In this selfe same day, was
 27 Abraham circumcised: and Ismael,
 his son. And all the men of his
 house, children of the house, and
 the bought with money, of the stran
 gers son: they were circumcised, with
 him.

Annotations.

- I **O**ld] Hebr. son of 99. yeres, that is,
 going in his 99. yere: see Gen. 5. 32.
 and the last note of the former
 chapter. *Almighty*] or, *Al sufficient*:
 in Hebrew *Shaddai*; that is, he who is, (or
 hath) *sufficiencie*; or *most abundant*, and *able*
to goe through all things, both in mercy and
 judgement: to which the Scripture hath
 reference, when it sayth *Shod* (destruction,)
 shall come from *Shaddai* (the *Almighty*;) *Esa.*
13. 6. *Walk thou*] or, *walk-pleasingly*,
 as the Greek translation implyeth: see the
 notes on Gen. 5. 22. The Chaldee transla
 teth it *Serve thou*. This walking, compre
 hendeth both true faith, *Heb. 11. 5. 6.* and
 carefull obedience to Gods commande
 ments. Wherefore that which is written,
1. Kin. 8. 25. to walk before me, as thou hast
walked before me; is expounded in *2. Chron.*
6. 15. to walk in my Law. And this, in *Luke*
1. 6. is playned to be *all the commandments*
and ordinances of the Lord. *perfect*]
 or, *intyre, upright*, and as the Greek saith,
unblameable. See Gen. 6. 9.
- 2 Ver. 2. give] that is, *dispose and make*
my covenant (or *testament*;) see Gen. 9. 12.
 & 6. 18. *between me*] the Chaldee
 interpreteth it, *between my Word*: so after
 in v. 7. 10. 11. See also Gen. 9. 12.
in very much abundance] Hebr. *in aboun*
dance abundance; or, *vehemently vehemently*:
 so after in ver. 6. and often.
- 3 Ver. 3. fell] in reverence to Gods word
 and majestie, and in thankfulness for this
 mercie. See the like humiliation in *Lev.*
9. 24. Ezek. 1. 29. & 3. 23. Dan. 8. 17.
- 4 Ver. 4. As for me] Hebr. *¶*: the Greek
 addeth

addeth, *And I.* a father] or, for a father; but the word *for*, may be omitted in English, as the Greek here also doth; and sometime the Hebrew it selfe: as, *I will be for a lying spirit*, 2. Chron. 18. 21. that is, *I will be a lying spirit*, 1. Kin. 22. 22. The new testament in Greek often keepeth the Hebraisme, as Heb. 1. 5. &c. a multitude] that is, of many nations, as Paul expoundeth it Rom. 4. 16. 17. where the Apostle sheweth a twofold seed, that which is of the Law, and that which is of the Faith of Abraham, who is the Father of us all. So by the multitude of nations, is meant besides his naturall posteritie, all Christian belevers in the world, Gal. 3. 28. 29. who should inherit from him, (as children receive inheritance from their fathers) the justice that is by faith, & blessednes accompanying the same, through the covenant of grace, propagated by Abrahams doctrine and example: see Rom. 4 and Gal. 3. To this the Hebrew canons doe accord: *A stranger* (say they) *bringeth first-fruits &c. for it was said to Abraham, a father of a multitude of nations, have I given thee to be,* (Gen. 7 5.) *Behold he is Father of all the world, which shall be gathered under the wings of the Majestie of God: Maimony in Mispn. treat. of Firstfruits, chap. 4. Sect. 3.*

5 Ver. 5. *Abraham*] *Abram* signifieth *A high father*: and the first letter of *Hamon* (that is, *a Multitude*) being put unto it, maketh *Abraham*, as if it were *Abrahamon*, that is, *A high father of a multitude of nations*: *Abram* is the first man in the world, whose name is changed of God: and it signified a change of estate, and a renewing with increase of grace from God: therefore this is after mentioned, as one of his favours, Neh. 9 7. So *Iakobs* name is made new, Gen. 32. 28. & all true Christians, Esay. 62. 2. Rev. 2. 17. But *Isaaks* name was not changed, for it was given him of God before his birth Gen. 17. 19. given] that is, freely made; or, (as the Greek interpreteth) put thee: and this the Apostle followeth, in Rom. 4.

17. So Gen. 9. 12. and after here in ver. 6. will give thee to be nations, that is, will make nations of thee.

6 Ver. 6. *Kings*] as *David*, *Solomon*, and the rest of *Israel*; besides the *Kings of Edom*, and other. Also the faithfull *Kings of the Gentiles*, Rev. 21. 24.

7 Ver. 7. *thy seed*] *thy children*; especially *Isaak*, vers. 19. for in *Isaak*, was his seed called, Gen. 21. 12. So, *the children of the flesh*, are not the children of God, but the children of the promise are counted for the seed: Rom. 9. 8. everlasting] Hebr. covenant of eternity. Although the outward signes, and manner of dispensing this covenant, were temporary and changeable, (as *Circumcision* into *Baptism*, Col. 2. 11. 12.) yet the covenant it self remaineth one in substance for ever: being stablished by the blood of Christ, the great Pastor, Heb. 13. 20. Luk. 1. 69. 72. 73.

a God] or for a God, unto thee, that is, thy God, as the Greek translateth it. Herein consisteth the power and life of the everlasting covenant, wherby God himselfe, his power, wisdom, goodnesse, mercie &c. is applied unto man, for blessing and salvation: and we are by adoption made the children of God, 2. Cor. 6. 16. 18. For blessed is the people, whose God *Iehovah* is, Psal. 144. 15. they shall be delivered out of misery, Rev. 21. 3. 4. raised up from the dead, Mat. 22. 31. 32. and God hath prepared for them an heavenly citie: Heb. 11. 16.

8 Ver. 8. *of thy sojournings*] that is, as the Greek explayneth it, which thou sojournest in. For God gave *Abraham* no inheritance in it, no not so much as to set his foot on, Act. 7. 5. but he by faith, sojourned in the land of promise, as in a strange country, Heb. 11. 9. So this land, figured unto him the kingdom of heaven, as is shewed on Gen. 12. 4. But the rebellious sonnes of *Abraham*, after they had full possession of *Canaan*; are in another sense called *sojourners* there; Ezek. 20. 38. & 11. 15. as being rather usurpers, then lawfull possessors of that land. everlasting] so in Esay hee

sayth, thy people shall possesse the land for ever; *Esa. 60. 21* howbeit they possessed the earthly land, but a little while, *Esa. 63. 18.* but the eternal inheritance, was to be received by Christ, reserved in the heavens for them and us, *Heb. 9. 15. 1. Pet. 1. 4.*

9 Ver. 9. thy seed] thy children, as before in v. 7. meaning all the faithfull. Hereupon the Hebrew Doctors say, Circumcision was commanded unto Abraham and his seed onely as it is written, thou and thy seed after thee (*Gen. 17. 9.*) The seed of Ismael is excepted, as it is written, For in Isaak shall seed be called to thee, (*Gen. 21. 12.*) And Esau is excepted, for loe, Isaak sayd to Iakob, And hee give to thee the blessing of Abraham, to thee and to thy seed, (*Gen. 28. 4.*) It is a general rule, that he onely is Abrahams seed, that receiveth his law and his right way; and these are they that ought to be circumcised. Maimony in *Misneh treat. of Kings, ch. 10. S. 7.*

10 Ver. 10. my covenant] that is, the signe of my covenant (or testament) as is explyned in v. 11. Hereupon are those usuall speeches, when the signes and the things signified, are named alike: as, the covenant of circumcision, *Act. 7. 8.* the Lamb, is the Lords Pascheover, *Exod. 12. 11.* the bread, is Christs body, *Mat. 26. 17. 18.* and many the like.

circumcised] This word signifieth a cutting-off round about, to weete, of the foreskin or the flesh. So it was with shedding of blood, and much payn and sorenes to the flesh, *Exod. 4. 25. 26. Gen. 34. 25.* It figured the circumcision (that is, the mortification) of the hart, and spirit in putting off the body of the sins of the flesh, *Deut. 10. 16. Rom. 2. 29. Col. 2. 11.* and lo it was a seale of the righteousness of faith, *Rom. 4. 11.*

11 Ver. 11. superfluous foreskin] The Hebrew *Gnorlah*, signifieth a superfluity and stoppage, that hindreth the due effect and operation of a thing; and the Greek *Acrobustia* (which the Apostle useth, in *Rom. 2. 25.*) is in speciall that superfluitie which is on the top of mans flesh, to weete, on the member of generation: the foreskin that covereth the secret part. Which God here comaneth to be cut quite off,

as a signe of mortification and regeneration of nature. The same word is applied figuratively to other parts, as to the lips of a stammerer, which use superfluitie in speaking, *Exod. 6. 30.* and to the hart covered with a fat skinned, *Lev. 26. 41. Esa. 6. 10.* to the eare stopped that it cannot hear, *Ier. 6. 10.* And spiritually, all sin is signified by this superfluous fore-skin; as the Apostle mentioneth the superfluity of maliciousnes, to be put away, *Iam. 1. 21.* & the uncircumcision of our flesh, is joyned with our estate dead in sinns, *Colos. 2. 13.* The Hebrew Doctors also did thus understand it: for the foreskin of the hart, in *Ier. 4. 4.* the Chaldee paraphrast there expoundeth the wickedness of the hart; and in *Deut. 10. 16.* the Greek interpreters translate it hardness of hart. The uncircumcised eare, in *Ier. 6. 10.* and heart, in *Lev. 26. 41.* the Chaldee calleth foolish; and uncircumcised persons in *Ezek. 28. 10.* and *31. 18.* are in the Chaldee, wicked, and sinners: the superfluous fore-skin; signifieth the strength of uncleanness: faith *R. Menachem*, on *Gen. 17.* And in speech of Adams sin, the Jewes have a proverb, that the first man (Adam) drew over (or gathered) his superfluous-foreskin, that is, broke the covenant of his God, and became, a sinner, *R. Menachem* on *Gen. 3.* Also when the word is applyed unto trees, it signifieth the impurity of the fruits, which might not be eaten of, *Lev. 19. 23.* and the Hebrew doctors write, that as Epicures, and they that deny the Law (of God,) the resurrection of the dead, the coming of the Redeemer, and other such like; so he that draweth over (or gathereth) his superfluous foreskin, (that is, maketh himselfe again uncircumcised,) hath no part in the world to come, (that is, in eternall life) but shall be cut-off and perish, and be damned for their great wickednes and sin, for ever & ever. Maimony in *Misn. treat. of Repentance; ch. 3. S. 6.*

a signe] or token; which is that which sheweth one thing to the eye, another thing to the minde. The Apostle callth it also a seale, *Rom. 4. 11.* which serveth for assurance of the thing.

thing signified. And so the Hebrew doctors, use the phrase of *sealing* their offspring with the sign of the holy covenant: *Maimony in Misn. treat. of Circumcision, ch. 3. S. 3.* And that they took not this for a carnal signe, appeareth by their words, in the book called *Zohar*, where treating upon this sect on of the law, they say, *At what time a man is sealed with this holy seale of this sign (of Circumcision:) thenceforth he seeth the holy blessed God properly, and the holy soule is united with him. If he be not worthy, that he keepeth not this sign: what is written? By the breath of God they perish: (Job 4. 9) for that this seale of the holy blessed God was not kept. But if he be worthy and keep it, the holy Ghost is not separated from him.* Our Apostle openeth the myserie more heavenly, whiles he calleth the sign of circumcision, a *seal of the righteousness of faith, Rom. 4. 11.* and, if thou be a transgressor of the Law, thy circumcision is made uncircumcision. Circumcision is, that of the heart; in the spirit, not in the letter. *Rom. 2. 25. 29.*

12 Ver. 12. *a son of eight dayes* that is, a man child of 8 dayes old, meaning in the 8 day. Which time was so strict, that if the 8. day fell to be the Sabbath, yet they circumcised the child therein, *Lev. 7. 22.* And so it is in the Hebrew Canons, Circumcision in the inner-therof, draws away the Sabbath: that is, a man must omit the keeping of the Sabbath, for to circumcise in due time: *Maimony treat. of Circumcision, ch. 1. S. 9.* God appointed the eighth day, as the first convenient time. For creatures new born, were counted as in their blood, and unclean for 7. daies, and the 8. day they might be offered unto the Lord, *Levit. 22. 27.* and so in mankinde, *Levit. 12. 2. 3.* The same number of dayes, was observed in many other things; as, for the consecration of the Priests, *Levit. 8. 33. 35.* and 9. 1. the cleansing of Lepers, *Levit. 14. 8. 9. 10.* and of persons with unclean yssues, *Lev. 15. 13. 14.* the cleansing of polluted Nazirites, *Numb. 6. 9. 10.* and for purifying the altar, *Exek. 43. 16. 27.* and sundry the like. In all which, as the Sabbath

day ever came over their heads within that space, (which day was a signe of sanctification from the Lord, *Exod. 31. 13*) so Christ ending all figures, and resting the Sabbath day in the grave, rose up from death, the 8. day (which was the first of the week following,) whose death was a full cleansing of all our sinnes, and his rising again, our justification, *Mark. 16. 1. 2. 6. Rom. 4. 25.* And in him, are wee circumcised, with the circumcision done without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ, being buried with him in bapisme: *Col. 2. 11. 12. R. Menachem on Gen. 17* sayth, Circumcision was therefore done on the 8. day, that the Sabbath might pass over it: for there is no 8. day, without a Sabbath. *shalbe circumcised* by the parents, masters, or magistrates. The Hebrue Doctors say, the charge lyeth upon the Father, to circumcise his son: and upon the master, to circumcise his servants, born in the house, or bought with money. If the father or master transgress, & circumcise them not, &c. then the Iudges, are commanded to circumcise him, whether it be son or servant, in due time, that there be no uncircumcised left in Israel, or among their servants. If the thing be hid from the Iudges, and they circumcise him not: when he is waxen great, he is bound to circumcise himselfe. And every day that passeth over him, after he is waxen great, and he circumciseth not himselfe, loe he breaketh the commandment *Maimony treat. of Circumcise. ch. 1. S. 1. 2.* male] who had by nature that fore kin of the flesh to be cut off: the females wanting it, were not to keep this rite, though they were as well as men, within the covenant of grace in Christ, *Gal. 3. 28.* and therefore bapisme the signe of the covenant now under the Gospell, (which is come in place of circumcision, *Coloss. 2. 11. 12*) is given both to men and women *Act 8. 12.* Moreover the woman is comprehended under the man, as her head, *1. Cor. 11. 3.* who onely had this sign in his flesh, with effusion of blood, which alwaies had respect unto, and accomplishment in the blood

blood of Christ, figured by the male, Heb. 9. 22. 23. 24. Here also the Hebrewes write; that a child who is born as if he were circumcised (without a foreskin,) the blood of the covenant must be made to drop from him, in the eight day. A child that is both male and female, must also be circumcised the eight day. Likewise if any be cut out of the side of his mothers body. And who so hath two foreskins; they cut them both off in the 8. day. Maimony treat. of Circum. c. 1. § 7. child of the house] that is, the home born servant: see the notes on Gen. 15. 3. So after, in vers. 13. 23. bought with money] Hebr. purchase of silver: whereby all money and price is meant. By this it appeareth, that the heathens also might be partakers of Abrahams covenant, and of grace in Christ; & so of all other blessings in the Church: for every circumcised person, did also eat the passeover, (which was another figure of Christ,) Exod. 12. 48. 1. Cor. 5. 7. Of this point, the Hebrew canons say, whether a servant be born under the power of an Israelite, or be received from the heathens: the master is bound to circumcise him. But he that is born in the house, is circumcised on the 8. day: and he that is bought with money, is circumcised in the day that he is received; although he receive him in the day that he is born, he is circumcised in that day. If he receive of the heathens, a servant grown in yeres, and the servant be not willing to be circumcised: he dealeth with him a whole twelve moneth. More then that, it is not lawfull to keep him he being uncircumcised; but he must sell him again to the heathens. And if he conditioned with him at the first, whiles he was with his master the Ethnik that he should not circumcise him: it is lawfull to keep him though he be uncircumcised; onely so, that he take upon him the 7. commandements given to the sonnes of Noe, and he shal be as a stranger sojourning in the land. But if he will not take upon him, those 7. commandements, he is to kill him out of hand. Maimony, treat. of Circumc. chap. 1 § 3 6. Of the 7. commandements to the sonnes of Noe, see the notes on Gen. 9. 4. And for killing such as would not yeeld to those precepts, it is to be un-

derstood, whiles the common wealch of Israel stood: but when they were in captivity or dispersion, they sold away such servants to the heathens; as R. Abraham ben David noteth there upon Maimony. And that we may the better know, how they were wont to receive heathens into the Church of Israel; I will note it from the Hebrew Doctors. By three things (say they) did Israel enter into the covenant, by Circumcision, and Baptisme, and Sacrifice. Circumcision was in Egypt, as it is written, No uncircumcised shall eat therof; [Exod. 12. 48.] Baptisme, was in the wilderness before the giving of the Law: as it is written, Sanctifie them to day and to morrow, and let them wash their clothes; [Exod. 19. 10.] And Sacrifice, as it is sayd, and he sent yong men of the sons of Israel, which offered burnt-offrings &c. [Exod. 24. 5.] And so in all ages, when an Ethnik is willing to enter into the covenant, and gather himselfe under the wings of the Majestic of God, and take upon him the yoke of the Law; he must be circumcised, and baptised, and bring a sacrifice. And if it be a woman she must be baptised, & bring a sacrifice; as it is written [Numb. 15. 15.] as ye are, so shall the stranger be. How are yee? By circumcision and baptisme, and bringing of a sacrifice: so likewise the stranger throughout all generations, by circumcision, and baptisme, and bringing of a sacrifice. And what is the strangers sacrifice? A burnt-offring of a beast, or two turtle doves, or two yong pigeons, both of them for a burnt-offring. And at this time, when there is no sacrificing, they must be circumcised, and baptised, and when the Temple shal be buided, they are to bring the sacrifice. A stranger that is circumcised and not baptised, or baptised and not circumcised, hee is not a Profelyte, till he be both circumcised and baptised. And he must be baptised in the presence of three &c. Even as they circumcise and baptise strangers, so doe they circumcise and baptise servants, that are received from heathens, into the name of servitude &c. When a man or woman cometh to joyn a Profelyte, they make diligent inquiry after such, lest they come to get themselves under the Law, for some riches that they should receive, or for dignity that they should obteyne, or for fear.

feare. If he be a man, they inquire whether hee have not set his affection on some lewish woman; or a woman her affection on some young man of Israel. If no such like occasion be found in the, they make knowne unto them, the weightinesse of the yoke of the Law, and the toyle that is in the doing thereof, above that which peoples of other lands have: so see if they will leave off. If they take them upon them, and with-draw not; and they see them that they come of love, then they receive them, as it is written, When she saw that shee was stedfastly minded to goe with her, then she left speaking unto her. [Ruth, 1. 18] Therefore the Iudges received no Proselytes, all the dayes of David and Solomon. Not in Davids dayes, lest they should have come of feare: nor in Solomons, lest they should have come because of the kingdome and great prosperity which Israel then had. For who so cometh from the heathens, for any thing of the vanities of this world, he is no righteous Proselyte. Notwithstanding there were many Proselytes, that in Davids and Solomons daies, joynded themselves in the presence of private persons: and the Iudges of the great Synedrion had a care of them, they drove them not away after they were baptised, out of any place, neyther took they them neer unto them, untill their after fruits appeared. Maimony in Miln. tom. 2. in Issurei biah, ch. 13. S. 1, -- 6. 11. 14. 15. Hereupon, Baptism was nothing strange unto the Iewes, when Iohn the Baptist began his ministry; Mat. 3. 5. 6. they made question of his person that did it, but not of the thing it selfe, Ioh. 1. 25. And as Iohn sayd of Christ, hee shall baptise you with the Holy Ghost, and with fire, Mat. 3. 11. so the Hebrue doctors say, The holy blessed God, baptiseth with fire: and the wise shall understand. R. Menachem on Lev. 8. [Strangers son] that is, gentile, or paganim; one forreyn borne, and without the priviledge of Gods people. The Chaldee translate it, son of the peoples. Such would God admit, if they beleaved in him, to be partakers of Abrahams covenant.

13

Ver. 13. circumcised with circumcison] or, circumcising circumcised; that is, certainly, or in any wise circumcised. Which is a charge,

is both for the thing it selfe, and for the manner and time thereof, which was the 8. day after their birth. Yet as God desireth mercy and not sacrifice, Hos. 6. 6. so sickness & weaknes of body, might put off the circumcison, till time of health: as the Hebrue cautions say, They circumcise not him that is sick, untill he be well: & they reckon for him, from the time that he is recovered from his sickness 7. daies, from time to time, & afterwards they circumcise him. By which words is meant, if he have an ague, or like sickness: but if he have sore eyes, or the like, they circumcise him so soon as they are whole. If a child be found on the 8. day, to be very pale coloured, they circumcise him not, till the blood come againe into his countenance, like the countenance of children that are in health. Likewise if he be very red, they circumcise him not, till his blood be sunk down into him, and his countenance come againe like other children: for this is a sickness, and men must be admonished well of these things. If a woman circumcise her first son, and he die through fervencie of the circumcison, which decayed his strength. Also she circumciseth her second child, and hee die through the fervencie of the circumcison, whether she have this child by her first husband, or by a second: the third child shall not be circumcised, in the time thereof, but they defer it, till he wax great and his strength be made firm. They circumcise none but children that are without sickness, for perill of life, putteth away all. And it is possible to circumcise after the time, but impossible to restore the life of any one of Israel, for ever. Maim. treat. of Circum. ch. 1. S. 16. 17. 18. your flesh] that is, the secret part, or member of generation. For so, the word flesh here and in other places in speciall meaneth, Ezek 16. 26. & 23. 20. Lev. 15. 2. God set not the signe of his covenant, on the lips, eares, or other parts of man, (which yet the Scripture calleth also uncircumcised, Exod. 6. 30. Ier. 6. 10.) but on the privie member, to teach the regeneration of nature, even of the whole man, who is borne in sin Psal 51. 7. and the derivation of his covenant, to the seed of the faithfull, who are thereby holy, Exr. 9. 2. 1 Cor. 7. 14. and to signifie, that the

laugheth, and is reproved. 17. The destruction of Sodom is revealed to Abraham: 23. and he maketh intercession for the men thereof. 32. The whole citie should be spared, if but ten just persons were found therein.

§ § §

1 **A**ND Iehovah appeared unto him, in the oaks of Mamree: & he ~~was~~ sitting at the tent dore, in the heat of the day. And he lifted up his eyes, and saw; and loe three men, standing before him: and he saw, and ran to meet them, from the tent dore; & bowed down himselfe to the ground. And he sayd: Lord, if now I have found grace in thine eyes; passe not away I pray thee, frō thy servant. 2
3 Let a litle water, I pray you be taken, and wash ye your feet: and lean ye down, under the tree. And I will take a morsell of bread, and susteyne ye your heart, after that ye shall passe on; for therefore have you passed, unto your servant: And they sayd; So doe as thou hast spoken. 4
5 And Abraham hastned into the tent, to Sarah: and he said, Hasten three pecks of flowery meale: knead, and make cakes. 6
7 And Abraham ran unto the herd; and hee took a calfe of the herd, tender and good, and gave it to a yongman; and he hastned, to make it (*ready*.) 8
9 And he took butter and milk, and the calf of the herd which he had made (*ready*), and set it before them: and he ~~was~~ standing by them, under the tree, and they did eat. 10
10 And they sayd unto him; where is Sarah thy wife? And he sayd, behold in the tent. And hee sayd, Returning I will return unto thee, when *this* time reviveth; and loe,

11 Sarah thy wife shall have a son: And Sarah heard, in the tent dore, and it ~~was~~ behind him. And Abraham & Sarah were old, coming into dayes: it ceased to be with Sarah, after the way of women. 12
13 And Sarah laughed, within her self saying: after I am waxed-old, shall I have pleasure? also my Lord is old. And Iehovah sayd, unto Abraham: wherefore laugheth Sarah, saying, Shall I verily bear-a-child, and I am old? Shall any-thing be unpōssible for Iehovah? At the appointed-time will I return unto thee, when *this* time reviveth, & Sarah shall have a son. 14
15 And Sarah falsly-denied, saying, I laughed not: for she was afrayd: and he sayd, nay, but thou didst laugh. 16
17 And the men rose-up from thence, and looked towards Sodom: & Abraham went with them, to bring them on the way. 18
19 And Iehovah sayd; shall I hide from Abraham, that which I *am* doing? And Abraham, being shalbe a great and mighty nation: and blessed shal be in him, all nations of the earth? For I know him, how that he will cōmand his sonns, and his house after him; & they shal keep the way of Iehovah, to doe justice and judgment: that, Iehovah may bring upon Abraham, that which he hath spoken unto him. 20
21 And Iehovah sayd; The cry of Sodom and Gomorrha, because it is much: and their sin, because it is very heavie. I will goe-down now and see, whither according to the cry thereof that is come unto me, they have done altogether: and if not, *that* I may know. 22
23 And the men turned-the-face from thence, and went to Sodom: and Abraham,

23 Abraham; he yet stood, before Iehovah. And Abraham drew-neer, and
 24 sayd: wilt thou also consume, the just
 with the wicked? If so be there be
 25 fifty just *men*, within the citie: wilt
 thou also consume, and not spare the
 place, for the fiftie just, which *are*
 within it? Far-be-it from thee, to
 doe according to this word, to slay
 the just with the wicked, and that the
 just should be as the wicked: far-be-
 26 it from thee, shall the judge of all the
 earth, not doe judgement? And Ie-
 hovah sayd; If I shall find in Sodom,
 fiftie just *men* within the citie: then
 wil I spare all the place, for their sake.
 27 And Abraham answered, and sayd:
 Behold now I have taken upon me
 to speak unto the Lord; and I, *am* dust
 28 and ashes. If-so, be there lack of fiftie
 just *men*, five; wilt thou destroy for
 five, all the citie? And he sayd, I will
 not destroy, if I shal find there, four-
 29 tie and five. And he added agayn,
 to speak unto him, and said; If so-be
 fourtie be found there: and he sayd,
 I will not doe *it*, for fourties sake.
 30 And he sayd, o let not now the Lord
 be wroth, and I will speak; If-so-be
 thirty be found there: and he sayd,
 I will not doe *it*, if I shall find thirtie
 31 there. And hee sayd, Behold now I
 have taken-upon me, to speake unto
 the Lord; If so be, twenty shall bee
 found there: And he sayd, I will not
 32 destroy, for twenties sake. And hee
 sayd, o let not now the Lord be
 wroth, and I will speake but *this* once;
 If-so-be, ten shalbe found there: And
 he sayd, I will not destroy, for tennes
 33 sake. And Iehovah went-away,
 when as he had made-an-end, of

speaking unto Abraham: and Abraham, returned to his place.

Annotations.

¶ ¶ ¶ Here beginneth the fourth
 section of the law, called of the first word
Vajera, that is, *And (the Lord) appeared*. See
 Gen. 6.9.

1 Ver. 1. *appeared*] or *was seen of him*, mea-
 ning *Abraham*. This vision was to renew
 the promise of Isaaks birth; and to ac-
 quaint Abraham with Gods purpose of
 destroying Sodom. And for us, to see
 how Abrahams faith wrought with his
 works, and by works, faith was made per-
 fect, as *Iam. 2. 22.* the *okes*] that is, the
 oke-grove, or the playn: see Gen. 13. 18.

in the *heat*] that is, at noon: as the Greek
 translateth it. At such time travellers
 were faint and hungry: *heat* also figureth
 afflictions, *Mat. 13. 42. Rev. 7. 16.* the due
 time to shew forth works of grace, *Mat.*
25. 35.

2 Ver. 2. *three men*] so they seemed at first
 to Abraham; but he entertained *Angels* un-
 awares, *Heb. 13. 2.* for one of these is called
Iehovah, v. 13. 14. 17. 20. 22. and Abraham
 after so acknowledged him as the *Lord*,
 and judge of all the earth, v. 25. 27. And this
 was Christ, *Rom. 10. 9. Ioh. 5. 22.* The o-
 ther two were created *Angels*: Gen. 19. 1.
 The Hebrew Doctors here say; *And be-*
hold three Angels were sent to Abraham our
father: and they three were sent for three things,
because it cannot be, that moe things then one
should be sent by the hand of one of the high
Angels. The first Angel was sent to shew glad-
tidings unto Abraham our father, that Sarah
should beare Isaak. The second Angell was sent
to deliver Lot from the overthrow (of Sodom.)
The third Angel was sent to overthrow Sodom
and Gomorrah, Admah and Seboim Thargum
Ierusalem, on Gen. 18. before him,]
 or against him; thus occasioning Abraham
 to come unto them: who presently ran;
 and so pursued hospitality, as the Apostle
 speaketh, *Rom. 12. 13.*

3 Ver. 3. *Lord*] the Hebrue *Adonai* is written with long *A* in the end, which is the usuall title of God, as is observed on Gen. 15. 2. The Greek also translateth it absolutely *Lord*, and the Chaldee expresseth it by the letters of *Iehovah*; otherwise then in Gen. 19. 2. And Abraham in v. 27. under this title, acknowledgeth him for God; opposing himselfe, as *dust and ashes*.

4 Ver. 4. *lean ye down*] that is, *rest ye*, or as the Greek translateth, *refresh your selves*.

5 Ver. 5. *susteyn ye*] or *uphold*, that is, *comfort or strengthen your hart*: the Greek translateth it *eat*. *Bread* is compared to a *staffe*, or *stay*, *Esa.* 3. 1. for that it is the chief sustentance that upholds the life of man. So in *Iudg.* 19. 5. *Psal.* 104. 15.

6 V. 6. *three pecks*] or *measures*, each of them was at least a pottle bigger then our English peck, for three of them made an *Ephah*, or *Bushel*, (whereof see *Exod.* 16. 36.) The Hebrues write that this their *peck*, (which they call *Seah*, the Greek *Saton*,) conteyned as much as 144 common hens egges. For their least measure is the quantitie of an egge; six whereof doe make a measure, called *Log*, or *Pinte*, (whereof see *Lev.* 14. 10.) and foure of them *Logs*, make a *Kab* (whereof see *2. Kin.* 6. 25.) & six *Kabs* make this *Seah*, or *Peck*; three whereof Abraham prepareth here, for three mens dinner; which with other things doe manifest his liberalitie; contrary to *Nabals*, *1. Sam.* 25. 11. Our Saviour also hath a parable of *three pecks of meale* which a woman leavened, *Mat.* 13. 33. That which in *Ruth.* 2. 17. is an *Ephah* (or *Bushel*) of *barly*: the Chaldee paraphrasethere calleth *three Seahs* (or *pecks*). So also in *Exod.* 16. 36.

flowery meale] that is *fine meale*: Heb. *meale of flower*. This, and the *tender and good calf*, v. 7. sheweth that *Abrams* benevolence was of the best things that he had. See the annotations on *Gen.* 4. 4.

7 Ver. 7. *the heird*] or, *the beeves*: as the Greek and Chaldee turne it. a calf] Heb. *son of the heird*, or *beef*: so, *sonns of the flock*, for *Lambs*: *Psal.* 114. 4. *son of the ass*, for a *foal*, *Gen.* 49. 11. *sonns of the Vnicorn*,

Psal. 29. 6. and sundry the like. 19
make it] to weete, ready, that is, to dresse it. An usual phrase for preparing, dressing, or trimming any thing; so to make the *Passover*, *Exod.* 12. 48. *Mat.* 25. 18. and other sacrifices, *Exod.* 10. 25. *Psal.* 66. 15.

8 Ver. 8. *set*] Hebr. *gave*. standing] the Chaldee translateth, *hee ministred to them*. And so the Hebrue word often signifieth, as the *Levites* that stood, *Neh.* 12. 44. that is, served, or wayted: so he which stood before the King, *Ier.* 12. 12. is sayd to be the servant of the King, *2. King.* 25. 8. And this setteth forth *Abrahams* humility.

9 Ver. 9. *in the tent*] It is a vertue for women, to be keepers at home, *Tit.* 2. 5. but the lewd womens feet, abide not in her house, *Prov.* 7. 11.

10 V. 10. *Returning I will return*] that is, *I will certainly returne*: see *Gen.* 2. 17. This was a word of promise, wherby the children of God, & true seed of Abraham, were discerned from the other, *Rom.* 9. 8. 9. Neither do we find that this *return* was by the Angels apparition again; but by the complement of the thing promised. when this time reviveth] or *liveth*; that is, the next yeere at this time: as appeareth by the accomplishment *Gen.* 21. 2. 5. for then Abraham was 100. yere old, and now he was 99. *Gen.* 17. 24. In the revolution of the yere, things returne to the same life and estate, which they had before. And in spirituall things, when promises are fulfilled, it is called the acceptable yere of the Lord: *Luk.* 4. 19. So a citie is sayd to be revived, when it is built and repaired, *1. Chron.* 11. 8. and stones revive, when they are restored to their former state, *Neh.* 4. 2. And the Apostle confirmeth this interpretation, citing the place thus, *At this time will I come*, *Rom.* 9. 9. It may also be translated, *According to the time of life*: or rather, *at this time of life*: the word *thw*, being usually understood, as in *Exod.* 9. 18. *1. Sam.* 9. 16. & 20. 12. and sometime expressed, as in *Isa.* 9. 6. The Chaldee referreth it to Abraham and his wife, *According to this time when ye shalbe alive*. A like promise

promise is made in 2 King. 4. 15. 17. where the Greek, version hath, *as the time, (or, when the hour) liveth.*

II Ver. 11. *into dayes,] that is, into yeres :* as Gen. 4. 3. A like phrase the Evangelist useth of some gone-forward in dayes ; for, *very aged,* Luk. 1. 7, 18. So Gen. 24. 1. *the way]* that is, *the custome (or manner) of women,* for the ordinary & naturall course of the body, or fluors ; mentioned Levit. 15. 19. 25. meaning, that she was past naturall strength to conceive and bear children ; as is explayned in Rom. 4. 19. Hebrewes 11. 11. So the promise of redemption was fullylled for us by Christ, when we were without strength. Rom. 5. 6. even dead in trespasses and synns, Eph. 2. 1.

12 Ver. 12. *laughed,] as thinking it could not be :* which her weak faith is after reprov'd, and she strengthened, v. 13. 14. But Abrahams laughing, was for joy ; in belief, and admiration ; Gen. 17. 17. and so was Sarahs afterward, Gen. 21. 6. wherefore her faith also is commended unto us Heb. 11. 11. *my Lord,]* that is, *my husband,* whom Sarah reverenceth by this name : wherefore her obedience is set forth for an example to all women, in 1. Pet. 3. 6.

14 Ver. 14. *any thing,]* or word, that is whatsoever can be spoken of. *unpossible]* or, *marvelous ;* that is, hard to be doen, or unpossible, as the holy Ghost translateth this according to the Greek version, Luk. 1. 37. So in Zach. 8. 6. It implied also a thing hidden and unknown. Here God graciously pardoneth Sarahs infirmities, after he hath reprov'd her ; and repeteth his promise, to strengthen her faith, that she might be blessed, in beleeving that there should be a performance of those things, which were told her from the Lord, (as Luk. 1. 45.) For Zacharie was stricken dumb for a time, because he beleeved not a like promise made unto him ; Luk. 1. 13. 18. 10.

16 Ver. 16. *to bring them on the way,]* or, *to send them away,* to weete with honour, and after a godly sort, as the Apostle speaketh, 3. Joh. 6. for this is a dutyfull kindness

much spoken of ; as in Act. 20. 38. and 21. 1. Rom. 15. 24. 1. Cor. 16. 11. Tit. 3. 13.

17 Ver. 17. *shal I hide]* that is, *I will not hide.* As, *shal thou build me an house ?* 2. Sam. 7. 5. is the same that, *thou shalt not build.* 1. Chron. 17. 4. And, *doo men gather grapes of thorns ?* Mat. 7. 16. which another Evangelist recording sayth, *men doe not gather.* Luk. 6. 44. *The Lord will doe nothing but he revealeth his secret unto his servants the prophets,* Amos 3. 7.

18 Ver. 18. *being shalbe]* that is, *shal surely be, or, become.* *in him]* that is, *in his seed,* Christ : see Gen. 12. 3.

19 Ver. 19. *how that he will,]* or, *to the end that he may command :* but the Greek keepeth the former sense. *his house]* the men of his house, as the Chaldee explayneth it. According to this, is the law, Deut. 6. 7. and 11. 19. *and they shal keep]* or, *that they may keep :* these two phrases are implied in the Hebrue, and the scripture useth them indifferently, as *judge not & ye shal not be judged,* Luk. 6. 37. or, *that ye be not judged,* as Mat. 7. 1. *the way]* that is, *the true religion, faith and obedience prescribed for men to walk in :* Act. 18. 25. 26. Deut. 8. 6 & 10. 12. The Chaldee sayth, *the wayes that are right before the Lord,*

unto him] or, *of him.* The Greek translateth, *all things that he hath spoken unto him.*

20 Ver. 20. *heavy,]* or *grievous :* of their synns, see the notes on Gen. 13. 13. The Greek here translateth, *their synns are very great.*

21 Ver. 21. *I will goe down]* see this phrase in Gen. 11. 5. The Chaldee sayth, *I will appeare and judge.* *doon altogether,]* or, *made a full end :* that is, *have wholly finished their synn,* which bringeth forth death, 1. Jam. 1. 15. This word full-end (or, consummation) is used also for the full-punishment and consuming of the synners, Jer. 46. 28. *that I may know]* so the Greek translateth : it may also be Englished, *I will know,* that is, *make trial.* God speaketh of himself, after the manner of men ; So in Gen. 22. 12. Exod. 32. 5. The Chaldee paraphraseth, *I will consume them if they repent not ; but if they doo repent, I will not take vengeance.*

vengeance.

22 Ver. 22. *the men*] two of the three which appeared to Abraham, v. 2. which were two Angels, Gen. 19. 1. the third stayed with Abraham, and he is called *Iehovah*; the Lord Christ. *stood*] or, was standing, as the Greek translatheth: the Chaldee addeth, *stood in prayer before the Lord*: so Gen. 19. 27. And elsewhere by standing before God: prayer is meant, as Ier. 15. 1. And Christ sayth, when ye stand praying: Mark. 11. 25.

23 Ver. 23. *drew neer*:] to make his requests to the Lord: a signe and fruit of faith, Heb. 7. 19. & 10. 22. *consume*] or, make an end of.

24 Ver. 24. *if so be*] or, *it may be*: peradventure: it is a word that intimateth difficultie and yet with some hope also of possibilitie: as in Exod. 32. 30. Ios. 14. 12. Zoph. 2. 3. 1. Sam. 14. 6. 2. King. 19. 4. *spare*] or *forbear*, forgive the place, under one city Sodom, implying all the rest.

25 Ver. 25. *Farr be it from thee*] The Hebrue *Chalilah*, signifieth a profanation, or profane thing; and so forbidden to be doen. And sometime the name of God & Lord is added, as in 1. Chr. 11. 19. 2. Sa. 23. 17. & it is in our phrase, *God forbid*, or *Gods forbid*. The Apostles, following the Greek version, express it sometime by (*Me genoito*,) *be it not*, or *farr be it*, Rom. 3. 4. 6. sometime by *hileos*, that is, propitious or favourable; as praying God in merey to keep it away: as Mat. 16. 22. *Farr be it from thee*, (or *God forbid*,) Lord. *to doe*] or *from doing*.

this word] or *this thing*. *judgment*] that is, right judgement, or equitie. So the word judgement is often used: as Psal. 9. 5. 17. & 119. 121. Mat. 23. 23.

26 Ver. 26. *all the place*] and so, the people of the place. In Ier. 5. 1. God offreth the like for Ierusalé, if there could a man be found that executed judgement and sought the truth, he would spare it.

27 Ver. 27. *have taken upon me*] or, have willingly begun; for so the original word sometime signifieth willingness and content, Ios. 17. 12. Iudg. 17. 11. sometime a volun-

tary beginning, or, or taking hand, Dent. 1. 5. Accordingly the Greek here translatheth, *I have begun*. *dust*] that is, base, vile: see Gen. 3. 19.

28 Ver. 28. *destroy*] or, corrupt, *may*: see Gen. 6. 13. *for five*] that is, for lack of five. So, for saines, Psal. 109. 24. and for the fruits, Lam. 4. 9. is, for the lack of them.

30 Ver. 30. *and I will*] or, *that I speak*: as v. 19. the Greek translatheth it, *if I speak*: so v. 32. Also *and*, is put for *and-if*, in Exod. 4. 23. Mal. 1. 2.

32 Ver. 32. *this once*] Abraham descended not to tenner then ten: a reason wherof the Hebrew Doctors give to be this, that in the generation of the flood, there were eight, Noah and his wife, and his 3. sons and their wives; and yet the world was not saved for their sakes: *Bresith rabbah*, on Gen. 18.

33 Ver. 33. *Iehovah went away*: the Chaldee sayth the *Glorie of the Lord*, was lifted up. *made an end*] the Greek turneth it, *had ceased speaking*.

CHAP. XIX.

1. Lot in Sodom entertayneth two Angels
4. the Sodomites (to abuse them) doe besett his house, and will not be dissuaded from their wickednes. 11. The Angels strike them with blindness. 12. and send Lot for safety into the mountayn: 18. but he obtayneth leave to goe into Zoar. 24. Sodom & Gomorrah are destroyed with fyre from heaven. 26. Lots wife looking back, is a pillar of salt, 30. Lot fearing to abide in Zoar, dwelleth in a cave, 31. His two daughters make him drunken, and of them he begetteth Moab and Ammon.

1 And there came two Angels to Sodom, in the evening; and Lot was sitting in the gate of Sodom: and Lot saw; and rose up to meet them; and he bowed down himself with the face to the ground. And he sayd, Behold now my Lords, turn in I pray you

you into your servants house, and tarry-all-night, and wash your feet; and ye shal rise-up early, and goe on your way: And they sayd Nay, but we will abide-all-night in the street. And he pressed upon them vehemently, & they turned in unto him, & came into his house: and hee made them a banquet; & did bake unleavened-cakes, and they did eat. But before they lay-down; the men of the citie, the men of Sodom, compassed about the house, frō the yong even to the old: all the people, from the utmost quarter. And they called unto Lot, and sayd unto him; where are the men, which came unto thee, *this* night? bring them out unto us, that we may know them. And Lot went-out unto them, to the dore: and he shut the dore after him. And he sayd; I pray you my brethren, doe not evill. Behold now, I have two daughters, which have not known man; let me I pray you, bring-out thē, unto you; and doe yee to them, as *is* good in your eyes: onely to these men; doe not any-thing; for therefore came they, into the shadow of my rafter. And they sayd, Stand further; & they sayd, This one *fellow* came in to sojourn, and wil he judging judge? now will we doe worse to thee, then *to* thē: and they pressed sore, upon the man upon Lot, & came-neer, to break the dore. And the men put-forth their hand, & brought in Lot unto them, into the house: and shut the dore. And they smote the men, which were at the dore of the house, with blindnesses, frō the smal even to the great: that they wearied themselves, to find

the dore. And the men sayd unto Lot, halt thou here any besides? son-in-law, or thy sonns or thy daughters, or any that thou hast in the citie: bring-out, from *this* place. For we will destroy this place: because the cry of them is wexen-great, before the face of Iehovah; and Iehovah hath sent us to destroy it. And Lot-went out, & spake unto his sonns-in-law, *that were* taking his daughters; & he sayd, rise-up goe-out, from this place; for Iehovah will destroy the citie: but he was as one-that-mocked, in the eyes of his sonns-in-law. And when the dawning of-the-day came-up, then the Angels hastened Lot, saying: Arise, take thy wife, and thy two daughters, which are found *here*; lest thou be consumed, in the iniquity of the citie. And he lingred, and the men layd-hold, on his hand, and on the hand of his wife, and on the hand of his two daughters, in the gentlemencie of Iehovah upon him: & they brought him forth, & set him with-out the citie. And it was, when they had brought them-forth abroad, that he sayd; Escape for thy soule, look not behind thee, neither stay thou in all the plaine: escape to the mountaine, lest thou bee consumed. And Lot said unto them: Oh not *so* Lord. Behold now, thy servant hath found grace, in thine eyes; & thou hast magnified thy mercy, which thou hast done with me, to save-alive my soule: and I, I cannot escape to the mountayne, lest evill cleave unto me, and I die. Behold now, this citie *is* neer, to flee thither, and it *is* a litle one: oh let me escape

21 thither, ~~is~~ it not a little-one? and my
 soul shal live. And he sayd unto him,
 Loe I accept thy face, for this thing
 also: that I will not overthrow the ci-
 tie, for the which thou hast spoken.
 22 Hast thee, escape thither; for I cannot
 doe *any* thing, till thou be come thi-
 ther: therefore he called the name of
 23 the citie, Zoar. The sun, came-forth
 over the earth: and Lot, entred into
 24 Zoar. And Iehovah rayned upon
 Sodom and upon Gomorrha, brim-
 stone and fire: from Iehovah, out of
 25 the heavens. And he overthrew these
 cities, and all the playn: and all the
 inhabitants of the cities, and that
 26 which grew on the ground. And his
 wife looked, from behind him: and
 she was, a pillar of salt.

27 And Abraham gate-up-early, in
 the morning: unto the place, where
 28 he had stood, before Iehovah. And
 hee looked, toward Sodom and Go-
 morrha, and toward all the land of
 the playn: and hee saw, and loe the
 smoke of the land went-up, as the
 29 smoke of a fornace. And it was, whe
 God destroyed the cities of the plain,
 that God remembred Abraham: and
 sent Lot out of the mids of the over-
 throw, when *hee* overthrew the cities,
 30 in the which Lot dwelt. And Lot
 went-up out of Zoar, & dwelt in the
 mountain, & his two daughters with
 him; for he feared to dwell in Zoar: &
 hee dwelt in a cave; hee and his two
 31 daughters. And the firstborn, said
 unto the yonger, our father *is* old: &
ther is not a man in the land, to come
 in unto us, after the way of all the
 32 earth. Come, let us make our fa-
 ther drink wine, and let us lye with

33 him: & keep-alive seed of our father.
 And they made their father drinke
 wine, in that night: & the first borne
 went-in, and lay with her father; and
 he knew not when she lay-down, or
 34 when she arose. And it was, on the
 morrow, that the first-born sayd unto
 the yonger; Behold I lay yesternight,
 with my father: let us make him drink
 wine *this* night also; and goe thou in;
 lie thou with him; & let us keep-alive
 35 seed of our father. And they made
 their father drink wine, in that night
 also: and the yonger arose, and lay
 with him; and he knew not when she
 36 lay-down, or when she arose. And
 the two daughters of Lot, were with
 37 child, by their father. And the first
 borne bare a son, and she called his
 name Moab: he *is* the father of Mo-
 38 ab, unto *this* day. And the yonger,
 she also bare a son, & called his name
 Ben-ammi: he *is* the father of the
 sonns of Ammon, unto *this* day.

Annotations.

1 **T** Here came two] or, the two Angels came,
 called before; men, Gen. 18. 22. and so
 they seemed unto Lot, who also en-
 tertained Angels unawares, Heb. 13. 2.
 Compare this action of Lot, with Abra-
 hams, Gen. 18.

2 Ver. 2. my Lords] so both Greek and
 Chaldee also translate it; the Hebrue,
Adonai, being written otherwise, then
 when it signifieth the Lord God: see Gen.
 18. 3. Nay] The Angels as men, hu-
 manely refused; being sent also to view
 the manners of the people, (Gen. 18. 21.)
 they would have abode in the streets in-
 deed, had not Lots importunacie, made
 them doe otherwise. So Christ made as if
 hee would have gone further, but con-
 streyned by the disciples, hee stayed with
 them: Luk. 24. 28. 29.

3. Ver. 3. *pressed upon*] or, *was instant, constrained*: so *Luk. 24. 29.* a banquet] or, a drinking; as both the Hebr. and Gr. words signifie, for large drinking is used in banquets; hereupon it is called *the banquet of wine*, *Est. 5. 6. & 7. 7.* and the King and Hamon came to drink with Q. Elter, that is, to banquet, *Est. 7. 1.* So *Est. 3. 15.* unleavened-cakes] for hast, because time suffered them not to be leavened. See *Exo. 12. 39.* where the word *cakes*, is expressed, which here wanteth; as on the contrary, *cakes* were expressed in *Gen. 18. 6.* where unleavened is to be understood.
4. Ver. 4. *from the utmost*] meaning, *from every quarter*: for the Hebrue often omit- teth the repeating of the same word at the end, for brevities sake; as *1. Chron. 17. 5.* *from tent to tent, and from tabernacle*: where is again to be understood, *unto tabernacle*. So here, *from utmost part, (to utmost-part:)* that is, *from all parts*. Sometime it is fully ex- pressed, as in *Mat. 24. 31.* *from the end of heaven to the end thereof*. The Greek here translateth, *all the people together*.
5. Ver. 5. *called unto Lot*] They were not ashamed to proclaime their owne filthi- nesse: so God reproveth the Iewes, *they declare their sinns as Sodom, they hide them not.* *Esa. 3. 9.* *may know them*] that is, *may lie with them*; as *Gen. 4. 2.* which sense the Greek version also giveth here. Hereup- on that horrible and unnatural sin, which the Scripture calleth *lying with the male*, *Lev. 18. 22. & 20. 13.* is called *Sodomie*, as be- ing first practised in Sodom, & the cities about it; which God would therefore se- verely plague in this world and for ever, as the Apostle writeth of Sodom and Go- morrah, *& the cities about them in like manner giving themselves to fornication, and going after other flesh; they are set forth for an example, suf- fering the vengeance of eternall fire, Jude v 7.* The Canaanites having fallen from God, to idolatrie *Deu. 11. 2. 3. 30. 31.* God therefore gave them up to uncleanness, to dishonor their own bodies between themselves, & leaving the naturall use of the woman, to burn in lust one toward an other, men

with men doing that which is unseemly; as Paul observech, in *Rom. 1. 23 24. -- 27.* An example of like filthines, fell out after this in Israel, *Judg. 19. 22. &c.*

6. Ver. 6. *the dove*] two words are here u- sed for a dove, the first *Pethach* which is the open-place, whereat he went out: this lat- ter, *deleth* which is the dove that shutteth up the passage.

7. Ver. 7. *my brethren*] thus he lovingly in- treateth those wicked men; respecting the common brotherhood of nature, *Act. 17. 26. Esa. 58. 7.* so David called the evill and wicked, his brethren, *1. Sam. 30. 23.*

8. Ver. 8. *not known*] to weet, by lying with the male; as the phrase is expliyned in *Num. 31. 17.* and so by the Ierusalemmy Thargum here. By this prostituting of his daughters, Lot thought to avoyde a greater evill: but it is not lawfull to doe evill that good may come, *Rom. 3. 8.* of my rafter] or beam; that is, of my roose or house made with rafters: a part being put for the whole: so the Greek bath, *under the roose of my rafters*: but the Chaldee saith, *of my habitation*.

9. Ver. 9. *stand further*] or *get thee a side*: as if they would consult of the matter. But by a much like speech used in *Esa. 65. 5.* it seemeth to be spoken in disdain. and will he judging judge?] or he will judging judg, but the Greek resolveth it into a ques- tion, *came he also to judge judgement?* This phrase, doubling the word, (whereof see *Gen. 2. 17.*) may also imply Lots often re- buking of them at other times, for he was vexed with the lascivious conversation of those wicked men; and dwelling among them, in seeing and hearing, tormented his just soule, day after day, with their unlawfull deeds: *2. Pet. 7. 8.*

11. Ver. 11. *with blindnesses*] or, dazeled blind- nesse, both of body and minde; when the sight beames are confused, and nothing can be seen as it is. The word is not used but in this place, and at an other like ac- cident, in *2. King. 6. 18.* the plurall number, noteth the greatnesse of the plague; as ex- treme-blindnesse.

12. Ver. 12. *or thy sonns*] in the Hebrew and, P 2 is

is here for *or*, as the Greek also translateth it: see Gen. 13. 8.

13 Ver. 13. will destroy] *or*, are destroying: Hebr. *corrupting*: see Gen. 6. 13. that is, we are about to destroy: so v. 14.

14 Ver. 14. were taking] that is, being betrothed, were ready to take in marriage: *or had taken*, as the Greek explaineth it. If we thus understand it, then Lot had some daughters which perished with the Sodomites: for onely two which were virgins, escaped with him, ver. 8. 30. This also seemeth closely to be implied in ver. 15. *goe-out*] The Hebrew word hath in it a prick extraordinarie, (noted also in the Hebrue margine,) which increaseth the signification, as urging an hastie going-out. The like is in Exod. 12. 31.

15 Ver. 15. are found] that is, present. The Chaldee addeth, *which are found faithfull with thee*: the Greek saith, *which thou havest*. But *found*, is often used for present, 1 Chron. 29. 17. 2. Chron. 5. 11. & 30. 21. & 31. 1. & 34. 32. *the iniquitie*] that is, the punishment for iniquitie. Hereupon is that usuall phrase of *bearing iniquitie*, for *suffring punishment*, Lev. 20. 17. 19. 20. Numb. 14. 34. Even the righteous are in danger, to partake of the wicked's punishment; if (when God calleth,) they depart not from among them. Compare Rev. 18. 4.

16 Ver. 16. *ingred*] *or delayed*, *distracted himselfe*, with much trouble and businesse: the Greek translateth, *they were troubled*. David contrarywise *delayed not*, to keep Gods commands: Ps. 119. 60. *in the gentleness*] *or*, *for the mercifull sparing*; that is, the Lord being mercifull and sparing him; as the Greek translateth. The word importeth gentlenes, & loving affection, *or commiseration*, as wherby men are spared from punishment. So in Esa. 63. 9. *in his love and in his gentleness* God redeemed his people.

17 Ver. 17. *that he*] *or*, *then he said*, meaning the Lord, *Iehovah*, as appeareth v. 18. 24. who (it seemeth) was now come from Abraham to Sodom: Gen. 18. 22. 33.

thy soule] that is, *thy life*: for so the Scripture usuallly speaketh, as *keep his soule*, Job

2. 6. *that is spare his life: to seek the soule*, is to seek ones life, Exod. 4. 19. Mat. 2. 20. See also Gen. 2. 7. & 37. 21. *look not*] this

commandment (as the like in Gen. 2. 17.) was given not to Lot alone, but to his wife and children, as the event sheweth, v. 26. and forbiddeth all affection of worldly things, which draweth from ready obedience unto God: Compare Luk. 9. 62. Phil. 3. 13. 14. Mat. 24. 16. 17. 18.

to the mount] The mountaines are sometime spoken of, as places of safety, Mat. 24. 16. figuring Gods providence and protection, Psal. 121. 1. & 125. 2. Esa. 2. 2.

18 Ver. 18. *Lord*] *or my Lords*: for the Hebrew *Adonai* (by reason of the pause) is here doubtfull, whether it be the title of God, or of men. For the Chaldee putteth for it *Lords*; but the Greek *Lord*: and the words following are directed to one, though before he spake to them: See Gen. 15. 2. & 18. 3.

19 V. 19. *cleave unto me*] the Greek saith, *take hold on me*. Herein Lot shewed his weak faith, not resting in Gods word; wherfore the place which he chose for safety, secured him not; but for fear he left it, v. 30.

20 Ver. 20. *to flee*] that is, *for me to flee*, as the Greek translateth. See Gen. 6. 19. & 23. 8.

21 Ver. 21. *accept thy face*] *or*, *lift up thy face*, that is, *doe respect*, and so will gratifie thee. and grant thy request in this thing. Thus the Lord doth the desire of them that feare him, Psal. 145. 19. This phrase of *accepting the face*, is usuall for shewing of favour to any, which sometime is spoken in the yll part, & commonly called *respect of persons*, and then it is denyed of God, Deut. 10. 17. and forbidden to men, Deut. 16. 19. The Greek expresseth it by *ethaumasfa* to *prosopon*: which here, and in sundry other places meaneth an honourable regard and estimation of ones face, *or suit*: in which sense the Apostle useth it; Iude, v. 16. against such as would *respect the face*, or gratifie men for profits sake. The contrary wherto is to turn away the face of any; which is, to say one nay, or deny their request, 1. King. 2. 16. 20.

22 Ver. 22. *any-thing*] *or*, *the thing*, to weete, now

now in hand. Heb. a word. *he called*] that is, every one, or, it was called, See the notes on Gen. 16. 14. Zoar,] or, Zogor: in Greek, Sgor, and elsewhere Sogor, in the Latine Segor, by interpretation Little: before it was called Bela, Gen. 14. 2.

23 Ver. 23. *came forth over,*] or, *arose upon the earth.* This time of the morning, was fittest to shew the light of grace arisen to Lot; and how in prosperity, affliction shall come upon the wicked, and they not know the morning thereof; as Esai. 47. 11. For the rising of the Sun, is a signe of favour from the Lord, Mat. 5. 45. but unto Sodom, it is the time of vengeance. Hence Christ sayth, *as it was in the dayes of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; but the day that Lot went out of Sodom, it rained fyre and brimston from heaven, and destroyed them all: even thus shall it be in the day, when the son of man is reveled.* Luk. 17. 28. 29. 30.

24 Ver. 24. *and upon Gomorra]* with two other cities (not here expressed) Admah and Seboim, Deut. 29. 23. *brimston]* this added to fyre, increaseth it, Esai. 30. 33. and so is used in scripture to signify increase of torment for the wicked, and the second death: Rev. 14. 10. and 19. 20. and 20. 10. and 21. 8. And of these cities, it is sayd, besides their temporall judgment, that they suffer the vengeance of eternal fyre: Jude ver. 7. and are made an ensample to those that after should live ungodly, 2. Pet. 2. 6. So the Hebrew Doctors say; The men of Sodom, have no part (or inheritance, in the world to come, as it is written, the men of Sodom were wicked, and synners before the Lord exceedingly, (Gen. 13. 13.) wicked in this world, and synners in the world to come. Thalmud Bab. in Sanhedrin, chapt. Chelek This judgment of burning, was answerable to Sodoms syn, that burned in brutish lust, man towards man: so Nadab and Abihu, that transgressed with fyre; are burned with fyre, Lev. 10. 1. 2. Others synning by shedding of blood, have blood to drink: Rev. 16. 6. Exod. 7. 20. 21.

25 Ver. 25. *overthrew]* this word noteth a

subdain, unavoidable and perpetuall destruction, whereupon the Prophet sayth, the Lord overthroweth them and repented not, Jer. 20. 16. and the Apostle sayth, he condemned them with an overthrow, 2. Pet. 2. 6. and in Lam. 4. 6. Sodom was overthrowen even in a moment, and no hands stayed on her: and to the perpetuall desolation of these cities, there is allusion, in Esai. 13. 19. 20. Jer. 50. 40. Zoph. 2. 9. yet the punishment of them that despise the gospel, shall be greater then Sodoms: Mat. 11. 24. *that which grew]* or the bud of the ground: so that in the playn where these cities stood, there grew no good thing after, to this day; but it became a dead & lothsome lake, called the dead sea, & sea of salt; see Gen. 14. 3. Zoph. 2. 9. Deut. 29. 23. So the Rabbines say, Of the wickednes (of the 5. cities,) even to this day, the wast land that smoketh is a testimony, and plants bearing fruit, that never come to ripenes. Wisd. 10. 7.

26 Ver. 26. *from behind him]* the Greek translate it, unto the things behind: which phrase is used in Luk. 9. 62. Phil. 3. 14. This bring doon contrary to the commandment, v. 17. and with a corrupt affection in her, God did severely punish: and she is a warning to all; as Christ sayth, he that is in the field, let him not return to the things behind, remember Lots wife. Luk. 17. 31. 32.

was a pillar] or, became a pillar (or statue) of salt; and so she had part of the plague of Sodom, which was brimstone and salt, that it became a sea of salt; Deut. 29. 23. Gen. 14. 3. And this her statue or pillar, stood for a memoriall to others, that they may be the better seasoned. This salt pillar continued long; Josephus a Jewish historian after Christs life on earth, writeth that he did see it: Antiqu. 1 book. chapt. 12. and so others since his time.

27 Ver. 27. *had stood]* the Chaldee addeth, stood in prayer: see Gen. 18. 22.

28 Ver. 28. *toward]* Hebr. on the face of Sodom: so after. *the smoke]* a visible signe of the fyre and judgment consuming them: and a fearful change of this pleasant land which was before like the garden of the Lord,

urge Eden; Gen. 13. 10. So in the cite of Antichrist, (spiritually called Sodom, Rev. 11. 8.) where first the smoke of heresies had arisen like the smoke of a furnace, which darkened sun and aier, Rev. 9. 3. after there did arise the smoke of her burning, which went up for evermore, Rev. 18. 9. 18. & 19. 3. The Greek here translateth, a flame went up out of the land, as the vapour of a furnace.

29 Ver. 29. *destroyed*,] Hebr. corrupted: see Gen. 6. 13. *Abraham*,] for whose sake Lot his nephew fared the better, as before, Gen. 14. 14. 16. according to the promise, Gen. 12. 3. and the intercession of Abraham, Gen. 18. 23. &c. in the

which,] that is, in one of the which; in Sodom. Things spoken as of many, are often ment but of one: see Gen. 46. 23. in the notes.

30 Ver. 30. *in the mountayn*,] where God appointed him at first, ver. 17. but then he pretended danger, and prayed against it, v. 19. now he feareth to dwell in Zoar, which he had chosen, and God had granted him, & of himself goeth to the mount; shewing much weaknes.

31 Ver. 31. *in the land*,] of Canaan; or, in the earth. She seemes to intend, no godly man, with whom they might marry: otherwise she might know ther was people in Zoar, and other places. *to come in*,] that is, to company with us: see Gen. 6. 4.

32 Ver. 32. *and keep-alive*,] for, that we may keep alive *seed*,] that is, children, as the Chaldee paraphrast hath it.

37 Ver. 37. *Moab*,] by interpretation, Of the father; so the Greek addeth, *Moab*, saying, of my father. *of Moab*] that is, of the Moabites, as the Greek & Chaldee doe expresse. The Hebrue useth to call all posteritie by the fathers name: as *Jaakob*, & *Israel* for the *Jaakobites* & *Israelites*: Gen. 34. 7. and 49. 7. *Ismael*, for the *Ismaelites*, Gen. 28. 9. *Edom*, for the *Edomites*, Gen. 36. 9. *Aaron*, for the *Aaronites*, 1. Chron. 12. 27. & 27. 17. and many the like. The Hebrue text often explyneth this, by adding the word *sonns*, or *house*, or the like: as 1. King. 12. 18. *all Israel stoned him*: for which, in

2. Chron. 10. 18. is written, *the sonnes of Israel*. And 2. Chron. 11. 1. *to fight against Israel*: for vvhich, in 1. King. 12. 21. is vvhritten, *against the house of Israel*. Agayn, *all Israel came*, 2. Chron. 10. 3. that is, *all the congregation of Israel*, 1. King. 11. 3. These *Moabites* soon fell from the faith of God, & became idolaters, the people of *Chemosh*, & *Baal-peor*, Num. 21. 29. & 25. 1. 2. 3. & dwelling neer the land of Canaan, vvere enemies to Abrahams children, as the scriptures often mention. Numb. 22. Judg. 3. 14. &c.

38 Ver. 38. *Ben ammi*] by interpretation, *Son of my people*; in the Greek, *Amman*, *son of my kindred*: in both names, ther was a memoriall of their incestuous procreation, which the daughters it seemeth boasted of, as having children of their own godly kinn, not of the faithles and cursed nations. *the sonns of Ammon*] that is, according to the Greek, *the Ammonites*: as those whom the Prophets usually call *sons of Israel*, the Apostles sometime call *Israelites*, Rom. 9. 4. & 11. 1. These *Ammonites* dwelt also by Moab, neer Canaan; and became partners vwith Moabs idolatrie, and enemies to Israel: Judg. 11. 4. 24. Deut. 23. 3. 4. Of these two nations, many things are spoken in the scripture; whose originall, Moses therefore describeth here.

CHAP. XX.

1. *Abraham sojourneth in Gerar*, 2. *sayeth againe, that his wife is his sister*. 3. *Abimelech (for taking her) is in a dream threatened of God*. 4. *Abimelech excuseth himself unto the Lord*; 9. *rebuketh Abraham*, 14. *restoreth Sarah*, 16. & *reproveth her*. 17. *He & his, are healed by Abrahams prayer*.

I AND Abraham journeyed from
thence, to the south countrie;
and dwelled between Kadesh & Shur:
2 and sojourned in Gerar. And Abra-
ham layd, of Sarah his wife, she is my
3 sister: and Abimelech, King of Gerar,
sent; and took Sarah. And God
came

came unto Abimelech; in a dream by night: and hee sayd to him; Behold thou *art* a dead *man*, for the woman which thou hast taken; for she, is married to an husband. And Abimelech, had not come neer unto her: & he sayd, Lord, wilt thou slay also a just nation? Said not he unto me, she *is* my sister? and she *even* she also said, he *is* my brother: in the perfection of my hart, and in innocencie of my hands, have I done this. And God sayd unto him, in a dream; I also doe know, that in the perfection of thy hart, thou hast done this: and I also withheld thee, from sinning against me: therefore I gave thee not, to touch her. And now, restore thou the wife of the man, for he *is* a Prophet; and he shall pray for thee, and live thou: and if thou restore *her* not; know thou, that dying thou shalt die, thou, and all that *are* thine. And Abimelech rose early in the morning, and called all his servants, and spake all these words in their ears: & the men were fore afraid. And Abimelech called Abraham, and sayd to him, what hast thou done unto us; and what have I sinned against thee, that thou hast brought on me, & on my kingdom, a great sin? Thou hast done unto me, deeds that should not be done. And Abimelech said unto Abraham: what sawest thou, that thou hast done this thing? And Abraham sayd; because I sayd, Surely *there is* no fear of God, in this place: & they will kill me, for my wives sake. And yet truly, she *is* my sister, the daughter of my father, but not the daughter of my mother: and she became my wife. And it

was, when they, *even* God, caused me to wander, from my fathers house; then I sayd unto her, this *is* thy kindness, which thou shalt doe unto me: at every place, whether we shal come, say thou of mee, hee *is* my brother. And Abimelech took, *sheep* & oxen, & men servants, and women servants; and gave unto Abraham: and restored to him, Sarah his wife. And Abimelech sayd, Behold my land *is* before thee: dwell thou in *that which is* good in thine eyes. And unto Sarah he sayd, Behold I have given a thousand *shekels* of silver, to thy brother; behold he *is* to thee, a covering of the eyes; unto all which *are* with thee: and all that (*thou mayst be*) rebuked. And Abraham prayed, unto God: and God healed Abimelech, and his wife, & his women-servants, and they bare-children. For Ichovah had closing closed-up, every womb, in the house of Abimelech: because of Sarah, Abrahams wife.

Annotations.

1 **I** *Carneyed*] or removed, to weat from the fokes of Mamre, Gen. 18. 1. *country*] or, land of the south; that is, the south part of the land of Canaan: see Gen. 12. 9.

Kadesh] see Gen. 16. 14. 7. *Gerar*] a country of the Philistines, in the southern parts of the land of Canaan, Gen. 10. 19. Hither Isaac came afterward to sojourn, for famine, Gen. 26. 1.

2 *V. 2. of Sarah*] The Hebrue *el* which properly signifieth *unto*, is used for *of*, or *concerning*, & is so translated by the Greek, here and Jer. 27. 19. and so the Greek *pros*, in like manner, Heb. 1. 7. & 4. 13. Or if we read it *unto Sarah*, the meaning is, that together with her, both hee and she sayd it: as after in v. 5. is manifested. See the like

like done before, in Gen. 11. 12. 13.

2 V. 2. *Abimelech*] by interpretation *Father-King*: a common title of the Kings of Palestine, as *Pharaoh* was of the Kings of Egypt: See Gen. 26. 1. *Psal.* 34. 1. For *Kings* should be *Fathers* to their countries: so rulers are called *fathers*, 2 *King.* 5. 13. *Iob* 29. 16 and 1 *Sam.* 12. 15. where *your fathers*, is translated in Greek *your King*: See Gen. 4. 20.

3 Ver. 3. *God came*] the Chaldee sayth, *word came from the face of God*. This setteth forth Gods care for his: hee suffered no man to do them wrong, but reproveth *Kings* for their sakes: *Psal.* 105. 14. *a dream*] which is an imagination that the mind of man conceiveth in sleep. Dreames naturall arising from the temperature of the body, or affections of the mind, are many, & have their vanities and deceits, *Eccles.* 5. 7. *Esa.* 29. 7. 8. But dreams supernaturall sent of God, as here, or by his Angels, as *Mat.* 2. 13. are to be regarded: for God by them signifieth what hee would, or what men should doe, *Gen.* 41. 25. *Iob* 33. 14. 15. 16. &c. Dreams also are sometimes by the lying spirit of Satan: which are not to be beleevd or regarded, *Zach.* 10. 2. *Deut.* 13. 1. 2. 3. See also *Gen.* 37. 5. *a dead man*] that is, *shalt surely die*. But under such threats, conditions often are implied: as here, if thou deliver not the woman, See *Eze.* 33. 14. 15.

4 Ver. 4. *come-neer*] that is, *lyen with her*: being slayed by sicknes, as it seemeth by v. 17. the Greek saith, *touched her not*, the Hebrne also, in v. 6. So Paul useth the phrase of *touching a woman*, 1 *Cor.* 7. 1. and Solomon, *Prov.* 6. 29. *just nation*] fearing, as it seemeth, wrath upon his people also: v. 9. is often commeth to pass, for the Princes sinns. So for Davids sin, a plague came on his people: 1 *Chron.* 21. 14. 17. Or he calleth his family a nation: which was now visited of God: v. 17. 18.

5 Ver. 5. *perfection*] or, *integritie, simplicitie, sincerity*. The Chaldee interprets it *truth*; the Greek, *a pure hart*. It is opposed to hypocrisy. *innocencie of my hands*] or,

cleauness of my palmes: the palmes of the hands are named, as wherein filthiness might be hidden: so purging himselfe even from secret crime.

6 Ver. 6. *with-held*] the Greek translateth *spared thee*. It seemeth Gods chastisement retreyned him: v. 17. and so he was not able to doe the evil, which otherwise naturally he could, and was prone unto.

from sinning] the Greek saith, *that thou shouldst not sin*. As God, for Abrahams sake, withheld Abimelech from the fact; so respecting the integritie of the Kings hart, he kept him also from the sin. *gave thee not*] that is, *let or suffered thee not*; as the Greek translateth. *Giving* is often used for suffering, as *Gen.* 31. 7. *Exod.* 3. 19 *Psal.* 116. 10. but it is more then bare sufferance, as implying an action also on Gods part, who giveth meanes to stay from evill, or sendeth delusions, when so it pleaseth him; as 2 *Thess.* 2. 7.

7 Ver. 7. *a Prophet*] therefore doe him no harm, *Psal.* 105. 15. A Prophet in Hebr. *Nabi*, in Greek *Prophetes*, from which wee have the word *Prophet*, so named of *speaking, interpreting or uttring words & oracles* that come from God, *Deut.* 18. 15. 16. 18. as of seeing or receiving them by visions, such were named *Seers*, 1 *Sam.* 9. 9. So Moses interpreter is called his *Prophet*, *Exod.* 7. 1. and all interpreters of the Scriptures, 1 *Cor.* 14. 29. In speciall, *a Prophet* was one iudued with the Spirit of God, and could foretell things to come, *Deut.* 18. 22 *Psal.* 74. 5. *Ier.* 29. 15. Such are called *holy men of God*, which spake as they were moved by the Holy Ghost, 2 *Pet.* 1. 20. The Hebrew doctors say; *It is one of the foundations of the Law, to know that God maketh the sonns of men to prophesie*: and prophesie resideth not, but in a man that is great in wisdom, mighty in his vertuous-qualities, so that his afflictions overcome him not, in any worldly thing; but by his knowledge he overcommeth his afflictions continually; & he is a man expert in knowledge, and of a very large understanding: &c. On such a man, the holy spirit cometh down: and when the spirit resteth upon him, his soule is associated

piated unto the angels, and he is changed to another man; and perceiveth in his own knowledge, that he is not so as he was, but that he is advanced above the degrees of other wise men: even as it is said of Saul (in 1. Sam. 10. 6.) and thou shalt prophesie with them, and shalt be turned into another man. Maimony in Iesudei hatarah, ch. 7. S. 1. shall pray] This

was a speciall work of the Prophets, to pray for the people, Jer. 14. 11. & 15. 1. whereupon it is sayd; If they be Prophets, and if the word of the Lord be with them, let them intreat the Lord &c. Jer. 27. 18. Praying, or interpellation, hath the first signification of judging, and so meaneth the presenting of the person and cause of any unto God as the judge; and the judging of ones selfe.

live thou] that is, thou shalt live: but it is a powerfull manner of speech: (whereupon God is said to command his mercy, and the salvation and blessing of his people, Ps. 42. 9. & 44. 5. & 133. 3.) The like is often used, as Amos 5. 4. seek me and live: that is, yee shall live: and dwell for ever, Psal. 37. 27. dying] that is, shalt surely die: see Gen. 2. 17.

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V. 13. they even God] Elohim the name of God, in form plurall, is usually joyned with a word singular, as he created, Gen. 1. 1. here and in some few other places, it is coupled with a word plurall: notwithstanding myserie of the Trinity: which the Gentiles not understanding, they fell

to hold many gods, contrary to the truth Deut 6. 4. A like speech of God is after used, in Gen. 31. 7. and in 2. Sam. 7. 23. they even God want: which an other Prophet relating saith singularly, God hee went, 1. Chron. 17. 21. so that though words of the plurall number be joyned, yet the plurality of gods is no way intended; one Scripture clearing another: yea sometime the very same text, explaining it self, as Ios. 24. 19. Elahim holies (or holy ones) hee. The Greek translateth here singularly, when God brought me out from my fathers house: the Chaldee otherwile thus, And it was when the peoples wandred, (that is, committed idolatry,) after the works of their hands, the Lord applyed me unto his feare, out of my fathers house. thy kindness] or thalbe thy mercy, that is, thy work of mercy: so love, (1. Cor. 13. 1.) is put for the benefits proceeding from love; and wrath, (Mic. 7. 9. Rom. 13. 4.) is for punishment proceeding from wrath.

Ver. 15. before thee] exposed to thy choise. See Gen. 13. 9. good in thine eyes] that is, as the Greek translateth, where it pleaseth thee.

Ver. 16. 4 1000. shekels] or shillings. The word shekels understood in the Hebrue, is expressed by the Chaldee interpreter: so in 2. Sam. 18. 12. & 2. King. 6. 25. & the Greek also hath a 1000. didrachmes, meaning shekels; for so in Gen. 23. 15. 16. and in many other places, the Hebrue shekels are turned in Greek didrachmes, (or, double drachms:) and usually where silver is set down, and not the summe, shekels are understood, as appeareth by Num. 7. 13. 85. where the shekel of the sanctuary named after, sheweth the same to be meant before. Also where shekels are set down, and the metall not expressed silver is understood, not gold or any other: as is manifest by Exod. 30. 13. compared with Exod. 38. 25. 26. A shekel (combining of Shaka, he weighed from whence our English skole & skale to weigh with, is derived,) is by interpretation a weight, as being the most common in payments, in which they used to weigh

like done before, in Gen. 11. 12. 13.

2 V. 2. *Abim lech*] by interpretation *Father-King*: a common title of the Kings of Palestina, as *Pharaoh* was of the Kings of Egypt: See Gen. 26. 1. *Psal.* 34. 1. For Kings should be *Fathers* to their countries: so rulers are called *fathers*, 2. *King.* 5. 13. *Iob* 29. 16 and 1. *Sam.* 12. 15. Where *your fathers*, is translated in Greek *your King*: See Gen. 4. 20.

3 Ver. 3. *God came*] the Chaldee sayth, *word came from the face of God*. This setteth forth Gods care for his: *hee suffered no man to do them wrong, but reproveth Kings for their sakes: Psal.* 105. 14. *a dream*] which is an imagination that the mind of man conceiveth in sleep. Dreames naturall arising from the temperature of the body, or affections of the mind, are many, & have their vanities and deceits, *Eccles.* 5. 7. *Esa.* 29. 7. 8. But dreams supernaturall sent of God, as here, or by his Angels, as *Mat.* 2. 13. are to be regarded: for God by them signifieth what hee would, or what men should doe, *Gen.* 41. 25. *Iob* 33. 14. 15. 16. &c. Dreams also are sometimes by the lying spirit of Satan: which are not to be beleevd or regarded, *Zach.* 10. 2. *Deut.* 13. 1. 2. 3. See also *Gen.* 37. 5. *a dead man*] that is, *shalt surely die*. But under such threats, conditions often are implied: as here, if thou deliver not the woman, See *Eze.* 33. 14. 15.

4 Ver. 4. *come-neer*] that is, *lyen with her*: being slayed by sicknes, as it seemeth by v. 17. the Greek saith, *touched her not*, the Hebrne also, in v. 6. So Paul useth the phrase of *touching a woman*, 1. *Cor.* 7. 1. and Solomon, *Prov.* 6. 29. *just nation*] fearing, as it seemeth, wrath upon his people also: v. 9. as often cometh to pass, for the Princes sinns. So for Davids sin, a plague came on his people: 1. *Chron.* 21. 14. 17. Or he calleth his family a nation: which was now visited of God: v. 17. 18.

5 Ver. 5. *perfection*] or, *integritie, simplicitie, sincerity*. The Chaldee interprets it *truth*; the Greek, *a pure hart*. It is opposed to hypocrisy. *innocencie of my hands*] or,

cleanness of my palmes: the palmes of the hand, are named, as wherein filthiness might be hidden: so purging himselfe even from secret crime.

6 Ver. 6. *with-held*] the Greek translateth *spared thee*. It seemeth Gods chastisement retreyned him: v. 17 and so he was not able to doe the evil, which otherwise naturally he could, and was prone unto.

from sinning] the Greek saith, *that thou shouldst not sin*. As God, for Abrahams sake, withheld Abimelech from the fact; so respecting the integritie of the Kings hart, he kept him also from the sin. *gave thee not*] that is, *let or suffred thee not*; as the Greek translateth. Giving is often used for suffering, as *Gen.* 31. 7. *Exod.* 3. 9 *Psal.* 1. 16. 10. but it is more then bare sufferance, as implying an action also on Gods part, who giveth meanes to stay from evill, or sendeth delusions, when so it pleaseth him; as 2. *Thess.* 2. 7.

7 Ver. 7. *a Prophet*] therefore doe him no harm, *Psal.* 105. 15. A Prophet in Hebr. *Nabi*, in Greek *Prophetes*, from which wee have the word *Prophet*, so named of *speaking, interpreting or uttring words & oracles that come from God*, *Deut.* 18. 15. 16. 18. as of seeing or receiving them by visions, such were named *Seers*, 1. *Sam.* 9. 9. So Moses interpreter is called his *Prophet*, *Exod.* 7. 1. and all interpreters of the Scriptures, 1. *Cor.* 14. 29. In speciall, *a Prophet* was one iudged with the Spirit of God, and could foretell things to come, *Deut.* 18. 22 *Psal.* 74. 5. *Ier.* 29. 15. Such are called *holy men of God*, which spake as they were moved by the Holy Ghost, 2. *Pet.* 1. 20. The Hebrew doctors say; *It is one of the foundations of the Law, to know that God maketh the sonns of men to prophesie: and prophesie resideth not, but in a man that is great in wisdom, mighty in his vertuous-qualities, so that his affections overcome him not, in any worldly thing; but by his knowledge he overcometh his affections continually; & he is a man expert in knowledge, and of a very large understanding: &c.* On such a man, the holy spirit cometh down: and when the spirit resteth upon him, his soule is associated

piated unto the angels, and he is changed to an other man: and perceiveth in his own knowledge, that he is not so as he was, but that he is advanced above the degrees of other wise men: even as it is said of Saul (in 1. Sam. 10. 6.) and thou shalt prophesie with them, and shalt be turned into another man. Maimony in Iesudei hatarah, ch. 7. S. 1. shall pray]

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weigh their money, Gen. 23. 16. Lev. 32. 9. And the shekel of the sanctuary, weighed twenty gerahs, Ex. 30. 13. and a Gerah by the Jewes records, weighed sixteen graines of barley: so the holy shekel weighed 320 grains: as Maimony sheweth in treat. of Valuations, &c. ch. 1. §. 4. But the common shekel weighed they say, halfe so much, viz. 160. graines; which make two drammes and 16. graines. The Chaldee calleth a shekel, *Silghus*, and *Selang*, (from whence our English shilling, seemeth to be borrowed): & the quantity of the common shekel differed not much from our shilling, as the shekel of the sanctuarie was about two shillings. This Chaldee name came in use among the Jewes after their captivity in Babylon, and was somewhat more in weight, then the shekel of Moses, which weighed 320. graines of barley: but now our wise men have added thereto, (saith Maim. in treat. of shekels, ch. 1. §. 2.) and made the weight of it equall to the coin called *Selangh*, in the time of the second Temple: and that *Selangh* weighed 384. common graines of barley. to thy brother] that is, to Abraham, thy husband, whom thou calledst thy brother: to him rather then to her, was it given, lest suspicion should arise that she was defiled.

he is to thee &c.] that is, he is. (& shalbe) thy husband to defend thee from injury, and to whom thou must profess subjection. For the covering of the eyes & face with a vail, was a sign of the womans subjection to the man, and of his power over her: Gen. 24. 65. 1. Cor. 11. 3 6 7. 10. Or thus, it shalbe to thee: that is, this gift of mine to thy brother, shalbe a recompense of the injury done in taking thee from thy husband. The Hebrue is ambiguous, & may indifferently be read, he or it; and so the Chaldee; though it favoureth most this latter, saying, behold it is to thee a covering of honour, for that I did send to take thee, and have seen thee & all that are with thee. The Greek more plainly thus, these (1000. didrachmes) shalbe to thee, for an honour of thy face, & to all the (women) that are with thee. and all, that, &c.] that is, and all (this is,) that (thou mayst be) rebuked, and

warned to cary thy self otherwise: and so they are the words of Abimelech. Or, if they be the words of Moses, we may read, and all (this was) that (she might be) rebuked. The Chaldee translateth, and for all that thou hast sayd, and be thou rebuked: the Greek thus, and all things speak thou truly, Ver. 18. *closing closed*] that is, fast closed. See the like phrase, in Gen. 2. 17.

CHAP. XXI.

1. Isaak is borne; 4. he is circumcised. 6. Sarahs joy. 9. Hagar and Ismael are cast forth, 15. and fall into distress. 17. The Angell comforteth her. 22. Abimelechs covenant with Abraham at Beer-sheba.

1 **A**ND Iehovah, visited Sarah, as
2 he had sayd: and Iehovah did
unto Sarah, as he had spoken. And
Sarah conceived, & bare to Abraham
a son, in his old age: at the set-time,
3 which God had spoken to him. And
Abraham called the name of his son,
that was born unto him, whom Sa-
4 rah bare unto him, Isaak. And A-
braham circumcised Isaak his son, be-
ing a son of eight daies: as, God had
5 comanded him. And Abraham was,
a hundred yeres old: when Isaak his
6 son, was born unto him. And Sa-
rah sayd, God hath made me a laugh-
7 ter: every-one that heareth, wil laugh
with me. And she sayd; who would
8 have sayd unto Abraham, that Sarah
should have given sonns suck? for I
9 have born a son, in his old age. And
the child grew, and was weaned: and
Abraham made a great banquet, in
the day that Isaak was weaned. And
10 Sarah saw, the son of Hagar the E-
gyptian, which she had born unto A-
braham, laughing. And she said to
Abraham; Cast out this bondwoman,
and

and her son: for the son of this bond-
 woman, shall not be heire, with my
 son, with Isaac. And the word was
 very evill, in the eyes of Abraham;
 because of his son. And God sayd,
 unto Abraham; Let it not be evill in
 thine eyes, because of the lad, and
 because of thy bondwoman; in al that
 Sarah shall say unto thee, heare her
 voice: for in Isaac, shall seed be called
 to thee. And also the son of the
 bondwoman, I wil make of him a na-
 tion: because he, is thy seed. And
 Abraham rose early in the morning,
 and took bread, and a bottle of wa-
 ter, and gave unto Hagar, putting it
 on her shoulder; and the child, and
 sent her away: and she went and wan-
 dred, in the wilderness of Beer sheba.
 And the water of the bottle, was
 spent: and she cast the child, under
 one of the shrubs. And she went,
 and sate her self over-against him, go-
 ing far off about a bow shoot; for
 she sayd, let me not see the death of
 the child: and she sate over-against
 him, and lifted up her voyce, & wept.
 And God heard, the voice of the lad;
 and an Angell of God, called to Ha-
 gar, out of heaven; and sayd unto her,
 what aileth thee Agar? fear not, for
 God hath heard the voice of the lad,
 there where he is. Arise, lift up the
 lad, and hold him in thy hand: for I
 will make of him, a great nation. And
 God opened her eyes, and she saw a
 well of water: and she went and filled
 the bottell with water, and gave the
 lad drink. And God was with the
 lad, and he grew: and dwelt in the
 wilderness, and was a shooter with
 bow. And he dwelt in the wilder-

nes of Pharan: and his mother took
 him a wife, out of the land of Egypt.
 And it was, in that time; that A-
 bimelech, and Phicol Prince of his
 host, sayd unto Abraham, saying:
 God is with thee, in all that thou do-
 est. And now, swear unto me here
 by God; If thou shalt lye unto me,
 or to my son, or to my nephew: ac-
 cording to the kindness that I have
 done unto thee; thou shalt doe un-
 to me; & unto the land, in the which
 thou hast sojourned. And Abraham
 sayd; I, will swear. And Abraham
 reprov'd Abimelech, because of a
 well of water, which Abimelechs ser-
 vants had violently-taken away. And
 Abimelech sayd, I know not, who
 hath done this thing: and also thou,
 didst not tell me; and I also, did not
 hear it, but to day. And Abraham
 took sheep and oxen, and gave to A-
 bimelech: and both of them stroke
 a covenant. And Abraham set, se-
 ven ewe-lambs of the flock, by them-
 selves. And Abimelech sayd, unto
 Abraham: what mean here, these se-
 ven ewe-lambs, which thou hast set,
 by themselves? And hee sayd; for,
 the seven ewe-lambs, thou shalt take
 of my hand: that they may be to me
 for a testimonie; that I have digged,
 this well. Therefore, hee called that
 place, Beer-sheba: because there they
 sware, both of them. And they
 stroke a covenant, in Beer-sheba: and
 Abimelech rose up, and Phicol the
 prince of his host, and they returned,
 into the land of the Philistines. And
 he planted a tree in Beer-sheba: and
 he called there, on the name of Jeho-
 vah, the eternall God. And Abra-

ham sojourned, in the land of the Philistines, many daies.

Annotations.

V [used] This word signifieth a remembrance, providence, care and performance of that which was spoken, be it good or evil. For good, as here, and Gen. 50. 24. Ex. 4. 31. Luk. 1. 68. and often. For evil, and so it meaneth punishment, Ex. 10. 5. Psal. 89. 33. Num. 16. 29. The Chaldee here translateth *remembred*: and the Hebrue implyeth that, as 1. Sam. 15. 2.

Ver. 2. *conceived*] hereupon her faith is commended, Heb. 11. 11. By faith Sarah her self received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

in by] or, 10 by old age: so v. 7. *the set time*] promised the yere before, Gen. 18. 10. Hereupon Isaak is sayd to be born of a free woman, by promise, and after the spirit, Gal. 4. 22. 23. 29. and this birth is set forth as an example of Gods mercy to, and increase of, his Church, by the covenant of grace in Christ under the new Testament, whereof Sarah was a figure, Esay 51. 2. 3. Gal. 4. 24. 28.

Ver. 3. *Isaak*] which signifieth *Laughter*, or *joy*: this name was foreappointed him of God, Gen. 17. 19.

Ver. 4. *son of 8. daies*] or, 8 daies old but understanding, in the 8. day, as the Greek translateth it: see the Law, Gen. 17. 12. Isaak is the first that we read of, circumcised at this age.

Ver. 5. *made me*] or, *made laughter to me*, that is, joy, as the Chaldee translateth it: as if she had sayd, *hath made me to laugh*, or *rejoyce*. The word is sometime used for *laughing to scorne*, or *mocking*, as v. 9. & Exe. 23. 32. and so some understand it here, *laughter at me*, that is, *hath made me to be laughed at*, meaning of the profane, which would laugh and mock, as did Ismael v. 9. Though both may be implied in the word, yet the first seemeth most proper: and according to the prophetes, *Rejoyce*

thou barren which didst not bear, Esa. 54. 1. which hath reference to this birth, Gal. 4. 22. - 27. 28. & Esa. 51. 2. 3. *with me*] or *at me*: but the Greek translateth it, *rejoyce with me*: the Chaldee also turneth it into joy. And so the Prophet, *Rejoyce yee with Ierusalem and be glad with her, all ye that love her*, Esay 66. 10. which Ierusalem, was figured out by this Sarah, Gal. 4. 22. 16.

Ver. 7. *should have given sons*] Heb. *hath given sons*: so noting the certainty: speaking as of a thing done. By *sonns*, is meant any son or child: as the Greek explaineth it: see Gen. 46. 23. The like admiration is spoken by the Church, Esa. 49. 21. *who hath begotten me these*? The Chaldee paraphrast referreth this to God, saying *faithfull is he that said to Abraham, and hath fulfilled it, that Sarah should give suck*.

Ver. 8. *weaned*] The Hebrue word signifieth an exchange of one thing for another; and so in weaning, from milk to stronger meat: which as it signified in Isaak a growth in strength of nature, so is it in the faithfull, a sign of growth in grace and understanding, 1. Cor. 3. 1. 2. Heb. 5. 12. 13. 14. and of absteyning from worldly childish pleasures, Psal. 131. 2. and Isaak being a figure of all the children of promise (Gal. 4. 28.) we may hereupon gather the reason why Abraham made so great a banquet at Isaaks weaning. So at Samuels weaning hee was presented to the Lord, with a spirituall feast, or sacrifice, 1. Sam. 1. 22. 24.

Ver. 9. *laughing*] that is, *deriding* or *mocking*: for so *laughing* often signifieth, as Gen. 19. 14. Exe. 23. 32. Lam. 1. 7. it meaneth also abusing other wise, wherupon laughter and scorn followeth, as Gen. 39. 14. 17. also idolatrous laughing or play, as Exod. 32. 6. Hereupon the Ierusalemmy paraphrast referreth it to this latter, of laughing in Gods worship: the Greek translateth it, *playing with Isaak her son*: (which word *playing* is sometime used for *fighting*, 2. Sam. 2. 14. 16.) and by *laughing* or *mocking*, the Scripture often noteth a contemptuous and malignant carriage, Job 30.

1. and 12. 4. Lam. 3. 14. Mat. 27. 29. But the Apostle plainly calleth it persecuting, and sayth, as then he that was born after the flesh, persecuted him that was born after the spirit, even so it is now. Gal. 4. 29. And here beginneth by an Egyptians son, that 400. yeres affliction, spoken of in Gen. 15. 13.

Ver. 10. *thy bondwoman*] she figured the old Testament: and her son, such as are under the works of the law, Gal. 4. 24 and the mother being to be cast out, it is likely she was the cause, or an abettor of her sons evil. *not be heir,*] or, *not inherit:*

under which inheritance is figured heavenly blessings in Christ, and life everlasting, Gal. 3. 18. 29. and 4. 7. 1. Pet. 1. 4. So Ismael cast out from being heyr, is a type of servants, that abide not in the house for ever, that is, of reprobates, Job. 8. 35. Gal. 4. 30. And though Ismael were now but a youth, yet even a child is known by his doings, whether his work be pure and right. Prov. 20. 11. therefore Sarah by the spirit of God uttered this speech, and God confirmeth it, v. 12. & Paul sayth not that Sarah, but the scripture speaketh this, Gal. 4. 30 and by this it is probable, that Ismaels mocking, was about the inheritance; as some of the Hebrue Doctors also have observed: R. Moses Gerundenf.

my son,] who am a free-woman, with Isaac who is freeborn: see Gal. 4. 30. 31. 28.

Ver. 11. *very evil*] or vehemently evil, that is, *very much displeasing;* as on the contrary, to be good in the eyes of any, is to please or content: Gen. 20. 15.

because,] or, *for the causes:* so v. 25. The love to his son, caused this grief: how be it when God had him kyl his beloved son Isaac, he shewed no such discontentment, Gen. 22. 2. 3. it seemeth he thought this to proceed but from Sarahs own passion of mind, til he was further informed of God, v. 12. 14.

Ver. 12. *shal seed be called to thee*] or, *shal thy seed be called:* they shal be named of Isaac, not of Ismael: that is, (as Paul inferreth) *they which are the children of the flesh, these are not the children of God, but the children of the promise, are counted for the seed:* Rom. 9. 7.

8. *Seed to thee,* may also be read *seed of thee,* that is, *thy seed:* for the scripture sometime putteth one for another, as disciples to thee, Mark 12. 18 is the same that disciples of thee, or thy disciples, Mat. 9. 14. From this limitation of Abrahams seed to Isaac, the Jewes doo reckon none for Abrahams, but the Israelites: as in their canons they say, who so voweth concerning Abrahams seed, is free from Ismaels and Esaus sons, and is not bound but touching Israeles: as it is sayd, for in Isaac shal seed be called to thee; and loe Isaac sayd to Jacob, And God give thee the blessing of Abraham, Gen. 28. 4. Maimony, Treat. of Vowes; chap. 9. S. 21.

Ver. 13 *make of him,*] Heb. put him unto a nation: so v. 28. Compare Gen. 17. 20.

thy seed,] *thy son* according to the flesh; though not after the promise as Isaac was.

Ver. 14. *bread*] Sometime bread is used for all food, as in Mark 6. 36. compared with Mat. 14. 15. Psal. 78. 20. if it be not so here, the scripture would note the great hardnes and miserie which they must indure that are cast out of the Lords inheritance.

and the child,] to wheet, he gave unto her; he being now about 18. yeres of age: so casting him his first-born son, with her, out of his house.

the wilderness,] the way towards Egypt, vwhere there was no way, no food, no waters, no inhabitants: thus were they exposed to many miseries: see Deut. 8. 15. Jer. 2. 6. Contrarywise, Isaaks children were led and guided of God, through that great and fearful wilderness, vwherein Ismael and his mother vvaundred: Deut. 32. 10. 11. 12. Exo. 13. 21. 22. Our English word: wilderness, signifieth a place vwhere men goe wild, that is, goe astray, or vvander, as Agur here did; and so in Job 12. 24. Ps. 107. 4. 40. the like is spoken. In Hebrue it is called Midbar, as being without order, a place not for men to dwell in; but only for beasts, who there must also be led & governed. See Exod. 3. 1. 18.

Ver. 15 *she cast the child*] that is, she left him being sick, and fainting for thirst. The state of such as are without

Christ is hereby resembled: *Esa. 65. 13.* but they that drink of his waters, shall never thirst, for it shall be in them a well of water, springing up unto everlasting life, *Ioh. 4. 14.*

[*brubbs*,] or, trees, as the Chaldee expounds it. The Greek sayeth, under a fir-tree.

15 Ver. 16. the death,] This sheweth the extremitie that they were come into in the desert, vvhoe erevvhile had meat and drink ynough in Abrahams house, novv ready to perish for thirst: God so chastening their former intolencie. A like example is of the prodigall son, vvho almost dyed for hunger, vvhen the servants in his fathers house had bread ynough, *Luk. 15. 14. 17.* for the man that wandreth out of the way of understanding, shall remayn in the congregation of the dead, *Prov. 21. 16.*

17 Ver. 17. there where] in Greek, from the place where he is: that is, in this desolate wilderness, vvhere he lyeth, perishing, forsaken of all. Compare herevvith Gods promises to his people in miserie, *Deut. 4. 27. 30. & Psal. 107. 4. 5. 6.* And thus God remembreth his former promises, *Gen. 17. 20. and 18. 10. &c.*

19 Ver. 19. [he saw a well] vvhich though it were there before, yet she saw nor, her eyes being holden, til thy vvere opened of God: (as in *Luk. 24. 16. 31.*) By similitude of waters breaking out in the wilderness, & drawing waters out of the wells of salvation, the scripture denoteth the spirituall graces of the gospel, communicated with the poor afflicted. *Esa. 35. 6. & 12. 3.*

20 Ver. 20. God was] the Chaldee paraphraseth, the word of the Lord was a help to the lad. [shooter with bow] or, an archer: and so consequently, a vvatriour: for shooting vvith bow, was used in battels with men, *Gen. 49. 23. 24. & 48. 22.* and thus the oracle vvvas fulfilled, that he should be a wild man, and have his hand against every man, *Gen. 16. 12.*

21 Ver. 21. of Pharan] or Paran; a wilderness next adjoyning to the desert of Sinai, through which the Israelites journeyed as they went from Egypt to Canaan. *Num.*

10. 12. & 13. 1. 4. *Deut. 33. 1. Hab. 3. 3.*

22 Ver. 21. Abimelech,] King of Gerar in Palestine: see *Gen. 20. 2.* Prince] that is, chief captayn: as the Greek calleth him *Archistrategos*, Chief leader of the armie.

God is] the word of the Lord is for an help to thee, sayth the Chaldee paraphrast: so in the verse following, for God, he useth the word of the Lord.

23 Ver. 23. if thou shalt lye,] that is, that thou wilt not lye: as *Psal. 89. 36.* an impertinent speech, where an imprecation is understood, vvhich sometime is expressed in part, as in *Ruth. 1. 17.* the Lord doe so to me and more also, if &c. For an oath, is both a taking of the Lord to witness that a hich one sweareth, and to punish if any violate his faith: both which Paul expressed vvith he sweare, I call God for a witness upon (or against) my soul, *2. Cor. 1. 23.* See before *Gen. 14. 23* and *25. 29.* The Greek, for lying translateh hurting, or wronging. It meaneth false & deceitful dealing, contrary to the covenant novv to be made betveen them See *Psal. 44. 18.*

25 Ver. 25. a well, vvhich was of great use & vvorth in that drye countrie, as the south parts of Canaan are noted to be, in *Judg. 1. 15.* Hereupon grevv that strife betveen Isaac and the Philistines, for wells of vvater, *Gen. 26. 18. 20. 21.* The Greek for well, translateh wells, as being many: and in deed Abraham had there moe wells then one, as appeareth by *Gen. 26. 15. 18. &c.* it is usuall in scripture, to put one for many, as is observed, on *Gen. 3. 2. & 4. 20.* Albeit the 30. vvse sheweth rather one speciall to be here meant; vvhere also the Greek speaketh of one.

31 Ver. 31. Beer sheba,] by interpretation, the well of the oath, as the Greek translateh it, and the words following doe confirm: or, the well of seven; because of the 7. lambs forementioned, for Sheba usually signifieth seven, and Shebua, an oath. See also *Gen. 26. 33.* they sware,] or were sworn: for swearing is alwayes expressed in Hebrew, in the form passive, to be sworn; because it is vvith a passion of the mind, and offered

or occasioned by an other. It hath also the signification of seven, which is a mytticall number, Gen. 2. 2. The reason hereof some think to be, because it is confirmed as by seven, that is, by many witnesses; or, as having reference to the seven spirits that are before the throne of God, Rev. 1. 4. the seven horns and 7. eyes of the Lamb (Christ), which are the 7 spirits of God sent into all the world, Rev. 5. 6. Wherefore Abrahams 7. lambs, seeme to be not without mytterie.

V. 33. he planted] that is, Abraham planted; as the Greek expresth; which sheweth his purpose and hope here long to continue. a tree] or, a grove; that is, a plot of trees: the Greek saith, hee planted a field: the Ierusalem Thargum translate it, a paradise, or orchard: & it is usuall to put one for many, see Gen 3. 2. The Hebrue *Eshel* is used also for a tree in 1. Sam. 12. 6. & 31. 13. which an other Prophet rehearsing, calleth *Esh*, that is, an Oke, 1. Chron. 10. 12. It is before recorded, that Abraham had such trees by his tent, under whose cool shadow men sat and were refreshed, in that hot country, Gen. 18. 1. 4. 8. but by that which here followeth, that hee called there on the name of the Lord, it is also probable, that this plantation was for religious use, which before the law given by Moses, might be lawfull; and was used generally of the nations, Deu. 12. 2. but after was forbidden, when God had chosen a place of worship. Yet as from Abrahams example, offering his son Isaac, Gen. 22. the Jewes would superstitiously sacrifice their children, Ier. 7. 31. & 19. 5. so from Abrahams grove, they used groves for religious use, and sacrificed under green trees: 2. Kin. 17. 10. Ier. 17. 2. Esa. 57. 5. But God forbad such things, Deu. 16. 21. yet the heathen Romans commanded them, saying, *Lucos in agris habento*: Leg. 12. tab. De relig. lex. 2. eternall God] or, God of eternitie, or, of the World. But the Greek translate it eternall; and so God is called in Rom. 16. 26. Here is the first place, where this title was given him.

V. 34. many daies] or yeres; (as Gen. 4. 3.)

Thus God gave some rest to this weary pilgrim; hee dwelled here still when Isaac was offered, (which was in the 33. yere of his life,) Gen. 22. 19. and how long after, is uncertaine.

CHAP. XXII.

1. Abraham is tempted to offer-up Isaac 3 He giveth proove of his faith and obedience. 11. The Angel stayeth him. 13. Isaac is exchanged with a ramme. 14. The place is called Iehovah-jireh. 15. Abraham is blessed again. 20 The generations of Nahor, unto Rebekah.

AND it was, after these things; that God, did tempt Abraham: and sayd unto him, Abraham, and he sayd, Behold here I am. And he sayd, Take now thy son, thy onely (son), whom thou lovest, even Isaac; and goe thou, into the land of Morijah: and offer him there for a burnt-offring, upon one of the mountayns; which I shall say unto thee. And Abraham rose early in the morning, and saddled his ass; and took two of his yongmen with him, and Isaac his son: and clave the wood of the burnt-offring, and rose-up and went, unto the place which God had sayd unto him. In the third day, then Abraham lifted-up his eyes; and saw the place; a farr-off. And Abraham sayd unto his yongmen; Abide you here with the ass, and I and the yong man wil goe yonder: and we will bow-down ourselves, and we will return unto you. And Abraham took the wood of the burnt-offring, and put it upon Isaac his son; and he took in his hand, the fire, and the knife: and they went both of them together. And Isaac sayd unto Abraham his father, and sayd my father; and he sayd, Behold

1 *I am* here my son; and he sayd, Behold
 (here is) the fire, and the wood; but
 8 where is the lamb, for a burnt-off-
 9 fring? And Abraham sayd, God will
 provide himselfe a lamb, for a burnt-
 offering, my son: and they went both
 of them, together. And they came,
 to the place which God had sayd un-
 to him; and Abraham builded there
 an altar, and layd the wood in order:
 10 and bound Isaak his son, and put him
 11 on the altar, upon the wood. And
 Abraham thrust forth his hand, and
 took the knife: to kill his son. And
 the Angell of Iehovah called unto
 him, out of the heavens; and sayd, Ab-
 12 raham Abraham; and he sayd, loe here
 I am. And he sayd, Put not forth thy
 hand, unto the yongman; neither doe
 thou any thing to him: for now I
 know, that thou fearest God; & thou
 hast not with-held, thy son thy onely
 13 son, from me. And Abraham lifted-
 up his eyes, and saw and behold a
 ram; behind, holden in a thicket by
 his hornes: and Abraham went, and
 took the ram; and offred him for a
 14 burnt-offring, in sted of his son. And
 Abraham called, the name of that
 place, Iehovah Ireh: of which it is
 sayd to this day, in the mountayn of
 15 Iehovah, it shalbe seen. And the An-
 gel of Iehovah, called unto Abraham;
 the second time, out of the heavens.
 16 And he sayd; By my self have I sworn,
 assuredly saith Iehovah: that, for be-
 cause thou hast done this thing, and
 hast not with-held thy son thy onely
 17 son. Surely blessing I will blesse thee,
 and multiplying I will multiply thy
 seed as the stars of the heavens; & as
 the sand, which is upon the sea shore:

18 and thy seed shall possesse, the gate of
 his enemies. And in thy seed, shall
 all nations of the earth blesse them-
 selves: because that thou hast obeyed
 19 my voyce. And Abraham returned,
 unto his yong men; and they rose up,
 and went together, to Beersheba: and
 Abraham dwelt, in Beersheba.
 20 And it was, after these things; that
 it was told Abraham, saying: Behold
 Milcah, shee also hath born sonnes;
 21 unto thy brother Nachor. Vz his
 first born, and Buz his brother: and
 22 Kemuel, the father of Aram. And
 Kesed, and Chazo; and Pildash, and
 23 Iidlaph: and Bethuel. And Bethuel,
 begat Rebekah: these eight, did Mil-
 cah bear; to Nachor, Abrahams bro-
 24 ther. And his concubine, whose
 name was Reumah: even she also did
 bear, Tebach, and Gacham; and Ta-
 chash, and Maacah.

Annotations.

1 **T** Hings] Hebr. words: that is, things spo-
 ken of: so in v. 20. See the notes on
 Gen. 15. 1. tempt] that is, try or
 prove The originall word hath the signifi-
 cation of lifting up as for a signe, or essay-
 ing of some high thing. And God tempt-
 eth men, when hee requireth some great
 or high experiment of their faith, love, &
 obedience, as here; and in Ex. 15. 25. 26.
 Deut. 8. 2. & 13. 3. But temptation often sig-
 nifieth a solliciting & provoking to evill,
 which Satan doth, Mat. 4. 1. 3. and mans
 own corruption, Jam. 1. 14. In which sense
 God tempteth no man, Jam. 1. 13. for it al-
 waies tendeth to evill; but God tempteth
 us, to do us good at the end, Deut. 8. 16. 1. Cor.
 10. 13. And this is spoken of God, after
 the manner of men: for he both knoweth
 long before what is in man, & what him-
 selfe will doe: Ps. 139. 2. Ioh. 2. 25. & 6. 6.
 Ver. 2. onely

2 Ver. 2. *only son*] Paul calleth him *only begotten son*, *Heb. 11. 17.* for he had no other of Sarah the *treevwoman*: also *Ismael of Hagar*, was cast out of his house, *Gen. 21. 14.* *Isaak*,] who was particularly designed for the hope of all Abrahams seed to be caled in him, *Gen. 21. 12.* which speciall point the Apostle observeth in this tentation, *Heb. 11. 18.* So Abrahams obedience was tried in offering his son; & his faith, in offering him concerning whom he had received the promise. *Morijah*,] the Greek calleth it *the high land*; for it was a mountainy countrey, & this high mount was seen farr off. *v. 4.* The Chaldees nameth it of the *service of God*, there now performed, and after increased: for upon this mount *Morijah*, did Solomon build the Temple, for Gods worship. *2. Chro. 3. 1.* And by the Jewes tradition, here Adam, & Noe sacrificed, and served God: see the notes on *Gen. 8. 20.* & *4. 3.* *burnt-offring.*] *Heb. an ascension*: so called, because it went all up in tyre, burned upon the altar. See *Gen. 8. 20.* *Lev. 1.*

3 Ver. 3. *rose early*,] so it seemeth this vvas spoken to Abraham in the night: & here his ready obedience is commended; as on the contrary the like halt is noted of *Balaam* for evil, halting to curse Abrahams children, vvhich God forbad. *Num. 22. 21.*

4 Ver. 4. *the third day*] As the number seven, is of speciall use in scripture, because of the sabbath day, *Gen. 2. 2.* so three is a mysticall number, because of Christs rising from death the third day, *Mat. 17. 23. 1. Cor. 15. 4.* as he vvas crucified at the third houre of the day, *Mark. 15. 25.* and *Isaak* as he was a figure of Christ, in being the only son of his father, and not spared, but offered for a sacrifice, *Rom. 8. 32.* so in sundry particulars, as this 3. day, in vvhich Christ also was to be perfected, *Luk. 13. 32.* and the carying of the wood, *v. 6.* as Christ did the tree whereon he dyed, *Joh. 19. 17.* the binding of *Isaak* *v. 9.* as Christ vvas bound, *Mat. 27. 2.* and in other like, he vvas a figure of the Lamb of God, sacrificed for the synns of the world. So Moses craved leave for three dayes jour-

ny into the wildernes, for to sacrifice. *Exo. 5. 3.* and three dayes they vvent therein, ere they found vvater to drink, *Exo. 15. 22.* and three dayes journey the Ark of the Lords covenant vvent before them, to search out a resting place for them, *Num. 10. 33.* Against the third day, the people vvere to be ready to receiv Gods lavv, *Exod. 19. 11. &c.* after 3. dayes, to pass over Iordan into Canaan, *Ios. 1. 11.* The third day Ester put on the (apparel of the) Kingdome, *Est. 5. 1.* and in that day *Ezekiah* went up to the Lords house, recovered as from death, *2. King. 20. 5.* and that day, is it vvherein the Prophet sayth, *God will raise us up, and we shal live in his sight, Hos. 6. 2.* And in the third day (as vvell as in the 7.) the unclean person vvas to purify himself, *Num. 19. 12.* vvith many other the like memorable things, vvich the scriptures speak of the 3. day, not without mylterie. See *Gen. 40. 12. 13.* and *42. 17. 18.* *Ion. 1. 17.* *Jos. 2. 16.* Vnto vvich vve may add a Ievves testimonie (in *Bresith rabba*, commenting upon this place;) that there are many a three dayes, in the holy scripture, of vvich one is the resurrection of the *Messias*.

5 Ver. 5. *bow-down*,] or, worship, to vvect God: for in praying unto (or serving) God, they used to bow their bodies, in signe of reverence and honour; and sometime to kneel, sometime to bend down the head, sometime to prostrate themselves, or fall on their faces. See these gesticures distinguished, in the annotations on *Exod. 4. 31.* *we will return*] Abraham in faith obeying God, did account that God vvas able to raise up *Isaak* even from the dead, *Heb. 11. 19.* therefore he thus spake, and prophesied of his return vvith himself, vvhen he vvent to kyll him.

6 Ver. 6. *upon Isaak*] so Christ bare the vvood vvheron himself dyed, *Ioh. 19. 17.* and all good Christians, are to bear their cross and follow him, *Luk. 14. 27.* And the sacrifice being to be burned to ashes; it was no smal quantity of wood that would suffice hereunto: by vvich also appeareth that *Isaak* vvas not novv a child but a man grown. *Josephus* maketh him 25. yere

old: others, 33

7 V. 7 the lamb] or kyd, The Hebrue word signifieth eyther yong theep or goat, Exo. 12. 5. Deut. 14. 4. the Gr. translucth it sheep.

8 Ver. 8. provide him] or, see for himself. So Abraham imparted not the whole matter to Isaak, til he came to the place of execution: but stayed him upon the providence of God. Vnto this faith & promise of Abraham, God answered in performance, v. 13. and upon this divine providence, the place had the name, v. 14.

9 Ver. 9. altar,] to sanctifie the sacrifice Mat. 23. 19. See Gen. 8. 20. bound Iſaak;] whose faith and obedience herein was also admirable, that he neyther in deed nor word resisted his father Abraham, (there being none but they two) but meekly suffered himself to be bound and layd on the altar, as a lamb to be slayn: being also herein a type of Christ, in his meek and patient sufferings, Mark. 15. 1. Act. 8. 32. Phi. 2. 8. and of all Christians, the children of promise, vvho are to present their bodies a living sacrifice, holy, acceptable to God, which is their reasonable service, Rom. 12. 1. The Ievves yerely feast upon the first of Tizri (or September) called the memoriall of blowing of trumpets, Levit. 23. 24. they named also The binding of Iſaak, in remembrance of this action.

10 Ver. 10 to kyll his son] By faith Abraham, when he was tempted, offered up Iſaak; and he that had received the promises, offered up his onely begotten son, of whom it was sayd, that in Iſaak, shall seed be called to thee: Heb. 11. 17. 18. Abraham our father, was he not justified by works; having offered Iſaak his son upon the altar? Seest thou how faith wrought with his works, and by works, was faith perfected? And the scripture was fulfilled which sayth, Abraham beleevd God, and it was imputed unto him for justice, and he was called the freind of God. Jam. 2. 21. 22. 33.

11 Ver. 11. the Angel,] who speaketh as God, v. 12. sweareth by himself, and is called Iehovah, v. 16. vvherefore this vvas Christ himself: see before on Gen. 16. 7. & 18. 2.

12 Ver. 12. put not forth,] or send not forth; that

is, Lye no violent hands upon him. Thus God spared Isaak from death; and Abraham, who beleevd that God was able to raise him up, even from the dead; did from thence also receive him, in a parable: Heb. 11. 19.

I know] that is, I have experience: God speaketh after the manner of men, as in Gen. 18. 21. & often. and thou hast,] or for that thou hast: see Gen. 12. 19.

13 Ver. 13 the ram;] Thus Abrahams word was fulfilled, that God would provide himself a lamb, v. 8. and hereby the redemption of the church by Christ, (the lamb without blemish, 1. Pet. 1. 19.) was signified: according to that in Job. 33. 24. Deliver him from going-down to the pit; I have found a ransom.

14 Ver. 14. Iehovah Iireth] that is, Iehovah will see, or provide, as v. 8. the Greek interpreteth it, The Lord hath seen: for he answering to Abrahams prophesie, v. 8. the perpetuall memory of his mercy, was kept in the name of the place. Mori-lah, the usuall name of the mountayn, is of like interpretation: Iehovah being shortned into Iah, vvhereof see Exod. 15. 2. The Chaldee paraphraseth thus, And Abraham prayed and served, (God) there, in that place; and sayd before the Lord, here shall the generations (to come) serve (God) Therefore was it sayd in this day, In this mount Abram served before the Lord. He hath reference to the Temple built after in this mount, wherein God vvas served, 2 Chron. 3. 1. Abraham calling this place Iehovah Iireth, speaketh figuratively, as the scripture useth in all Sacramental things; because it was a signe of Gods providence. So Moses called his altar, Iehovah Nissi, Exod. 17. 15. Ierusalem is called Iehovah Shammah, Ezek. 48. 35.

it shall be seen,] or, it shall be provided, of God. So this speciall providence of God towards Abraham, is become a generall proverb, for the comfort of his children, in all their distresses. The Greek translucth it, In the mountayn the Lord was seen.

16 Ver. 16. By my self,] the Chaldee turneth it by my word. Elsvvhere the scripture sayth, God svveareth by his soule, Ier. 51. 14. by his holynes, Amos 4. 2. by his name, Ier. 44. 26.

Ier. 44. 26. Of this the Apottle sayth, when God made promise to Abraham, because hee could sweare by no greater, he swaie by himself, saying, surely &c. And, God willing more abundantly to shew unto the heyres of promise, the immutability of his counsell, confirmed it by an oath; that by two immutable things, in which it is impossible for God to lye, we might have a strong consolation: Heb. 6. 13. 14. 17. 18 where also the Apottle teacheth that this is written for our comfort, as all other scriptures, Rom. 15. 4. And by this it is playn, that the Angell who spake to Abraham was God himselfe: and this oath had the accomplishment in Christ, Luk. 1. 73. &c.

affuredly-faith] or, the faithfull-saying. The originall word *Neum*, is peculiar to Gods oracles, which all are faithfull sayings, as Paul speaketh, 1. Tim. 1. 15. & 3. 1. & 4. 9. Of the same Hebrew letters transplaccd commeth also *Amen*.

17 Ver. 17. Surely] so the Apottle (following the common Greek version) translateth the Hebrue *Ki* (which also signifieth *Because*, or *That*;) Heb. 6. 14. And here under the name *bleſsing*, is meant the promise of eternall salvation, as the Apottle there sheweth. thy seed] for which, the Apottle saith, thee: Heb. 6. 14. Again where Moses saith thee, in Gen. 12. 3. the Apottle saith, thy seed, Act. 3. 25. By such interpretations, the holy Ghost teacheth us how to understand the Scriptures: and by Abrahams seed, Christ the principall, and author of salvation, is implied: and all the faithfull by him saved. Gal. 3. 16. 29.

[shore] Hebr. *lip*. Here they are compared to the ſand of the ſea, which before in Gen. 13. 16. were to be like the duſt of the earth: ſee alſo Gen. 15. 5. This promise through the faith of Abraham and Sarah beleeving it, was fulfilled, as the Apottle obſerveth, Heb. 11. 11. 12. thy seed] Iſaaks poſterity, Gen. 21. 12. the gate] for gates, (as tree for trees, ſee Gen. 3. 2.) and by gates, he meaneth cities, and all ſtrong defended places: as the dore (or entering) of the gate, 2. Sam. 10. 8. is explained to be, the dore of the citie, 1. Chron. 19. 9.

And at the gates of cities, were publike places of Iudgement, Deut. 22. 15. Iob 31. 21. So the ſtrength and dominion of the enemies is meant here, by the gate: and dominion over them, by inheritance, Levit. 25. 45. Pſal. 81. 8. The Greek alſo tranſlateh it cities: & ſo in Gen. 24. 60. his] or, their enemies, meaning enemies of the ſeed, which word being put for children, (as the Chaldee tranſlateh it,) may have with it a word, ſingular or plurall, and ſo the Scripture ſpeaketh indifferently: as ſaying of the people it went, 2. Chron. 10. 6. or they went, 1. King. 12. 5. it rejoyced, 2. King. 11. 20. which an other Prophet writing ſayth, they rejoyced, 2. Chron. 23. 21. So 2. King. 21. 24. with 2. Chron. 33. 25. and 2. King. 23. 30. with 2. Chron. 36. 1. The reaſon hereof is, becauſe a multitude is many, and yet as one: therefore, that which in Mai. 20. 31. is (*ochlos*) a multitude, in Mar. 10. 48. is (*poiloi*) many.

18 Ver. 18. in thy ſeed] here the word ſeed is in ſpeciall meant of one, that is Chriſt, Gal. 3. 16. 18. who was both of the ſeed of David, and ſo of Abraham according to the fleſh, Rom. 1. 3. and alſo God over all bleſſed for ever, Rom. 9. 5. in whom, the nations doe bleſſe themſelves, and glorie, Ier. 4. 2. Pſal. 72. 17. bleſſe themſelves] that is, apply by faith the bleſſing of Chriſt to themſelves, and ſo profeſſe it: or, ſhalbe bleſſed, as the Greek tranſlateh it, and as the promise was before made in that forme, in the Hebrue, Gen. 12. 3. and after, in Gen. 28. 14.

19 Ver. 19. Beerſheba] which the Greek interpreteth, the well of the oath: See before in Gen. 21. 31.

20 Ver. 20. Milcah] called in Gr. *Melcha*: ſhe was Abrahams brothers wife, Gen. 11. 29. Of whoſe offspring, Abraham now heareth glad tidings, unto whom he after ſendeth for a wife, for his ſon Iſaak, Gen. 24.

21 Ver. 21. *Vx*] or *Vis*: in Greek *Oor*. In his land Iob the patient dwelled, Iob 1. 1. There was alſo another *Vx* of Azam, Gen. 10. 23. and againe *Vx* of Scit, in Edoms countrie, Gen. 36. 28. *Bax*] in Greek

~~Baruch~~ of him-cane that learned yong man
Elihu; Job 32.2. Bar dwelt by his elder
brother ~~22~~ in Arabia; Ier. 25. 20. 23. 24.

Kemuel] in Greek, Kamouel. of Aram]
the Greek sayth of the Syrians. Ther was
an Aram before of Sem, Gen. 10. 22. Aram
throughout the Bible is turned in Greek
Syria; and Syrians: as Mixraim is Egypt, and
Cush Ethiopia.

22 Ver. 22. Kesed] or Cesed: in Greek Cha-
rad. Chazo] in Greek Nazau.

Pildash] in Greek Phaldes. Tidaph]
in Greek Tledaph.

23 Ver. 23. Bethuel] in Greek Bathouel, of
whom see after, Gen. 24. 15. Rebekah]
or Rebekka; in Hebrue Ribkah: she became
wife to Isaak, Abrahams son, Gen. 24. 15. 67
And for that cause chiefly, is this genea-
logie here set down.

42 Ver. 24. his concubine] to weete Nachors
concubine. The Hebrue Pilegesh, (whereof
the Greek Pallakis, and Latine Pellex is bo-
rowed, which we call a Concubine,) signi-
fieth an half wife, or a divided and secondary
wife: which was a wife for the bed, (and
thereby differing from an whore), but not
for honour, and government of the fami-
ly, (as K. Solomons wives were Princeesses,
but his concubines not so, 1. King. 11. 3.) ney-
ther had their children ordinarily any
right of inheritance, but had gifts of their
father, as Gen. 25. 5. 6. Such a concubine
was Hagar to Abraham, yea and Kerurah
his second wife, is called a concubine, Gen.
25. 1. 6. 1. Chron. 1. 32. And Bilha and Zil-
pha were concubines to Iaakob, Gen. 35.
22. And many other men of note, had also
concubines, as Caleb, 1. Chron. 2. 46. 48.
Manasses, 1. Chron. 7. 14. Gedeon, Iudg. 8. 31.
David. 2. Sam. 5. 13. Solomon, 1. King. 11. 3.
Roboam, 2. Chron. 11. 21. and among the
heathens, as Est. 2. 14. Dan. 5. 3. The Hebrue
doctors say, wives were taken in Israel, by
bills of Dowry, and solemne espowals; but con-
cubines, without either of both. Maimony treat.
of Kings, ch. 4. S. 4. So among the Gentiles,
as appeareth by that saying in the Poet,
lest this report goe of me, that I have given thee
mine own sister, rather for a concubine, then in

way of Matrimony, if I should give her without
a dowry. Plautus in Trinumm. Likewise a-
mong the Greeks, the Oratour saith, wee
have concubines, for daily concubineship (or use
of the bed;) and wives for to bring us forth
children legitimate, and faithfully to keep the
things in the family, Demosthenes in Orat. a-
gainst Neera.

Tebach] in Greek Tabec:
of him and his brethren we find no men-
tion in other Scripture. Tachash] in
Greek Tochos. Maacah] in Greek
Mocha.

CHAP. XXIII.

1. The age and death of Sarah, for whom Ab-
raham mourneth; 3. & purchaseth of the sons
of Cheth a place for her buriall: 10. which
Ephron would have given him, 13. but Ab-
raham would not receiv without giving the
full price. 17. So the field and cave in Mac-
pelah, becometh Abrahams possession; and
there he burieth Sarah.



1 **A**ND the life of Sarah was, a hun-
dred yeres, and twenty yeres, &
seven yeres: these were the yeres, of the
life of Sarah. And Sarah dyed in
2 Kirjath-Arba, the same is Chebron,
in the land of Canaan: and Abraham
came, to mourn for Sarah, & to weep
3 for her. And Abraham stood-up,
from before his dead: and spake un-
to the sonns of Cheth, saying. I am
4 a stranger and a sojourner, with you:
give me a possession of a burying-
place, with you; that I may bury my
5 dead, out of my sight. And the
sons of Cheth, answered Abraham,
6 saying to him; heare us, my Lord;
thou art a prince of God, amongst
us; in the choise of out burial-places,
bury thou thy dead: a man of us, shall
7 not with-hold from thee his burying
place, from burying thy dead. And
Abraham

8 Abraham stood-up, & bowed-down
 himself to the people of the land, to
 the sons of Cheth. And he spake
 with them, saying: if it be your mind,
 to bury my dead, out of my sight; hear
 me, and inreat for me, to Ephron the
 9 son of Zohar. And let him give me
 the cave of Macpelah, which he hath,
 which is in the end of his field: for full
 money, let him give it me, among
 10 you, for a possession of a burying-
 place. And Ephron was sitting, a-
 mongst the sons of Cheth: and E-
 phron the Chethite answered Abra-
 ham, in the ears of the sons of Cheth;
 of all that went-in at the gates of his
 11 citie, saying; Nay my Lord heare
 me, the field I give thee, and the cave
 that is therein, I give it thee: in the eyes
 of the sons of my people, give I it
 12 thee, bury thy dead. And Abraham
 bowed down himself, before the peo-
 13 ple of the land. And he spake unto
 Ephron, in the eares of the people of
 the land, saying; But if thou (*wilt give
 it*) I pray thee hear me: I will give the
 money of the field take it of me, and
 14 I will bury my dead there. And E-
 phron answered Abraham, saying un-
 15 to him; My Lord hear me; the land
 (*is worth*) foure hundred shekels of sil-
 ver, between me and thee, what is
 16 that? and bury thy dead. And Ab-
 raham hearkned unto Ephron; and
 Abraham weighed to Ephron, the sil-
 ver which he had spoken of, in the ears
 of the sons of Cheth: foure hundred
 17 shekels of silver, currant with the mer-
 chant. And the field of Ephron,
 which was in Macpelah, which was
 before Mamree, was made-sure: the
 feild, and the cave which was therein,

18 and every tree which was in the feild,
 which was in all the border thereof,
 round about. Vnto Abraham for a
 19 purchase, in the eyes of the sons of
 Cheth; with all that went-in at the
 gates of his citie. And afterward,
 Abraham buryed Sarah his wife, in
 the cave of the field of Macpelah, be-
 fore Mamree, the same is Chebron, in
 20 the land of Canaan. And the feild,
 and the cave which was therein, was
 made-sure to Abraham, for a posses-
 sion of a burying-place: by the sons
 of Cheth.

Annotations.

¶ ¶ ¶ Here beginneth the 5. section
 of the Law, called *Chapre Sarah*,
 that is, *The life of Sarah*. See Gen. 6.9.

Ver. 1. *the life* in Hebrue lives: see Gen.
 2.7. This speciall honour hath Sarah our
 mother, above all women in the Scrip-
 ture, that the number of her yeres is re-
 corded of God. Eve was *the mother of all
 living*, Gen. 3.20. and Sarah is mother of all
 the faithfull, 1. Pet. 3.6. She lived a pilgrim
 with Abraham her husband 62. yeres, and
 before her departure from Charran 65. in
 all 127. yeres.

V 2 *Kiryath-Arba* that is, *the citie of Ar-
 ba*, as the Greeke translitereth it: called also
 Chebron: see Gen. 13.18.

¶ or,
went-in, namely into Sarahs tent, wherein
 she dwelt and dyed: for Abraham had
 many tents, (as had Lot, Gen. 13.5.) and
 one speciall for Sarah, Gen. 24.67 & 18.6.

¶ *to weep* Sarah also is the first, for whose
 death, mourning and weeping is mentio-
 ned; an other note of honour, as appea-
 reth by Gen. 50.9. 10.11. Lev. 22.18. 2 Sam. 1
 17. &c. But sorrow for the dead, must be
 moderate in Gods people, as having hope
 of the resurrection. 1. Thess. 4.13.14. ¶ *to weep*,
 in the Hebrue hath one little letter, ex-
 traordinary, noted also in the margine of
 the Hebrue bibles, wherby as the Iewes

think is signified, that Abrahams mourning was not excessive, but with moderation. The Hebrue Doctors say that afterwards in Israel, *a man was bound by the law* (in Lev. 21. 2. 3.) *to mourn for his mother, and for his father, his son and his daughter; and his brother and his sister by the fathers side. And by the Rabbines, a man was to mourn for his wife that he had married, and so the woman for her husband: to mourne also for brother and sister by the mothers side. Mimony in Misneh, tom. 4. treat. of Mourning, ch. 2 S. 1.*

3 Ver 3. *from before*] or, *from the face of his dead*: where in likelyhood, he had sitten a while on the earth, as was the manner of mournersto doe: *Job 2. 12. 13. Esa. 47. 1. Jonns of Cheth*] that is, the Chethites, or Hittites, the people which came of Cheth the son of Canaan, Gen. 10. 15.

4 Ver. 4. *a sojourner*] or *forreiner*: properly it signifieth one that dwelleth in a strange country, & hath no possession of his own there. And as Abraham, so David acknowledgeth this of himselfe and his people, with God: *1. Chron. 29. 15. Psal. 39. 13.* and the law taught them so much, *Lev. 25. 23.* and the gospell teacheth us the same for our estate on earth, *1. Pet. 2. 11.* and commendeth to us the faith of these fathers, that did so professe themselves, to bee strangers and forreiners in the land: thereby declaring plainly that they sought a better country, even an heavenly, where God hath prepared for them a citie: *Heb. 11. 13. 14. 16.*

a burying place] or *grave, sepulchre*, in Hebrew *Keber*, from which the German *grab*, and our English *grave* are derived. Abraham having sojourned 60. yeres in these lands, never purchased foot of inheritance, (*Act. 7. 5.*) till now for his dead; nor for any, (though it is likely sundry had dyed in his house within this time,) but for Sarah his wife. As the former thewed his faith, abiding there *as in strange country*, *Heb. 11. 9.* so this purchase of a grave, sheweth the like, not onely for the generall resurrection of the dead, but for the special possession of this promised land: for which cause, Iacob

also would be brought out of Egypt to be buried here, *Gen. 47. 29. 30.* and Ioseph by like faith, gave commandment of his bones, *Gen. 50. 24. 25. Heb. 11. 22.* For a sepulchre of ones own, was a sign of right, & firmpossession, *Esa. 22. 16.* *out of my sight*] or, *from before me*: so v. 8. Death, so defaceth all earthly things, that the most lovely, are by it made loathsome: for Sarah had been the desire of his eyes, *Ezek. 24. 16.* but now he cannot suffer her in his sight. And the living doe bury their dead, that according to the sentence of God, man may return to his earth and dust, *Gen. 3. 19.* & be sown as seed in the ground till the resurrection, *1. Cor. 15. 35. 36.* &c. where they rest in their graves, as in their beds, till their change come, *Esa. 57. 2. Job 14. 14.*

6 Ver. 6. *a prince of God*] that is, *a mighty prince, an holy ruler: preferred and advanced of God*. So Abimelech acknowledged that God was with him; *Gen. 21. 22.* Things that excell, are said to be of God: as *mountains of God, Psal. 36. 7. ceders of God, Psal. 80. 11. wrastlings of God, Gen. 30. 5.* and many the like. The Greek here translateth, *a King of God, the Chaldee, a prince before the Lord*. A like speech is used of the Priests, called *Princes of God, 1. Chron. 24. 5.* *the choise*] that is, *the best, the sayrest*; as the Chaldee explaineth it; because men use to chose the best things. And *choise* is put for *chosen*: as *glory of grace, and riches of grace, Eph. 1. 5. 7.* for *glorious and rich grace: the promise of the spirit, Gal. 3. 14.* for the *promised spirit*; and many the like. *with-hold*] or *close up, forbid*, either by word or deed.

7 Ver 7. *bowed-down*] *did obeysance*, in sign of reverence, and thankfulness: so v. 12. Sometime they that bowed, would say they did so, as professing their thankfulness, *2. Sam. 16. 4.*

8 Ver. 8. *your mind*] or, *your will*: Heb. with *your soule*; which word is often used for the *mind or will* of any: *Psal. 27. 12. & 41. 5. & 105. 22.* The Greek translateth, *if yee have in your soule*; the Chaldee, *if it be the pleasure of your soule.* *so bury*] that is, *that*

that I should bury: an usuall phrase, where the person is not expressed, but easily understood: see Gen. 6. 19. & 19. 20. & 47. 29.

Ver. 9. of Macpelah] which is by interpretation, the cave of doublenes, as the Chaldee hath, and so the Greek also translateth it, the double cave: but it appeareth by v. 17. 19. to be the name of the place.

full money] Hebr. full silver, that is, for as much money as it is worth: silver is named for all money; and full, for full weight, as appeareth v. 16. A like spech is used in 1. Chron. 21. 24. for full silver; which another Prophet saith, for the price, that is, the worth of it, 2. Sam. 24. 24.

Ver. 10. sitting] there present among them: or dwelling, as the word often signifieth.

in the eares] that is, in the audience, or hearing: as the Greek explaineth it. So v. 13. & 16.

went in] meaning the citizens; who are described by going in, as in Gen. 34. 24. by going out: which two are often joyned together, to goe in and out; for to converse, trade &c. see Jer. 17. 19. 10. 25. & 22. 4.

Ver. 11. in the eyes] that is in the sight, or presence: or before: as the Greek translateth

so v. 18.] sons of my people] which the Greek turneth, my citizens; an usuall east country phrase: so in Luk. 19. 14. his citizens, is turned in the Syriak, the sons of his citie. Bargains passed thus publikly in the citie gates, for more testimony and assurance; as was used also in other cases, Ruth. 4. 1. 4. & 11.

Ver. 13. if thou] that is, wilt give it; or if thou be he, whom I speak of: as the Greek translateth, seeing thou art with me: (that is present.) Such imperfect speeches are often used, where other fit words are to be understood, as the scripture it self sometime manifesteth: as behold the oxen, 2. Sam. 24. 12. which an other Prophet relating saith, behold I give the oxen; 1. Chron. 21. 23. See also before, Gen. 11. 4. & 13. 9. and after here in the 15. ver.

money] Heb. silver: that is, the price of the feild.

Ver. 15. shekels:] or (as we may call them) shillings: the Greek translateth them didra-

chmes: which word is used Mat. 17. 24. What the shekel weighed, see noted no Ge. 20. 16. Ver. 16. current] or, passing to: and so allowed of Merchants, as the Greek turneth it: which the Chaldee amplifieth thus, that was taken for merchandise in every country.

Ver. 17. was made sure] the Hebrue is, stood up: that is, was made stable, sure, and confirmed, as the Greek translateth it in the last verse of this chapter. And this purchase thus assured to Abraham, was a propheticall sign, that his posterity should have the inheritance of that land: even as Ieremies buying of his uncles feild before witnesses, was a sign of the Jewes return into the possession of this land; Jer. 32. 7. 9. 10. 15. 43. 44.

Ver. 19. in the cave] or den: thus carefully bought, and described where it lay, for a monument to posterity. In this cave also Abraham himself was buried with his wife, at his death, Ge. 25. 9. Likewise Isaak his son, with Rebekah his wife, and Iacob with Leah his wife: Gen. 49. 31. and 50. 13. The patriarchs hereby testifying their faith in the promises of God, for the inheritance of this land, and of life eternall figured hereby, as before is observed on v. 4. Herewith may be compared the purchase of the potters field bought with the price of Christs blood to bury strangers in: Mat. 27.

CHAP. XXIV.

1. Abraham sweareth his servant, to take a wife for Isaak, not of the Canaanites, but of his own kindred: 8. The conditions of the oath. 10. The servants journey: 12. his prayer: 14. his signe. 15. Rebekah meeteth him, 18. fulfilleth his sign, 22. receiveth jewels, 23. sheweth her kindred, 25. and inviteth him home. 26. The servant bleisseth God. 28. Laban enterteyneth him. 34. The servant sheweth his message, and what had befallen him by the way. 50. Laban & Bethuel acknowledge Gods work, & grant Rebekah for a wife unto Isaak: 58. Rebekah also consenteth to goe. 62. Isaak walking out to meditate in the feild, meeteth her; 67. She is brought

brought into Sarahs tent, and becometh Isaaks beloved wife.

1 **N**And Abraham was old, was come
2 into dayes: & Iehovah had blef-
3 sed Abraham, in all things. And Ab-
4 raham sayd, unto his servant, the el-
5 dest of his house; that ruled, over all
6 that he had: put I pray thee, thy hand,
7 under my thigh. And I will make
8 thee swear, by Iehovah God of the
9 heavē, & God of the earth: that thou
10 shalt not take a wife unto my son, of
the daughters of the Canaanite, a-
mong whom I dwell. But thou shalt
goe unto my land, and unto my kyn-
red: and shalt take a wife, unto my
son Isaac. And the servant sayd un-
to him; If so be the woman will not
be vvvilling, to goe after me, unto this
land: shal I returning return thy son,
unto the land from whence thou ca-
meest-out? And Abraham sayd unto
him: Beware thou, least thou return
my son thither. Iehovah God of
the heavens, which took me from my
fathers house, and from the land of
my kinred, & vvvhich spake unto me,
and vvvhich svvare unto me saying, un-
to thy seed, vvwill I give this land: he,
vvwill send his Angel before thee, and
thou shalt take a vvwife unto my son,
from thence. And if the vvwoman vvwill
not be vvilling, to goe after thee; then
shalt thou be clear, from this my oath:
onely thou shalt not return my son,
thither. And the servant put his
hand, under the thigh of Abraham
his lord: and svvare to him, concer-
ning this matter. And the servant
took ten camels, of the camels of his
lord, and went; and all the goods of
his lord, in his hand: and he arose, &

11 went to Mesopotamia, unto the citie
of Nachor. And he made the cam-
els to kneel down, vvwithout the citie
by a vvvel of water: at the time of the
evening, at the time that vvwomen-
12 vvvhich-dravv (water) goe forth. And
he sayd; Iehovah, God of my lord Ab-
raham; I pray thee bring *it*-to-paſs
before me, *this* day: and doe mercy,
13 unto my lord Abraham. Behold I
stand, by the vvwell of vvwater; and the
daughters of the men of the citie,
14 come-out to dravv water. And let
it be, that the damſell to vvvhom I shal
say, bowv down I pray thee thy pitch-
er, and let me drink; and she shal say
drink thou, and I wil give thy camels
drink also: *be* the same thou haſt evi-
dently-appointed, for thy ſervant I-
saak; and therby shal I knowv, that
thou haſt doon mercie, unto my lord.
15 And it vvvas, before he had made an
end of ſpeaking, that behold Rebek-
ah came-out; vvwho vvvas born to Be-
thuel ſon of Milcah, the vvwife of Na-
chor Abrahams brother: & her pitch-
16 er, upon her ſhoulder. And the
damſell, *was* of a very good counte-
nance, a virgin, neyther had ~~any~~-man
knowven her: and she vvvent down to
the vvwell, and fylled her pitcher, and
17 came-up. And the ſervant ran, to
meet her: and he ſayd, let me drink I
pray thee a litle water, out of thy
18 pitcher. And she ſayd, drink my
lord: and she haſted and let-down
her pitcher, upon her hand, and gave
19 him drink. And she made-an-end,
of giving him drink: and ſayd, I will
dravv for thy camels also, until they
20 have made-an-end of drinking. And
she haſted, and emptied her pitcher
into the

into the trough, and ran againe unto
 the well, to draw: and drew, for all his
 camels. And the man, wondering at
 her: held his peace, to know, whe-
 ther Iehovah had prospered his way,
 or nor. And it was, when the cam-
 els had made an end of drinking,
 that the man took an earering of
 gold, half a shekel ~~was~~ the weight ther-
 of: and two bracelets for her hands,
 ten (shekels) of gold, ~~was~~ the weight
 of them. And he said, whose daugh-
 ter art thou? tell me I pray thee: is
 there in thy fathers house, place for
 us to lodge? And she said unto him;
 I am the daughter of Bethuel: the son
 of Milcah, whom she bare unto Na-
 chor. And she sayd unto him; with
 us, is both straw and provender y-
 nough: place also, to lodge. And
 the man bended down the head; &
 bowed himself, unto Iehovah. And
 hee said, Blessed be Iehovah, God of
 my lord Abraham; who hath not left-
 off his mercy & his truth, from with
 my lord: I, being in the way, Iehovah
 led me to the house of the brethren
 of my lord. And the damsell ran,
 and told her mothers house: accord-
 ing to these words. And Rebekah
 had a brother, & his name ~~was~~ Laban:
 and Laban ran unto the man, with-
 out, unto the well. And it was, when
 he saw the earering, and the brace-
 lets upon his sisters hands; and when
 he heard, the words of Rebekah his
 sister, saying, thus spake the man unto
 me: that he came unto the man, and
 behold ~~hee was~~ standing by the cam-
 els, at the well. And he sayd, Come
 in thou, the blessed of Iehovah: wher-
 fore standest thou without? & I, have

prepared the house; and place, for the
 camels. And the man came, into
 the house; and he ungirded the ca-
 mels: and he gave straw and provan-
 der for the camels, and water to wash
 his feet, and the feet of the men that
 were with him. And there was set
 (meat) before him, to eat, and he said,
 I will not eat, untill I have spoken my
 words: and he said, speak. And he
 sayd; I am Abrahams servant. And
 Iehovah hath blessed my lord, great-
 ly, & he is become great: and he hath
 given him flocks and heirds, & silver
 and gold, and men servants, and wo-
 men servants, and camels and asses.
 And Sarah my lords wife, bare a son
 to my lord, after her old age: and he
 hath given unto him, all that he hath.
 And my lord made me swear, saying:
 Thou shalt not take a wife unto my
 son, of the daughters of the Canaan-
 ite, in whose land I dwell. If thou
 shalt not goe unto my fathers house,
 and unto my familie: and take a wife,
 unto my son. And I said, unto my
 lord: if so be, the woman wil not goe,
 after me. And he sayd, unto me: Ie-
 hovah, he before whom I have walk-
 ed, will send his Angell with thee, and
 will prosper thy way; and thou shalt
 take a wife unto my son, out of my
 family, and out of my fathers house.
 Then shalt thou be clear from my ex-
 secration, when thou shalt come unto
 my family: and if they will not give
 thee (one), then shalt thou be clear
 from my exsecration. And I came this
 day unto the well: & I sayd, Iehovah
 God of my lord Abraham, if thou
 be now prospering my way, the which
 I goe. Behold I stand, by the well of

44 waters; and let the mayd that cometh
 forth to draw, and I say to her, let me
 drink I pray thee a little water, out of
 thy pitcher. And she say to me, Both
 45 drink thou, & I will draw for thy cam-
 els also: *let* the same be the woman,
 whom Iehovah hath evidently ap-
 pointed, for my lords son. And be-
 fore I had made an end of speaking
 in my hart; behold Rebekah came
 forth, and her pitcher on her shoul-
 der; and she went down unto the well,
 and drew: and I sayd unto her, let me
 46 drink I pray thee. And she hasted,
 and let down her pitcher from upon
 her, and sayd Drink thou, and I will
 givethy camels drink also: & I drank,
 and she gave the camels drink also.
 47 And I asked her, & sayd; whose daugh-
 ter *art* thou? and she sayd, the daugh-
 ter of Bethuel, son of Nachor, whom
 Milcah bare unto him: and I put the
 earering upon her face, & the brace-
 lets upon her hands. And I bended
 48 down the head, and bowed my selfe
 unto Iehovah: and I blessed Iehovah
 God of my lord Abraham, who led
 me in the way of truth, to take the
 daughter of my lords brother, unto
 49 his son. And now, if you will doe
 mercy & truth unto my lord, tel me:
 & if not, tell me; that I may turn un-
 to the right-hand, or unto the left.
 50 And Laban and Bethuel answered &
 sayd; The thing proceedeth from Ie-
 hovah: we cannot speak unto thee,
 51 evill or good. Behold Rebekah *is* be-
 fore thee, take *her* & goe: & let her be
 the wife, to thy lords son, as Iehovah
 52 hath spoken. And it was, when Ab-
 rahams servant heard their words;
 that he bowed himselfe down to the

53 earth, unto Iehovah. And the ser-
 vant brought forth, vessels of silver
 and vessels of gold, & garments; and
 gave to Rebekah: and he gave to her
 brother, & to her mother, precious-
 54 things. And they did eat and drink,
 he & the men that *were* with him, &
 tarried all night: and they rose up in
 the morning; and he sayd, send me
 55 away unto my lord. And her bro-
 ther, & her mother sayd; let the dam-
 sell abide with us, dayes, at least ten:
 56 afterward, she shall goe. And he sayd
 unto them, Hinder me not, seeing Ie-
 hovah hath prospered my way: send
 me away, that I may goe unto my
 57 lord. And they sayd, we will call the
 damsell: and will aske of her mouth.
 58 And they called Rebekah, & sayd un-
 der; Wilt thou goe with this man?
 59 And she sayd, I will goe. And they
 sent away Rebekah their sister, & her
 60 nurse: and Abrahams servant, & his
 men. And they blessed Rebekah, &
 sayd unto her; Our sister, be thou un-
 to thousands of ten-thousands: and
 let thy seed possesse, the gate of those
 61 that hate them. And Rebekah a-
 rose, and her damsels; and they rode
 upon the camels, and went after the
 man: and the servant took Rebekah,
 62 and went away. And Isaak came from
 the way, to Beer-lachai-roi: and he
 63 dwelt in the south country. And
 Isaak went out to meditate in the
 field, at the looking-forth of the eve-
 ning: and he lifted up his eyes, & saw,
 & behold the camels *were* comming.
 64 And Rebekah lifted up her eyes, and
 saw Isaak: and she lighted off the ca-
 65 mel. For she had sayd unto the ser-
 vant, what man *is* this that walketh in
 the

66 the feild, to meet us? And the servant
67 had sayd, he is my lord: and she took
a veyl, and covered herself. And the
servant told Isaak; all things that he
had done. And Isaak brought her
into the tent of Sarah his mother; &
he took Rebekah, & she was to him
a vwife, and he loved her: and Isaak
was comforted, after his mother was
dead.

Annotations.

1 **I**Nio dayes, that is, yeres: see Gen. 18. 11.
He was now 140. yeres old: for Isaak his
son vvas fourtie, Gen. 25. 20. and he
vvas born, vwhen Abraham vvas 100.
Gen. 21. 5.

2 Ver. 2. the eldest] or, the Elder: so the
Greek translate it elder, or Ancient, wher-
by may be meant Governour, as the words
folovving doo explayn: for Elder, is an u-
suall name for Governour, Gen. 50. 7. Num. 11.
16. Ruth 4. 2. 1. Tim. 5. 17. This in likelihood
vvas his Steward Ezer, Gen. 15. 2.

under my thigh] a sign which Iakob al-
so required of his son Ioseph, Gen. 47. 29.
eyther to signifie subiection, or for a fur-
ther mystere of the covenant of circum-
cisiō, or rather of Christ the promised seed
who was to come out of Abraham's loynes
or thigh, as the like phrase sheweth, in Gē.
46. 26. of the soules that came out of Iakob's
thigh: wherefore Abraham & Iakob make
their thighes as holy signes, in respect of
God's promise. For otherwise in swearing,
they used to lift up the hād towards hea-
ven: see Gen. 14. 22. Herupon the Greeks
have of the Hebrew word Ierek, that is a
Thigh, framed their Horkos that is, an oath:
even as of the Hebrew Iamin which is the
right hand, (used when others vvere taken,
Esa. 61. 8.) they have formed the Greek
vword Omphalos, to swear.

3 Ver. 3. by [chovah] by vvhom alone vve
are commanded to sweare: Deut. 6. 13. The
Chaldee sayth, by the word of the Lord: that
is, Christ: Joh. 1. 1. the Canaanite] or
Canaanites as the Greek translate: see

Gen. 10. 16. This care Abraham had for
his sons vwife, lest by marrying with un-
beleeyers, he or his posteritie should be
drawn from God, as the law sayth, Thou
shalt make no marriages with them; thy daugh-
ter thou shalt not give unto his son, neyther take
his daughter unto thy son, for they will turn away
thy son from following me &c. Deut. 7. 3. 4. See
also Gē. 27. 46. Plato a hethen philosopher,
divinely sheweth (in his 6. book of lawes,)
the end of marriage to be, the continuall
propagation of mankind, & good educa-
tion of children, that leaving childrens
children after them, parents may alwayes
have some as in their own sted, to serv God,
and to worship him according to the Law. As
Isaak vvas a type of Christ, so in this pro-
curing of him a holy wife by his servant,
may be typed the church, gathered of
Saints, by the imployment of his mini-
sters, to be the spowse of Christ. For he is
compared to a bridegrome, Ioh. 3. 29. & the
church is the bride the Lamb's wife, Rev. 21. 9.
10. & the Apostles prepared the church-
es for one husband, to present them pure vir-
gin to Christ. 2. Cor. 11. 2. vvhich vvas not
to be of the Canaanites, that figured the
unholy that out of the Lords house, Zach.
14. 21. but from Christs ovn land & kin-
red, that is from heaven, born of God from
above, Rev. 21. 2. 1. Pet. 1. 23. 1. Ioh. 3. 9. 10.

4 Ver. 4. my land] vvhich after is named
Mesopotamia: v. 10 where though idolatrie
too much prevailed, (Ios. 24. 2. Gen. 31.
19. 53.) yet not so much as among the Ca-
naanites, Deut. 12. 31.

5 Ver. 5. If so be] or, Peradventure, so v. 39.
see Gen. 18. 24. goe after] that is,
follow, or come with me: so in v. 8. &c. That
vvhich in Mark. 1. 30. is went after him; in
Mat. 4. 22, is written, followed him. Againe,
where one writeth, he followeth not us, Mar.
9. 38, another sayth, he followeth not with
us, Luk. 9. 41. that is, he accompanieth us not.

6 Ver. 6. lest thou] or, that thou return not.
As Abraham by faith abode in the land
of promise, so vould he have his son,
Heb. 11. 9.

Ver. 24. thy friend] the Chaldee explain-
eth

eth it, thy son: the Greek, to thee and to thy seed. See Gen. 12. 7. before thee] and

with thee, as in the repetition v. 40 is expressed: both to lead, and to protect. As a prudent wife is of the Lord, Prov. 19. 14. so Abraham beleeveth that the Angels, who are all ministering spirits, sent forth to minister for them, who shall be heirs, of salvation, Heb. 1. 14. should be sent for assistance in this business, which unto many, seemeth worldly & base, but is indeed honourable, Heb. 13. 4.

8 Ver. 8. clear] or innocent, & so discharged of the oath.

9 Ver. 9. his Lord] or master; the pillar & sustentainer of the familie: see Gen. 15. 2. As the Hebrue signifieth Lord & Master; so the scripture useth them indifferently: as where one Euangelist sayth Lord, Mat. 17. 4. another sayth Master, Mark 9. 5.

10 Ver. 10. and all the goods] the Greek translateth, and of all the goods of his Lord, with him. This, by comparing v. 53. seemeth to be the true meaning. Mesopotamia] in Hebrue called Aram Naharajim, that is to say, Aram (or Syria) of the two rivers, it being a country that lay between the rivers Euphrates & Tigris (or Chiddekel,) whereof see Gen. 2. 14. The Chaldee calleth it Aram that is by Euphrates. As Mizraim is in Greek and other tongues, called Egypt, Gen. 12. 10. so Aram Naharajim, is in Greek Mesopotamia, so called of lying admitt the rivers, which name the new Testament also keepeth, in Act 7. 2. Afterwards it is called Padan Aram, in Gen 25. 20 Aram, the new Testament usually calleth Syria; Mat. 4. 14. Act. 15. 23 41. See Gen. 10. 22.

of Nachor] where Nachor dwelt, that was Charan. Gen. 28. 2. 10. By which it appeareth that Nachor accompanied Abraham and Tharah from Ur to Charran, but no further. Gen. 11. 31. So that is called Christs citie, wherein he dwelt, Mat. 9. 1.

11 Ver. 11. to kneel down] and consequently to rest them; as the Greek interpreteth it.

12 Ver. 12. bring it to pass] or, cause it to happen: that is, give good success, or, send me good luck. The same word is in Gen. 17. 20. & is spoken of occurrences and events that

doe fall out & offer themselves unto men, beyond their skill & counsel, through Gods providence, but to us by hap or chance, as the scripture also speaketh in Luk. 10. 31. This being repeated by the servant, v. 42. is expounded, prospering; and the Greek there and here, so translateth it by one & the same word

14 Ver. 14. the damsel] or young-woman, mayd: in Hebrue Naamah, which 5. times in this chapter, and often other where is written by the letters Naar, in the form masculine, but by the vowels Naara. evidently-appointed] or prepared as by certayn argument and demonstration: or nurtured, that is prepared and brought up by nurture & chastisement. The original word signifieth properly to argue, chastise, or nurture. Here it signifieth appointing or preparing, (as the Greek and Chaldee doe translate it) but with evident demonstration to another. So Paul useth the Greek word Elench, (answerable to the Hebrue here,) for an Evidence or Demonstration. Hebr. 11. 1.

15 Ver. 15. it was, &c.] this may also be read thus, And the same was, (or came to pass,) before he had made an end of speaking; for loe Rebekah &c. So God promiseth his people, before they call, I will answer; and whiles they speak, I will hear: Esa. 65. 24. And in the 45. verse following, it is sayd that this speaking was in his hart. and her pitcher.] the Greek translateth it, having her pitcher (or waterpot.) The scripture often setteth down the base and homely works, wherein the saints (men and women) were in old time employed from their youth; as here of Isaaks wife, the mother of the patriarchs: likewise of Rachel Iakobs wife, Gen. 29. 9. and of the daughters of Moses father in law, Exod. 2. 16. and sundry the like.

16 Ver. 16. good countenance] or good of visage, that is, sayr to look upon. So Gen. 26. 7. & Exod. 2. 2. translated sayr or goodly, by the Apostles authoritie. known] that is, lyen with her: see Gen. 4. 1. These properties of humility, kindness, bevyty and chastity, are mentioned by the Holy ghost,

as the most excellent: so Christs spouse is spiritually described by such; Song 1. 8 &c.

17 Ver. 17. *let me drink*] or *quench my thirst*. The word here used is strange, and seemeth to be Syriack, which they speake in that country, and to have the signification of great thirst which he desireth to be slaked: & after in repearing this, v. 45. he useth the common Hebrue, *haskini*, that is; *let me drink*.

21 Ver. 21. *wondering*] that is, *wondered*, and as the Greek translateth, *considered her*, and *held his peace*.

22 Ver. 22. *took*] and gave unto her: as taking, Psa. 68. 19. is expounded giving, Eph. 4. 8. *ear-ring*] or *abillement*, jewel, *ouch*: which was hanged sometime on the ear, Gen. 35. 4 sometime on the nose, face or forehead, Ezek. 16. 12. and so this here was, as the 47. verse sheweth. The Greek turneth it as of many *ear-rings*. In narration of this storie (which yet seemeth to be of light and triviall matters,) the spirit of God is very exact & large: whereas other things wherein great mysteries are intolden (as the historie of Melchisedek, Gen. 14. & many the like,) are set down in few words. That men might consider Gods wisdom & providence in things of least esteem among men. Compare 1. Cor. 1. 25. 27. 28. *halfe a shekel*] a weight called in Hebrue *bekah*, which signifieth *clef* or *cut in the mudds*, and so the law expoundeth it to be *halfe a shekel*, Exod. 38. 26. the Greek translateth it a *drachm*, or *dram*: which if it were halfe the common shekel: weighed 80. graines of barley: the holy shekel, was double so much: see Gen. 20. 16. *ten*] to weete *shekels*, as the Chaldee expressly addeth: such words as easie to be understood, are often omitted: so a *thousand*, 2. Sam. 8. 4. for a *thousand chariots*, 1. Chron. 18. 4. the *three*, 1. Chron. 11. 18. for the *three mighty men*, 2. Sam. 23. 16. and many the like.

24 Ver. 24. *Bethuel*] in Greek, *Bathuel son of Melcha*.

26 Ver. 26. *bowed himself*] or, *adored*, *worshipped* Jehovah. The former word signifieth

the bending or stouping with the head: this meaneth the bowing or prostrating of the whole body: usually called *worshipping* or *adoration*. So Exod. 4. 31. Gen. 22. 5.

27 Ver. 17. *mercy*] or *gracious kindness*: see v. 49 *brethren*] that is, *kinfolk*: see Gen. 13. 8. or *brethren* is put for *brother*, as the Greek and Chaldee translateth it, and so it is after explained, v. 48.

31 V. 31. *blessed of Jehovah*] an honourable title, used as it seemeth, in those times by many, as Gen. 26. 29.

32 Ver. 32. *there was set*] to weete by *Laban*, or *he set*: (for the Hebrue hath a double reading to afford both senses,) & so the Greek translateth *he set*, and the Chaldee, *they set*: and here the word *meat* or *bread* (as the Greek expresseth) is to be understood; as elsewhere other words, which the scope of the place sheweth: as *he put in Syria* 1 Chron. 18. 6. for *he put garrisons in Syria* 2 Sam. 8. 6. See Exod. 34. 7. *not eat*] an example of a diligent and faithfull servant preferring his work for which he was sent, before his food. So the Apostle teacheth servants obedience, in singleness of their heart, as unto Christ: *not with eye-service as men-pleasers* &c. Ephe. 6. 5. 6. 7. 8.

36 Ver. 36. *after her old-age*] that is, *after she was waxen old*: and so without naturall strength to bear: see Gen. 18. 11. *all that he hath*] wherein he also was a figure of Christ whom the Father hath made *heire of all things*, Heb. 1. 2. and of true Christians, who with him shall inherit *all things*, Rv. 21. 7. So again in Gen. 25. 5.

38 Ver. 38. *If thou shalt not goe*] understand, *wishing a curse to thy soule, if thou goe not*: for so imprecations were annexed with solemn othes, but not expressed: see Gen. 21. 23. The Greek translateth, *but thou shalt goe*: which is also the meaning, and so expressed before, in v. 4. *family*] that is, *kinred* or as the Greek saith, *my tribe*; and so before, in v. 4. and after v. 40. 41.

40 V. 40. *have walked*] and *pleased* (as the Greek translateth) and that by his calling and faith in his promises, as before v. 7. see Gen. 5. 22. & 17. 1. *with*] and

and before thee: see ver. 7.

41 Ver. 41. *exsecration*] or *curse*: as the Greek here translateth it. Before it was called simply an oath, ver. 8. and so the Chaldee still hath it here: but this word, and the form of the oath in ver. 38. sheweth it was also with imprecation of evil, if he did break his promise. So Gen. 26. 18. Deut. 29. 12. 14. 19. 21. The Hebrue *Alah* is by the Apostle in Greek *ara*; that is, a curse, Rom. 3. 14 and in Num. 5. 21. both are joyned, an oath of cursing.

42 V. 42. *if thou be now*] or, *O be thou* ¶ pray thee: for it was a prayer, as the 12. verse before sheweth: and as oaths, so prayers were often uttered after this manner: as in Luke 12. 49. *if it were already kindled*: that is, *O that it were*: as the Syriak translation explaineth it, ¶ *desire that it were already kindled*. So in Psal. 139. 19. *If thou wouldst slay the wicked*; that is, *O that thou wouldst*: and sundry the like; see Gen. 28. 20.

45 Ver. 45. *in my hart*] or *unto my hart*: the Greek saith, *in my minde*. This was not expressed before, in verse 15.

46 Ver. 46. *from upon her*] from her shoulder, and to upon her hand, as was sayd in verse 18. and so the Greek here joyneth them both.

47 Ver. 47. *her face*] or *nose*; forehead, from whence it hung down on the nose: so Ezek. 16. 12. See before in ver. 12.

48 Ver. 48. *way of truth*] that is, the true (the right) way.

49 Ver. 49. *doe mercy and truth*] that is, *deale mercifully and truly*, or *kindly and faithfully*: which two things as they are often spoken of God towards men, as before in v. 27. and Gen. 32. 10. 2 Sam. 2. 6. Psal. 25. 10 & 57. 4. & 61. 8. & 89. 15. & 98. 3 & 138. 2. so of men towards men, as here, and in Gen. 47. 29. 7 of 2. 14. The first word signifieth a gracious, kinde and mercifull affection; the other, a true and faithfull disposition, constantly to performe what is spoken or expected: of these both it is sayd, *let not mercy and truth forsake thee*: Prov. 3. 3.

50 Ver. 50. *the thing*] or, *the word* is come forth,

unto thee] the Greek turneth it; *speake against thee*. evil or good] that is, any thing at all against it; but doe rest in the will of God. A like speech is in Gen. 31. 24.

53 Ver. 53. *vessels*] or *instruments*, ornaments, jewels &c. The word is large, signifying all things for use or ornament. precious things] or, dainties: and by conference with other places, the word seemeth to be meant of the precious or dainty fruits of the earth: the Greek translateth it onely gifts. This word is used in Deut. 33. 13. 14. 15. Song. 4. 13. 2 Chron. 21. 3. & 32. 23. Exr. 1. 6. The holy Ghost seemeth to expresse it in Greek by *opora*, that is, summer or autumn-fruit: Rev. 18. 14.

55 Ver. 55. *daies*, at-least ten] or thus, *dayes*, or *ten*: meaning a yere, or ten moneths. The Greek interpreteth it about ten daies; but the Chaldee addeth, *or ten moneths*, and so it may well be understood, *a yere of dayes*, (that is a full yere,) or at least ten moneths, *Dayes*, is often used for a yere, as is shewed on Gen. 4. 3.

57 V. 57. *her mouth*] that is, *ask her consent*: or, *what she will say*. The Chaldee translateth it, *and heare what she sayth*. The mouth is put for that which cometh out of the mouth: vvhich the Holy Ghost expoundeth the word, Luk. 4. 4. from Deut. 8. 3. Hereupon the mouth, is often used for speech, or words; as in Gen. 41. 40. & 45. 21. Exod. 17. 1. Num. 9. 20. Deut. 1. 26. Psal. 49. 14.

59 Ver. 59. *her nurse*] named *Deborah*, whom Iakob buried with lamentation, Gen. 35. 8. she was sent for honourable respect, and to have tender care of Rebekah, as the Scripture sheweth Nurses to have, 1. Thes. 2. 7. Numb. 11. 12.

60 V. 60. *unto thousands*] that is, *a mother of innumerable people*. The Chaldee translateth *thousands* and *ten thousands*, wherby an infinite number is meant, as in Dan. 7. 10.

the gate] that is, as the Gr. and Chaldee translateth the cities; and by possessing, or inheriting, is meant dominion over them, Lev. 25. 46. See in Gen. 22. 17. them] or it; that is the seed, see Gen. 22. 17.

61 V. 61. *after*] the Greek translateth, *with the*

the man. So in 1 Cor. 10. 4. the rock that followed them, is in the Syriak & Arabick versions, turned, the rock that went with them. Thus Rebekah left her friends, and fathers house, to goe unto Isaac her husband: so the spouse of Christ is exhorted to forget her people, and her fathers house, Psal. 45. 11.

62. Ver. 62. from the way] Hebr. from the coming: or, from coming, that is from walking. The Greek translateth, Isaac walked through the wilderness. Beer luchi ro] that is, the well of him that liveth, that seeth me; whereof see Gen. 16. 14. The Greek sayth, by the well of vision; the Chaldees, from the well whereat the Angel of life appeared. But the Ierusalem paraphrase sayth, And Isaac went from the schoole-house of Sem the great, to the well whereat the majesty of the Lord had been revealed. Though this exposition be uncertain, yet it is certayn Sem was now alive, by comparing his life time Gen. 11. 11. See also the notes on Gen. 14. 18. Where Melchisedek is counted by the Iewes, Sem the great: who might well be master of a schoole of the Prophets. South countrie,] or, Land of the south: the south part of Canaan; see Gen. 12. 9.

63. Ver. 63. to meditate] or to pray, as the Chaldees translateth: but the Greek sayth to exercise him self, which comprehendeth both meditation & prayer, as the Hebrue also doeth, Psal. 77. 4. 7. 13. and 119. 15. and 104. 11. the looking forth] or turning towards, that is, when it was towards evening; before sun setting: as on the contrary, the looking forth of the morning Exod. 14. 27. is very early, before sun rising. So in Deut. 23. 11. where this phrase is explained to mean before the sun be set. It seemeth to be at the ninth houre of the day, (with us, the third houre after noon) for then they began the dayly evening service of God, & burning of sacrifice, & it was called in Israel the houre of prayer, Act. 3. 1.

64. Ver. 64. lighted] Hebr. set down, the Greek hath, leaped down, which was to meet him with the more reverence & submission. a way] a signe also of subiection, 1 Cor. 11.

67. Ver. 67. the tent of Sarah] which she had peculiar, for her own use, see Gen. 23. 2. the Greek translateth it the house, or habitation: and so the Lords tent, is called an house, 1 Chron. 9. 13. Compare with this, Song. 8. 2. where the church bringeth Christ into her mothers house. he took] by solemnitie of marriage; this was in the 40. yere of his life, Gen. 25. 20. loved her;] So ought men to love their wives, as their own bodies: likewise he sayth, Husbands, love your wives, even as Christ also loved the church Eph. 5. 28. 25. was dead] These words the Chaldees paraphrast addeth: and the Hebrue text sometime supplieth such wants, as that which thou hast prayed, Esai. 37. 21. for, I have heard that which thou hast prayed: 2 King. 19. 22. The Greek translateth, he was comforted concerning Sarah his mother. She dyed three yeres before this his marriage. Hereupon the Hebrew Doctors say, Isaac mourned for his mother Sarah, three yeres; after three yeres he took Rebekah, and forgot the mourning for his mother: from whence thou mayst learn, that whiles a man takes not a wife, his love goeth after his parents; when he takes a wife, his love goeth after his wife; as it is sayd (in Gen. 2. 24.) Therefore shall a man leave his father and his mother, and he shall cleave to his wife. Pirkei R. Eliezer, ch. 32.

CHAP. XXV.

1. Abraham taking Keturah to wife, hath by her many sons and nephewes. 5. The division of his goods. 7. His age and death. 9. His buriall. 11. Isaac blessed after his fathers death. 12. The generations of Ismael; 17. His age and death. 19. Isaac prayeth for Rebekah being barren. 22. She conceiving, the children strive in her womb. 24. The birth of Esau and Jakob. 27. Their different state. 29. Esau selleth his birthright to Jakob, for a mess of pottage.

1. And Abraham added, and took a wife, and her name was Keturah. 2. And she bare to him, Zimran,

3 and Jokshan, and Medan, and Mid-
 4 jan: and Ishbak, and Shuah. And
 5 Jokshan begate, Sheba, and Dedan:
 6 and the sonns of Dedan, were Asshu-
 rim, and Letushim, and Leummim.
 7 And the sonns of Midjan, Ephah &
 8 Epher, and Enoch, and Abida, and
 9 Eldaa: all these, were the sonns of Ke-
 10 turah. And Abraham gave, all that
 11 he had, to Isaak. And to the sonns
 12 of the concubines which Abraham
 13 had, Abraham gave giftes: and sent
 14 them avway from Isaak his son, while
 15 he yet lived; eastward, unto the east
 16 cuntrye. And these, are the dayes
 17 of the yeres of the life of Abraham,
 18 which he lived: a hundred yeres, and
 19 seventy yeres; and five yeres. And
 20 Abraham gave up the ghost, and dy-
 21 ed, in a good hoary-age, an old-man,
 22 & full (of dayes:) and he was gathered,
 23 unto his peoples. And Isaak and Is-
 24 mael his sonnes, buryed him; in the
 25 cave of Macpelah: in the feild of E-
 26 phron the son of Zohar the Chethite.
 27 which is before Mamree. The feild,
 28 which Abraham purchased, of the
 29 sonns of Cheth: there was Abraham
 30 buried, and Sarah his wyfe. And it
 31 was, after the death of Abraham, that
 32 God blessed Isaak his son: and Isaak
 33 dwelt, by Beer-lachai-roi.

34 And these are the generations of
 35 Ismael, Abrahams son: whom Hagar
 the Egyptian, Sarahs hand mayd,
 bare unto Abraham. And these, are
 the names of the sonns of Ismael; by
 their names, according to their gene-
 rations: the first-borne of Ismael, Ne-
 bajoth and Kedar, Addael, & Mib-
 sam. And Mishma, and Dumah &
 Massa. Hadar and Tema, Ietur, Na-

16 phth, and Kedmah. These are the
 17 sonns of Ismael, and these are their
 18 names; by their towvns, and by their
 19 castles: twelve princes, according to
 20 their nations. And these, are the
 21 yeres of the life of Ismael; a hundred
 22 yeres, and thirtie yeres, and seven
 23 yeres: and he gave up the ghost & dy-
 24 ed; and was gathered unto his peo-
 25 ples. And they dwelt, from Havi-
 26 lah unto Shur; which is before Egypt,
 as thou goest to Assiria: before the
 faces of all his brethren, did he fall.



19 And these, are the generations of
 20 Isaak the son of Abraham: Abraham,
 21 begat Isaak. And Isaak was fourtie
 22 yeres old, when he took Rebekah,
 23 daughter of Bethuel the Syrian, of
 24 Padan Aram: the sister of Laban the
 25 Syrian, unto him to wife. And Isaak
 26 intreated Iehovah, for his wyfe; be-
 cause she was barren: & Iehovah was
 intreated of him, and Rebekah his
 wyfe conceived. And the sonns
 strougled together, within her; & she
 sayd if it be so, why am I thus? And
 she went to inquire of Iehovah. And
 Iehovah sayd unto her; Twvo nations,
 are in thy womb; and twvo peoples,
 shalbe separated from thy bowels: &
 the one people, shalbe stronger then
 the other people; and the greater, shal
 serve the lesser. And her dayes were
 fulfilled, to bring-forth: and behold,
 24 twinns were in her womb. And the
 25 first came out red, all over like an hay-
 26 rie mantle: and they called his name,
 Esau. And afterward, came his bro-
 ther out; and his hand holding by the
 heel of Esau; and he called his name,
 Iakob:

27 **Iakob** : and **Isaak** *was* sixtie yeres old, when she bare them. And the boyes grew; and **Esau** was a cunning huntsman, a man of the feild : and **Iakob**, *was* a perfect man, dwelling in tents.

28 And **Isaak** loved **Esau**, because venison *was* in his mouth : and **Rebekah**, loved **Iakob**. And **Iakob** sod pottage : and **Esau** came from the feild, and he was faint. And **Esau** sayd to **Iakob**; Let me tast I pray thee, of that red, *that* red pottage, for I *am* faint : therfore he called his name, **Edom**.

31 And **Iakob** sayd; Sell to me this day, thy first-birthright. And **Esau** sayd, Loe I *am* going to dye: and wherfore (*Jerveth*) this firstbirthright unto me?

33 And **Iakob** sayd, Swear unto me this day, and he sware unto him: and he sold his firstbirthright, unto **Iakob**.

34 And **Iakob** gave to **Esau**, bread and pottage of lentiles; and he did eat and drink, and rose-up and went-avvay: and **Esau** despised, the firstbirthright.

Annotations.

1 **A** Dded] that is, did agayn take a wife, when he was 140 yeres old, & had of her 6 sonns, by the extraordinary blessing of God : whereas 40. yeres before, his body vvas even dead, in respect of naturall strength and vigour, as the Apostle noteth, *Rom. 4. 19.* a wife] called elsewhere a concubine, 1 *Chron. 1. 32.* what manner of vwife that was, see on *Gen. 22. 24.* *Keturah*] in Greek *Chettoura*.

2 Ver. 2. *Zimran*] in Greek *Zombran*: *Iekshan*] in Greek *Iezan*. *Medan*] whole posteritie are called *Medanites*, *Gen. 37. 36.* *Midian*] in Greek *Madian*, & *Madian* *Act. 7. 29.* of him came the people called *Madianites*; that soon fel from **Abrahams** faith to idolatrie, *Num. 25.*

Shuach] in Greek *Soie*: of him came *Bil-dad*, Iobs freind, caled the *Shuchite*, *Iob. 2. 11.*

3 Ver. 3. *Sheba*] in Greek *Saba*: his posterity robbed **Iob**, of his oxen and asses, *Iob. 1. 15.*

4 V. 4. *Ephah*] or *Gepha*; in Greek *Gephar*. *Epher*] or *Gepher*, in Greek *Apheir*: of him the country *Aphrica* is thought to have the name. *Enoch*] Hebr. *Chanoch*; as *Gen. 5. 18.*

5 Ver. 5. 10 *Isaak*] as being his onely heyr, and child of promise, *Gen. 21. 12.* a figure of **Christ** and **Christians**, heyr by promise of all things : *Heb. 1. 2. Iob. 3. 34. Rev. 21. 7. Gal. 3. 29. 21 d 4. 28.*

6 Ver. 6. concubines,] *Hagar*, and *Keturah*: v. 1. east countrie] or, land of the East: a part of Arabia: hereupon mention is made of the sonns of the East : *Iob. 1. 3.* And **Iob** himself, was in likelihood the son of one of these sonns or nephewes of **Abraham** by *Keturah*.

7 Ver. 7. 175. yeres] This summ of his yeres sheweth, how **Abraham** had lived a pilgrim in **Canaan** 100. yeres after he came out of **Charran**, *Gen. 12. 4.* That he atteyned not to the yeres of his forefathers, who all lived longer then he. *Gen. 11. 11. &c.* as did also his son **Isaak**, *Gen. 35. 28.* That he lett alive behind him, *Heber*, that great patriarch & prophet, of whom he had the surname to be an *Hebrue*, *Gen. 11. 17.* and *14. 13.* & from whom he was the seventh generation, as **Enoch** was from **Adam**.

8 Ver. 8. hoary age] as was promised, *Gen. 15. 15.* of dayes] so the Greek and Chaldee explynerh it, and the Hebrew it self tell where, *Gen. 35. 29.* Such words are often to be understood, as a ful, for a ful cup. *Pf. 73. 10.* see *Gen. 4. 20.* and *5. 3.* & by being ful of dayes, is meant, a willingness to dye, without desiring longer life on earth. hu peoples] the Greek translateth, hu people: the like is sayd of **Ismael**, v. 17. of **Isaak**, *Gen. 35. 29.* of **Iakob**, *Gen. 49. 33.* of **Aaron**, *Num. 20. 24.* of **Moses**, *Deut. 31. 50.* and others: sometime it is sayd, gathered to their fathers, *2. Km. 22. 20. Iudg. 2. 10. 2. Km. 13. 36.* and by **Abrahams** peoples, are

T mean:

meant his *fathers*, Gen. 15. 15. & the phrase signifieth the immortalitie of soules : for Abrahams body was gathered to the body of Sarah onely , as the next words shew : and by *his fathers*, are meant the *spirits of just men made perfect* : Heb. 12. 23. See after, in v. 17.

10 Ver. 10. *and Sarah*] as is shewed in Gen. 23. 19. Afterwards Isaac & Iakob with their wives, where buried there also, Gen. 49. 29. 31.

11 Ver. 11. *blest*] *Isaac*] so applying and confirming to him, the promises made to Abraham, Gen. 12. 2 and 14. 19 and 17. 19. and so Isaac commended to Iakob, the blessing of Abraham Gen. 28. 3 4. and by this *blest*ing, the righteousness of faith is implied, to Abrahams seed, Gal. 3. 8. 9. &c.

Ber-lachai-roi,] in Greek, *the well of vision*; in Chaldee, *the well at which the Angel of life appeared*: this place of Isaacs seating, is not without mysterie : see Gen. 16. 14. & 24. 62.

12 Ver. 12. *generations*,] a rehearsal of Isaacs offspring; as Gen. 5. r. And here, the fulfilling of Gods promise is seen, made in Gen. 16. 10. 12. & 17. 20. and how he that was born after the flesh, and cast out of Abrahams house, Gal. 4. 23. 30. vvas multiplied before Isaac the child & heir of the promise. See the like, of Esau : Gen. 36. 43.

13 Ver. 13. *Nebajoth*] he and his brethren seated in Arabia, *Esai.* 20. 13. 14. 16. *Ezek.* 27. 21. where peoples and places, reteyned the footsteps of their names : they gave themselves to shepherdie, as appeareth, *Esai.* 60. 7. *Jer.* 49. 29. And here are twelve sons reckned, vvhich were princes of their tribes, as was promised in Gen. 17. 20. answerable in number to the 12. sons of Iakob, heads of the 12. tribes of Israel; but these Ismaelites are a generation before them, as Ismael himself was born before Isaac. For, that is first which is naturall, and afterward that which is spirituall; 1. Cor. 15. 46.

16 Ver. 16. *castles*] or *villages* : dwelling houses so named of being fayr and high

built in a row or order. In Greek *habitations*, as in *Act.* 1. 20. from *Psal.* 69.

17 Ver. 17. 137. *yeres*.] So he lived not so long as his father Abraham, or his brother Isaac, or as did Iakob ; though he lived til a great old age. And this mention of the term of his life, and gathering to his fathers, (as was spoke before of Abraham, v. 8.) & the burying of his father with his brother, v. 9. may be some probability of Isaacs repentance, and dying in the faith of Abraham : for unless it be he, no reprobate hath his whole life time recorded in holy scripture. Or if Ismael dyed wicked; then by *his fathers* to whom he was gathered, are meant the soules of wicked men before him : which are *spirits in prison*, 1. Pet. 3. 19.

18 Ver. 18. *they*] that is, *Ismaels sons* dwelt. In Greek, *he dwelt*. *Shur*] a place in the wilderness; see Gen. 16. 7. The Chaldee there and here, calleth it *Chagra*. *did he fall*] meaning eyther, that his lot did befall him, so to dwell, or that he so dyed, as the word *fall* sometime signifieth, *Psal.* 82. 7. *Gen.* 14. 10. But the Greek here translateth it, *he dwelt* : so also dooth the Chaldee paraphrast; and so the plain text was before, in the promise Gen. 16. 12. and to *make to fall*, is to divide by lot an inheritance to dwell in, *Ios.* 23. 4. *Psal.* 78. 55.

§ § § Here beginneth the sixth section of the law, called *The generations of Isaac*. See Gen. 6. 9.

19 Ver. 19. *the generations*] that is, the historie of the offspring of Isaac; and things that befall unto him, as Gen. 2. 1. & 5. 1. & 6. 9.

20 Ver. 20. *old*] Hebr. *son of 40 yere*, so v. 26. see Gen. 4. 32. *the Syrian*] the Hebrue name is; *Aramite* : vvhich the holy Ghost in Greek calleth *Syrian*, *Luk.* 4. 27. See Gen. 10. 22. *Padan Aram*,] the same that *Aram Naharajim*, Gen. 24. 10. for the Greek turneth them both *Mesopotamia of Syria*. *Aram* is *Syria*, Gen. 24. 10. & 10. 22. *Padan* in the Syrian tongue is a *payr* or *couple*, & the country of *Ara* laing between a couple of rivers, is so named *Padan Aram* : &

some

21 Sometime onely *Padan*, as Gen. 48. 7.
 Ver. 21. *for*] or *directly-for*, (as the force of the Hebrue word implyeth) and *before his wife*; so it seemeth to be some solemn prayer which they made together directly for this matter: having lived twenty yeres together without any child, & *Isaak* wexen old, into the 60. yere of his life, v. 26. God exercising his faith hereby, as he had done *Abrahams*, Gen. 15. 2. The Iewes have a tradition, that *Isaak* went with his wife, to mount *Morijah*, to the place where hee had been bound, (Gen. 22. 9.) and prayed there. *Pirke R. Eliezer*, ch. 32.

22 Ver. 22. *strugled-together*] or *brused themselves*, by *strugling*: which did presage, the contrariety that should be between these two brothers: and so between the children of God, and of this vworld. *if so &c.*] an unperfect speech, vvhich in her passion she uttered; the Greek translateth it, *if it shall so be with me, why (is) this unto me?* vwhy have I conceived, if I must feel such things? *to enquire*] or *seek*, either by private prayer, or by asking some Prophet. The *Ierusalem Targum* taketh it in this last sense, & saith she went to the schoole of *Sem* the great: Howbeit *Sem* vvas dead about ten yeres before this: but by *Abraham*, or *Heber* the great patriarch, then living, she might well inquire of God. Others (as *R. Eliezer*, *Perek* 32.) take it to be meant of her praying unto God.

23 Ver. 23. *Two nations*] that is, fathers of two nations, & divers peoples: *Edomites*, and *Israelites*. *the greater*] to weete in dignitie, which came naturally by the first birth-right: or, *the elder*. The Hebrue *Reb*, (vvhherof great men and masters are called *Rabbies*, *Ioh.* 1. 39. *Mat.* 23. 8.) signifieth a superior in dignity. The Holy Ghost in Greek translateth it, *the greater*, *Rom.* 9. 12. Hereby *Esau* and his posterity are meant. *shal serve*] as came to passe carnally, when the *Edomites* (of *Esau*) became servants to *David* & to the *Israelites* which were of *Iakob*; *1. Sam.* 8. 14. & spiritually, when *Iakob* got of *Esau* the first birthright, and bereaved him of the blessing, *Gen.* 25. 33.

and 27. 29. For *servitude* came in vwith a curse, and figureth reprobation, *Gen.* 9. 25. *Ioh.* 8. 34. 35. *Gal.* 4. 30. 31. Therefore from hence the Prophet teacheth, that God loved *Iakob*, and hated *Esau*, *Mal.* 1. 2. 3. and the Apostle gathereth the doctrine of Gods election and reprobation, saying, when *Rebekka* had conceived by one, even by our father *Isaak*, the children being not yet born neither having done any good or evil, that the purpose of God according to election might stand, not of works but of him that calleth, it was sayd unto her, the greater shall serve the lesser, as it is written, *Iakob* have I loved, but *Esau* have I hated, *Rom.* 9. 10. 11. 12. 13.

25 Ver. 25. *red*] a sign of the cholerik cruel, and bloody disposition, found in *Esau* himself, and in his posteritie, *Gen.* 27. 40. 41. *Obad.* 1. 10. *Ezek.* 25. 12. So the cruell persecuting Dragon was of red colour, *Rev.* 12. 3. The Hebrue doctors say, *Esau* the wicked, was drawn after the works of judgement, mystically signified in these words, *And by thy sword shalt thou live*, *Gen.* 27. 40. and therefore he was red. *R. Menachem Rakenat.* on *Gen.* 25. And in *Bresith rabbah* they note, how he was red, and his meat was red, *Gen.* 25. 30. and his land was red, (as in *Gen.* 31. 3.) &c. And he that takes vengeance on him is red; and in red clothing, *Song.* 5. 10. *Esa.* 63. 1. 2.

all over] Hebr. *all of him like a mantell of hayr*: which the Gr. translateth, *like a rough hide*. This also signified his strong seirce & crafty nature: For *hayr* is a sign of naturall strength; and nature being corrupted, *hayrines* denoteth the power of corruption, therefore when Lepers were purified, all their hayr was to be shaven off, *Lev.* 14. 8. So the Hebrewes say, that his *hayrines* signified the strength of uncleannes, which came out of him. *R. Menachem*, on *Gen.* 25. *Esau*] by interpretation *Made*, or *Perfected*: as being of a more strong & perfect constitution naturall, then other children: rather like a man then a babe.

26 V. 26. *the heele*] or *footsole*, as if he would have puld back his brother from the birth, and have been before him; or at least, for to overthrow him. Which as God by
 T 2 their

their former strugling in her body, & now by this behaviour did signifie: so the Prophet mentioneth it after to Iakobs children, how he thus strove for the grace of the firstbirthright, which they by sin suffered themselves to be deprived of: *Hof. 12.2.3.* This manner of birth that Iakobs hand held his brother by the heel, was also extraordinarily strange, & perilous for the life both of mother and child. See the like after, in *Gen. 38.28.* *he called]*

that is, every one called: as in *v. 25.* it is written *they called: or, he was called; so v. 30.* See the notes on *Gen. 16.14.* *Iakob]* that signifieth one that should hold by the foot, or overthrow his brother.

27 *V. 27. a cunning huntsman]* Hebr. *a man knowing hunting.* *of the field]* ranging the fields for to hunt beasts. Of a disposition much like Ismaels: *Gen. 16.12.* or Nimrods, *Gen. 10.9.* *perfect]* of a religious, honest, plaine and simple disposition, without guile or wickedness: as the Greek translateth, *Unfeigned.* See *Gen. 6.9.* *dwelling]* or, *sitting in tents:* that is either keeping home, (as *Iudg. 5.24.*) or being with the sheepfolds as an heirder: for the shepherds kept in tents: *Gen. 4.20.* *Esa 38.12.* & such was Iakobs trade, and his childrens, *Gen. 46.34.* Besides, that *dwelling in tents,* signified his pilgrimage in the land, *Heb. 11.9.* Hereupon *Iakobs tents,* are used for the state of the commonwealth of Israel, *Num. 24.5.* *Mt. 2.12.* The Gr. here translateth, *dwelling in house:* but the Chaldee sayth, *A minister of the house of doctrine:* as giving himselfe to religious study and scholarship. So other of the Hebrew Doctors; as in *Perkei R. Eliez v. ch. 32.* it is sayd, *After the children were grown, the one walked in the way of life, the other walked in the way of death. Iakob our father walked in the way of life, for he dwelt in tents and studied the law, all his daies; but Esau the wicked, walked in the way of death, to kill Iakob,* *Gen. 27.41.*

28 *V. 28. in his mouth]* or for his mouth; namely *by his meat,* as the Greek explaigneth: that is, because he deliyted to eat of Esaus ye-

nison. This love for carnall respect, continued contrary to the Oracle of God, but it was disappointed: *Gen. 27.4. - 33.*

29 *Ver. 29. pottage]* or *broth:* Hebr. *Jod a seething.* *faint]* with weariness; as the word implyeth. This signified Esaus vayne imployment of his time & strength: whereas they that wayt on the Lord spiritually *faynt not:* *Esay 40.30.31.* but *the righteous eateth to the satisfying of his soule:* *Prov. 13.25.*

30 *Ver. 30. Let me tast]* or *let me have a draught;* the Greek and Chaldee, translate it *tast.* It is a word not used but in this place. *red]* which in Hebrew is *Adom;* whereupon his name was called *Edom.* The doubling of the word *red,* & omitting the word *pottage,* noteth Esaus hatt and greediness, increased also by the colour. *he called]* or *his name was called Edom.* that is *Red.* For he was ruddy when he was born, *v. 25.* and now longing for *red broth,* and selling his birthright for it, this name was given him, as a brand-mark of his greediness and profaneness.

31 *Ver. 31. this day]* or, *even now:* the Hebr. *Cajom,* *As to day;* is often used for *hajom,* *this day,* as the Greek here interpreteth it, and in *ver. 23.* following. So *1. Sam. 2.16.* & *9.13.27.* *2. Chron. 18.4.* And the Hebrue word for *As,* is often a very affirmation: see *Gen. 27.12.* *firstbirth-*
right] The dignity wherof the Law sheweth to be great, in that all the first-born were peculiarly consecrated and given unto God, *Ex. 22.29.* were next in honour to their parents, *Gen. 49.3.* had a double portion of their fathers goods, *Deut. 21.17.* succeeded them in the government of the family, or kingdome: *2. Chron. 21.3.* and administration of the preisthood, and service of God; *Num. 8.14. - 17.* Therefore the *first born* is used for one that is loved, and due to his father; *Ex. 4.22.* and higher then his brethren, *Psal. 89.28.* and figured Christ, *Rom 8.29.* and true Christians heyras of the kingdom of heaven, *Heb. 12.23.* This honour Iakob strove to have at his

his birth; but mysing then, he seeketh now, and obteyneth it. The Greek translate it plurally. *firstbirthrights*; & so doth the Apostle, in *Heb. 12. 16.*

32 Ver. 32. *going to die* } that is, *ready or in danger to die*: which may be meant, both in respect of his present hunger, which could not (as he profanely thought) be satisfied with the title of his birthright: and of his daily danger to bee killed by the wilde beasts, in the field where he hunted. *wherefore serveth* } or *what profited*: as if he should say, nothing at all.

33 Ver. 33. Swear } to confirm the bargayn, (*Heb. 6. 16.*) and to make it irrevocable, (*P. 10. 4. & 15. 4.*) So by oath he renounced his birthright before God whose name is therefore used in othes, *Deut. 6. 13.* he sold } It is recorded in the

Jewes canon lawes, that the first born who selleth the portion of his birthright, even before it be parted; his sale standeth in force: because the firstborn hath part in the birthright, before the parting thereof. *Maimony, Treat. of Inheritances; ch. 3. S. 6.*

34 Ver. 34. *of lentiles* } a kind of pulse much like to vetches or smal pease; & but course food, so vile an exchange did Esau make of his heavenly dignity: that not without cause doth the Holy Ghost call him a profane person; who for one meales meat, sold his first birthrights, *Heb. 12. 16.* It is a tradition of the Hebrew doctors, that *Lentiles* were wont to be eaten of men, in their sorrow and mourning: and that *Jakob* did feed upon *Lentiles*, in mourning and sorow, for that the kingdom, and dominion, and firstbirthright was *Esau*. Whereupon they also gather, that the sons of *Esau* should not fall, untill the Remainder of *Jakob* come, and give to the sons of *Esau*, food of *lentiles*, with mourning and sorow, and take from them the dominion, kingdom, and firstbirthright, which *Jakob* bought of him by oath. *Pirkei R. Elizer, ch. 35.*

eat and drink } This seemeth to intimate not onely a satisfying of his hunger, but a carnall secure despising of his honour now sold: as in *1. Cor. 15. 32.* let us eat and drink, for to morrow we shall die. went

away } without shewing any remorse or sorow, for his profane bargayn.

despised } unto this the Ierusalemly paraphrast addeth, that he also despised his portion in the world to come; and denied the resurrection of the dead. Thus the Jewes esteemed his fact, most irreligious & profane: as the Apostle also doth, *Heb. 12. 16.*

CHAP. XXVI.

1. *Isaak* because of famine goeth to *Gerar*; 2. God biddeth him, not goe into *Egypt*, but dwell in the land; & promisseth him the blessings of *Abraham*. 7. *Isaak* denyeth his wife, 9. *Abimelech* therefore reproveth him. 12. He groweth rich. 18. He diggeth three wells, *Esek*, *Sunah*, and *Rehoboth*. 23. *Abimelech* maketh a covenant with him at *Beersheba*. 34. *Esau*'s wives.

1 AND there was a famine, in the land; besides the first famine, which was in the dayes of *Abraham*: and *Isaak* went, unto *Abimelech* king of the *Philistims*, unto *Gerar*. And *Iehovah*, appeared unto him; & sayd, Goe not down into *Egypt*: dwell in the land which I shall say unto thee. 2 Sojourn in this land, and I will be with thee, and will blesse thee: for to thee & to thy seed, wil I give all these lands; & I will stablish the oath, which I sware 3 unto *Abraham* thy father. And I will multiply thy seed, as the stars of the heavens; and will give unto thy seed, all these lands: and in thy seed,, 4 all nations of the earth shal blesse themselves. Because that *Abraham*, obeyed my voice: and kept my charge, my commandements, my statutes & my 5 lawes. And *Isaak* dwelt, in *Gerar*. 6 And the men of the place, asked of his wife; and he sayd, she is my sister: 7 for he feared to say my wife, lest the men of the place should kill me, for

8 Rebekah; because she *was*, of a good
 countenance. And it was, when the
 daies had been prolonged by him
 there; that Abimelech king of the
 Philistims, looked-out, through a
 window: and saw, and behold Isaak
was sporting, with Rebekah his wife.
 9 And Abimelech called Isaak, & sayd,
 Behold surely she *is* thy wife; and how
 saydest thou, she *is* my sister? And I-
 saak sayd unto him; Because I sayd,
 10 lest I die for her. And Abimelech
 sayd; what *is* this thou hast done un-
 to us? one of the people might light-
 ly have lyen with thy wife, and thou
 shouldest have brought upon us guilt-
 11 iness. And Abimelech commanded
 all the people, saying: he that touch-
 eth this man, or his wife, dying hee
 12 shall be put to death. And Isaak
 sowed, in that land; and found in that
 yere, an hundred measures: and Ieho-
 13 vah blessed him. And the man, wax-
 ed-great: and went going-on, and
 waxing-great; untill he was waxed-
 14 great, exceedingly. And he had posses-
 sion of flocks, & possession of herds;
 and much husbandry: and the Phi-
 15 listims, envyed him. And all the
 wells, which his fathers servants had
 digged, in the dayes of Abraham his
 father: the Philistims stopped them,
 16 and filled them with dust. And A-
 bimelech sayd, unto Isaak: Goe from
 us, for thou art very-much mightyer
 17 then we. And Isaak, went from
 thence: and pitched in the vallie of
 18 Gerar, and dwelt there. And Isaak
 returned, & digged the wells of wa-
 ter; which they had digged, in the
 dayes of Abraham his father; and the
 Philistims had stopped them, after the

death of Abraham: & he called their
 names, according to the names that
 19 his father had called them. And I-
 saaks servants, digged in the vallie:
 20 and found there, a well of living wa-
 ters. And the herdmen of Gerar
 did strive, with the herdmen of Isaak,
 saying, The water *is* ours: and he cal-
 21 led the name of the wel, Esek; because
 they contended with him. And they
 digged, an other well; and they strove
 also for it: and he called the name of
 22 it, Sitnah. And hee removed from
 thence, and digged an other wel; and
 they strove not for it: & he called the
 name of it, Rechoboth; and he sayd,
 for now Iehovah hath made-room
 for us, and we shalbe fruitfull in the
 23 land. And he went-up from thence,
 24 to Beersheba. And Iehovah appear-
 ed unto him, the same night; and
 sayd, I *am* the God of Abraham thy
 father: fear not, for I *am* with thee; &
 wil blesse thee, and multiply thy seed,
 25 for my servant Abrahams sake. And
 he builded there an altar, and called
 on the name of Iehovah; and stretch-
 ed-out there, his tent: & there Isaaks
 26 servants, digged a well. And A-
 bimelech, went unto him, from Gerar:
 and Achuzzath his freind, & Phicol,
 27 the Prince of his armie. And Isaak,
 sayd unto them; wherefore come yee
 unto me: and ye hate me, and have
 28 sent me away from you? And they
 sayd, Seeing we have seen, that Ieho-
 vah is with thee; & we sayd, Let there
 now bee an oath-of-execration be-
 twixt us, betwixt us and thee: and let
 29 us strike a covenant, with thee. If
 thou shalt do unto use evill, as we have
 not touched thee, and as wee have
 doen

30 deon unto thee, but onely good, &
 have sent thee away in peace: thou
 now, the blessed of Iehovah. And
 31 he made unto them, a banquet; and
 thy did eat and drink. And they
 rose early in the morning, and sware
 each-man to his brother: & Isaak sent
 32 them away, and they went from him,
 in peace. And it was, the same day;
 that Isaaks servants came, and shewed
 33 unto him, concerning the well which
 they had digged: and they sayd unto
 him, we have found water. And he
 called it, Shibeah: therfore the name
 of the citie, is Beer-sheba, unto this
 day.
 34 And Esau was, fourtie yeres old;
 and he took a wife, Iudith; the daugh-
 ter of Beeri, a Chethite: & Basemath,
 the daughter of Elon, a Chethite.
 35 And they were, a bitternes of spirit:
 to Isaak, and to Rebekah.

Annotations.

1 **F** [1st famine] wherof see Gen. 12. 10.
 Abimelech] of whom see Gen. 20. 1.
 2. &c. which historie is to be compa-
 red with this.
 2 Ver. 1. Egypt] as Abraham did, Gen. 12.
 10. and whither it seemeth Isaak was pur-
 posing to goe.
 3 Ver. 3. this land] of Canaan, the land of
 promise, and figure of the place of hea-
 venly rest; see the notes on Gen. 12. 5. So
 by David he exhorteth, *Dwell in the land, &*
seed on faith. Psal. 37. 3. See Gen. 37. 1.
 I wilbe] the Chaldee expoundeth it, *my*
word shalbe an help unto thee: so in v. 24. &
 28. these lands] or countries, possessed by
 so many nations, Gen. 15. 19. 20. 21. so Psal.
 105. 44. The Greek translateth singularly,
 land; and so was the promise made to Ab-
 raham, Gen. 13. 15. and 15. 18. and 17. 8. see
 the notes there. *stablish the oath*] that
 is, *performe the promises sworn*: Gen. 22. 16. 17.

4 Ver. 4. *stars*] that is, innumerable: see
 Gen. 15. 5. *seed*] meaning Christ, Gal.
 3. 16. 8. *blest themselves*] or as the Greek
 translateth, *shalbe blessed*, see Gen. 22. 18.
 5 Ver. 5. *charge*] Hebr. *keeping, or observa-*
tion, that is, ordinances to be kept. So in Lev.
 8. 35. and 22. 9. Deut. 11. 1. *lawes*]
 for this word, elsewhere the scripture
 sayth, *judgments*; Deut. 11. 1. and 5. 1. 31. and
 6. 1. 20. and 7. 11. and 8. 11. &c. and under
 these three particulars, the whole *charge*
 or *custodie* fore-spoken of, is comprehen-
 ded; as afterward by Moses God gave the
 ten *commandments* or *morall precepts*, Exo.
 20. *judgments*, or *judicall lawes* for pu-
 nishing transgressions, Exo. 21. &c. and *Sta-*
tutes, or *rules, ordinances and decrees* for the
 service of God, Lev. 3. 17. and 6. 18. 22. Exo.
 12. 24. and 27. 31. and 29. 9. and 30. 21. All
 which Abraham observed, & is commen-
 ded of God therefore.

7 Ver. 7. *my sister*] He imitateth his father
 Abrahams practise, Gen. 12. 11. 12. 13. and
 20. 2. *kill me*] Moses expresseth
 this as Isaaks own words, of himself. The
 Greek translateth it, *should kill him*: so else-
 where that version changeth the person,
 for more easy order of speech, and under-
 standing to the reader. See Psal. 144. 12.
good countenance] elsewhere it is *sayr* of coun-
 tenance (or visage) Gen. 12. 11. so the Greek
 turneth it here: and before, *good* is used
 for *sayr* or *goodly*: Gen. 24. 16.

8 Ver. 8. *by him*] or *to him*; that is, *when he*
had been a long time there. *sporting*] or
laughing, playing, rejoycing: it is the vword
 wherof Isaac himself had his name, Ge. 17.
 17. 19. and 21. 6. Solomon sayth, *Rejoyce*
with the wife of thy youth &c. Prov. 5. 18. 19.

10 Ver. 10. *might lightly*] or, *had almost* *lyen*.
guiltines] a lyn making us guiltie of pu-
 nishment, a *shameful crime*, named in Hebrue
Asham: the Greek translateth it *Ignorance*:
 & so Paul calleth the synns of the people
Ignorances, or *Ignorant-trespases*, Heb. 9. 7.
 rightly so gathered from Levit. 4. 22. See
 the further explication of this word, there.
 Abimelech by this word *Asham*, meaneth
 both the syn and the punishment for the
 same,

same; as in the law, *Aham*, is both the Guilty-syn, and the Sacrifice for the same. *Levit. 5. 6.*

11 Ver. 11. *toucheth*] that is *hurte*th or *injurie*th: so in *v. 29.* and in *Ios. 9. 19.* *Ruth. 2. 9.* *Iob. 1. 11.* *Psal. 105. 15.* *Zach. 2. 8.* or] *Hebr.* and: which is often used for *or*; as is observed on *Gen. 13. 8.* *dying*] that is, *he shall surely be put to death*: as *Gen. 2. 17.*

12 Ver. 12. *100. measures*] that is, as the Chaldee explyneth it, *a hundred for one when he measured it*: or an *100.* may mean many: as an hundred fold *Mat. 19. 29.* is elsewhere called manifold more, *Luk. 18. 23.* The word *Shegnarim*, signifieth *publik measures* such as were used at the gates of cities, which were full & large. And this increase, (which is the most that our saviour speaketh of in *Mat. 13. 23.*) sheweth the fruitfulness of the land of Canaan when God blessed it; and figured the bountiful reward which the godly shall find of their labours, in the heavenly country, which wee seek, *Gal. 6. 7. 8. 9.* *Heb. 11. 14. 16.* The fruitfulness of Canaan, signified also the graces of the gospel, *Ex. 34. 27.* *Zach. 8. 12.* *Psal. 67. 7.*

blessed him] and his blessing maketh rich, *Prov. 10. 22.* *Iob. 42. 12.* This the next words of Isaac doo also confirm.

14 Ver. 14. *possession*] or *cattel*: so *Gen. 47. 17.* *husbandrie*] so also the Greek turneth it *georgia*. It implieth all manner work and service belonging to a familie; and so servants, and tillage of all sorts. The like is sayd of *Iob*, *Iob. 1. 3.* *envyed*] had an *envious-rele* and *emulation*. So Solomon saw how all labour and rightnes of worke, brought envy to a man from his neyghbour, *Eccles. 4. 4.*

15 Ver. 15. *with dust*] or *earth*, as the Greek translateth. This also they enviously did, against their oath before, *Gen. 21. 30. 31.* And this injurie was great, because of scarcitie of waters there, *Gen. 21. 25.* It figured out the corrupting of the cleare doctrines of the gospel by earthly glosses and traditions of Antichristians, *Psal. 65. 10.* and *84. 7.* *Song. 4. 15.* *Num. 21. 16. 18.* *Iob. 4. 10. 14.*

17 Ver. 17. *pitched*] to weete his tents: or, *encamped*. A word used for pitching of campos or armies, *Exod. 14. 9.* & *15. 27.* &c. applied first here to Isaaks familie, afterward to Iakobs, *Gen. 33. 18.* and so to his posteritie. And betokeneth a residing, or quiet sitting: opposed to removing, or journeying. *Num. 1. 50. 51. 52.* and *9. 17. 18.* The Chaldee translateth it *dwelled*.

18 Ver. 18. *returned and digged*,] that is, as the Greek explyneth it, *agayn digged*. Figuring the restoring of the ancient truth, out of corruption: as *v. 15.* *their names*] so renewing the ancient good names (that carried, as semeeth, the memoriall of Gods graces) which the wicked had defaced: as on the contrary, the idolatrous names of places, on which the hethens had set the memoriall of false Gods and superstition, were by the Israelites changed, when they came into their possession, *Num. 32. 38.* for the very names of idols, are not to be heard out of our mouthes, *Exod. 23. 13.* *Psal. 16. 4.*

19 Ver. 19. *the vally*,] of *Gerar*, as the Greek version dooth express. *living*] that is, as the Chaldee here translateth, *springing waters*. Waters that spring, or run; are for their continuall motion, called *living*, *Levit. 14. 5. 50.* and *15. 13.* *Num. 19. 17.* *Song. 4. 15.* For life consisteth in continuall motion. The Greek keepeth the Hebrue phrase: and so in the new Testament, where *living waters*, signify heavenly graces. *Ioh. 4. 10. 11. 14.* and *7. 38.* *Rev. 21. 6.* and *22. 1.*

20 Ver. 20. *ours*] or (belonging) to us: the Greek changeth the person, saying that the water was theirs. So *v. 7.* *Exek*] that is, *Contention*, or *wrongful strife*: *Wrangling*. the Greek translateth, *Injurie*, because they *injured him*.

21 Ver. 21. *Sinab*] that is *Hatred*, or *Spitefulness*. Of this the Devil hath his name, *Satan*.

22 Ver. 22. *Rechoboth*] that is *Roomthes*: or large spaces. Compare *Psal. 4. 2.* in distress thou hast made room for me:

24 Ver. 24. *fear not*] for the opposition of the Philistims, and other afflictions that are incident unto thee. So God comforted Abraham

Abraham, Gen. 15. 1.

25 Ver. 25. *called on*] the Chaldee saith, *prayed*: so did Abraham his father, Gen. 12. 7. 8. & 13. 4. 18. *stretched out*] that is, *set up*, or *pitched his tent*, as the Greek explaineth it, which was with spreading and stretching out the curtaynes and cords unto stakes: *Esa. 33. 20.*

26 Ver. 26. *Achuzzath his friend*] or, *a retinue of his friends*; and so the Chaldee translath it, *a company of his friends*: but the Greek takes it for a proper name, *Ochozath*; and *his friend*, the Greek calleth *nymphagogos*, which is the companion (or leader) of the bridegroom; like that in *Judg. 14. 20.* which the Greek there translath as this here. *Prince*] that is *Chiefe captain*: in Gr. the Chief leader of the army, as in Gen. 21. 22. with which this hystorie is to bee compared. Isaaks wayes pleasing the Lord, he made his enemies to be at peace with him: as *Prov. 16. 7.*

28 Ver. 28. *Seeing &c.*] that is, *we have evidently seen.* *Jehovah*] the Chaldee expounds it, *the word of the Lord is thine help.* *an oath of execration*] in Greek, *a curse*: that is, an oath withing a curse to the breaker of it: as Gen. 24. 41. The Chaldee paraphraseth thus, *Let the oath now bee confirmed, which was between our fathers, and between us and thee.* *strike*] Hebr. *cut*: see Gen. 15. 18.

29 Ver. 29. *If thou shalt*] understand; *Taking a curse upon thee, if thou shalt*: meaning, *that thou shalt not (or wilt not) doe evill*, as the Greek explaineth it. See Gen. 21. 23.

touched] that is, *hurt*; as v. 11. *blest*] see Gen. 24. 31. An imperfect speech, as if he should say, *O thou blessed of the Lord, doe thou likewise deale with us*: or, *as thou art now blessed of the Lord, so Iware unto us by him.* The Greek translath, and now thou art the blessed of the Lord.

30 Ver. 30. *a banquet*] used when men made covenants together: Gen. 31. 54.

31 Ver. 31. *man to his brother*] that is, *one to another*: the Greek saith, *man to his neighbour.*

33 Ver. 33. *Shibeah*] in Greek *Horkos*; in

English *Oath.* *Beerseba*] that is, *the well of oath*; as the Gr. also interprets it. This name was given before, Gen. 21. 31. It seemeth in tract of time the name was forgotten, the rather because the well then digged by Abrahā, (v. 32.) was by the Philistims stopped: Gen. 26. 15. & they would therefore have no such monument: but Isaak now reneweth the name. Or here the cite is named *Beerseba*; there the place, Gen. 21. 3. that is, the whole region.

34 Ver. 34. *old*] Hebr. *son*. This also was the age of his father Isaak when he married, Gen. 25. 20. *Judith*] one of the daughters of the Canaanites, called by an other name, Gen. 36. 2. see the annotations there. This fact was contrary to Abrahams charge, Gen. 24. 3. and his father Isaaks, as is likely by v. 35. and Gen. 28. 2. 6. 8.

a Chetbite] in Gr. *an Evite*: see Gen. 36. 2. These were of the worst sort of people in the land, *Ezk. 16. 3.*

35 Ver. 35. *a bitterness of spirit*] that is, *a griefe of mind*, through their bitter provocation and rebellious carriage: so that they were *yrked of their life by reason of them*, Gen. 27. 45. Or, *of a rebellious spirit*, resisting their parents. This latter the Greek followeth, calling them *Contentious with Issak and Rebekah*: & the Chaldee sayth, *they were rebellious and stubborn against the word of Issak and Rebekah*: unto which the Ierusalemey Thargum addeth, *that they served (God) with strange service (that is, idolatry) and received not the instruction either of Issak or of Rebekah.* See Gen. 27. 46.

CHAP. XXVII.

1. *Isaak sendeth Esau for venison, purposing to eat, and blesse him before his death.* 5. *Rebekah instructeth Jakob to obteyn the blessing.* 15. *Jakob under the person of Esau, obteyneth it.* 30. *Esau bringeth venison.* 33. *Isaak trembleth.* 34. *Esau complaineth, and by importunity obteyneth a blessing.* 41. *He threatneth to kill Jakob.* 42. *Rebekah disappointeth it.*

1 **A**ND it was, when Iſaak was old ,
 and his eyes were dim , that he
 could not ſee: then called he Eſau, his
 elder ſon, and ſayd unto him, my ſon;
 and he ſayd unto him, Behold *here am*
 2 I. And he ſayd , Behold now I am
 old: I know not the day of my death.
 3 And now , take I pray thee thy wea-
 pons , thy quiver and thy bow : and
 goe out to the field; and hunt for me,
 4 veniſon. And make for me ſavoury-
 meats, ſuch-as I love; and bring *it* to
 me, that I may eat: that my ſoule may
 5 bleſſe thee , before I dye. And Re-
 bekah heard, when Iſaak ſpake to E-
 ſau his ſon: & Eſau went to the field,
 to hunt *for* veniſon , for to bring *it*.
 6 And Rebekah ſayd , unto Iakob her
 ſon, ſaying: Behold I heard thy father,
 ſpeaking unto Eſau thy brother, ſay-
 7 ing. Bring me veniſon, and make for
 me ſavourie-meats, that I may eat: &
 I will bleſſe thee, before Iehovah, be-
 8 fore my death. And now my ſon ,
 obey my voice: *according* to that I doe
 9 command thee. Goe now, unto the
 flock; & take to me from thence, two
 good kids of the goats: & I wil make
 them ſavoury-meats, for thy father ,
 10 ſuch-as he loveth. And thou ſhalt
 bring *them* to thy father, that he may
 eat: for that he may bleſſe thee; before
 11 his death. And Iakob ſayd, to Rebe-
 kah his mother: Behold Eſau my bro-
 ther, *is* a hayrie man; and I, a ſmooth
 12 man. If ſo be, my father ſhall feel me;
 then ſhall I be in his eyes , as a decei-
 ver: & I ſhall bring upon me, a curſe,
 13 and not a bleſſing. And his mother,
 ſayd unto him; Vpon me *be* thy curſe,
 my ſon; Onely obey my voice, & goe,
 14 take *them* unto me. And he went &

took, & brought *them* to his mother:
 & his mother made ſavourie-meats,
 15 ſuch-as his father loved. And Rebe-
 kah took the deſireable garments, of
 Eſau her elder ſon; which *were* with
 her, in the houſe: and put *them* upon
 16 Iakob , her yonger ſon. And the
 ſkinns of the kidds of the goats, ſhe
 put upon his hands : and upon the
 17 ſmooth of his neck. And ſhe gave the
 ſavoury-meats, and the bread, which
 ſhe had made: into the hand, of Iakob
 18 her ſon. And he came unto his fa-
 ther, and ſayd my father: and he ſaid,
 Behold *here I am* ; who *art* thou, my
 19 ſon? And Iakob ſayd unto his father,
 I *am* Eſau thy firſtborn; I have done,
 even-as thou ſpakeſt unto me: Arife I
 pray thee, ſit, and eat of my veniſon;
 20 that, thy ſoule may bleſſe me. And
 Iſaak ſayd, unto his ſon; How *is* this,
 that thou haſt ſo ſoon found *it* , my
 ſon? And he ſayd, becauſe Iehovah
 thy God, brought *it* to-paſſe, before
 21 me. And Iſaak ſayd unto Iakob;
 Come-neer I pray thee & let me feele
 thee, my ſon : whether thou *be* the
 22 ſame, my ſon Eſau, or not. And Ia-
 kob went-neer, unto Iſaak his father,
 and he felt him: and he ſaid, the voice
 23 *is* the voice of Iakob; and the hands,
are the hands of Eſau. And he diſ-
 cerned him not , becauſe his hands
 were , as the hands of Eſau his bro-
 24 ther, hairy: and he bleſſed him. And
 he ſayd, *art* thou the ſame, my ſon E-
 ſau? And he ſayd, I. And he ſayd ,
 25 Bring-neer unto me, and I will eat of
 my ſons veniſon, that my ſoule may
 bleſſe thee: and he brought *it* neer to
 him, and he did eat; and he brought
 26 unto him wine, and he drank. And
 Iſaak

27 Isaak his father, said unto him: Come
 neer now and kyss me, my son. And
 he came-neer, and kyssed him; and
 he smelled the smell of his garments,
 and blessed him: and sayd, See, the
 28 smell of my son: *is* as the smell of a
 feild, the which Iehovah hath blessed.
 And God give unto thee, of the dew
 29 of the heavens, and of the fatnesse of
 the earth: and multitude of corn, and
 of new-wine. Let peoples serve thee,
 and nations bow-down themselves
 unto thee; be thou a mayster, to thy
 brethren; and let thy mothers sonns,
 bow-down-themselves unto thee:
 30 Cursed *be* every one of the that curse
 thee, and blessed *be* every one of them
 that blese thee. And it was, when as
 Isaak had made an end, of blessing Iakob;
 31 and it was, *that* Iakob was but
 going gone out, from the presence of
 Isaak his father: that Esau his brother,
 came in, from his hunting. And
 he also made savoury-meats, and
 brought *them* to his father: and sayd
 unto his father, Let my father arise, &
 eat of his sonns venison; that, thy soul
 32 may blese me. And Isaak his father
 sayd unto him, who *art* thou? and he
 sayd, I *am* thy son thy firstborn, Esau.
 33 And Isaak trembled, *with* a very vehe-
 ment great trembling; & sayd, Who
 where *is* he that hath hunted venison,
 and brought *it* unto me, and I have
 eaten of all, ere thou camest, and have
 34 blessed him: yea-and he shalbe blef-
 sed. When Esau heard, the words of
 his father; then cried-he-out *with* an
 outcrie, great and bitter, very vehe-
 35 mently: & sayd unto his father, Bles
 me, me also, my father. And he sayd,
 Thy brother came, with guile: and he

36 hath taken, thy blessing. And he sayd,
 37 *Is* it because his name was called Iakob;
 for he hath supplanted me, these
 two-times; he took my first-birth-
 right, and behold now, he hath taken
 my blessing: and he sayd, hast thou
 not reserved a blessing, for me? And
 Esau answered, and sayd unto Esau;
 Loe I have appointed him *to be* a mas-
 38 ter over thee; & all his brethren, have
 I given to him, for servants; and with
 corn and new-wine have I susteyned
 him: and unto thee now, what shall I
 doe, my son? And Esau sayd unto
 39 his father, hast thou but that one bles-
 sing, my father; blese me, me also, my
 father: and Esau lifted-up his voice,
 40 and wept. And Isaak his father an-
 swered, and sayd unto him: Behold,
 of the fatnesse of the earth, shall thy
 dwelling be; and of the dew of the
 41 heavens, from above. And by thy
 sword shalt thou live; & thy brother,
 shalt thou serve: and it shalbe, when
 thou shalt get-the-dominion, that
 thou shalt break his yoke, from off
 42 thy neck. And Esau, hated Iakob;
 for the blessing, *with* which his father
 had blessed him: and Esau sayd in his
 hart, The dayes of mourning for my
 43 father, are nigh; and I will kyll Iakob
 my brother. And the words of Esau,
 her elder son, were told to Rebekah:
 and she sent and called Iakob; her
 44 younger son; and sayd unto him; Be-
 hold Esau thy brother, comforteth
 himself *as* touching thee, to kyll thee.
 45 And now my son, obey my voice: &
 arise flee thou, unto Laban my bro-
 ther, to Charan: And tarie with him,
 a few dayes: untill the hot-wrath of
 thy brother, turn away. Vntill the

46 anger of thy brother, turn-a way from thee; and he forget, that which thou hast doon to him; and I will send, and take thee from thence: why should I be bereved, even of you both, in one day? And Rebekah said unto Isaak: I am yrked of my life, because of the daughters of Cheth: if Iakob take a wife, of the daughters of Cheth like these, of the daughters of the land; wherefore have I life?

Annotations.

1 **T**hat he could not see] Hebr. *from seeing*: which phrase the Apostle turneth in Greek, *not to see*: Rom 11. 10 from Psal. 69. 24. Vpon this occasion, Gods works were shewed in Isaak, (as Job. 9. 3.) for in his blindnes he gave Iakob the blessing, which he would not so have doon, if he had seen: v. 23.

elder] in Hebrue, *greater*, to weet of age, or by birth; as the Greek translateth *Elder*; and *lesser* for younger, v. 15. see Gen. 10. 21.

2 Ver. 2. *my death*] the Greek sayeth, *my end*: yet lived he after this, above 40. yeres; Gen. 35. 28. 29.

3 Ver. 3. *Venison*] Hebr. *hunting*: whereof *venison* hath the name, as being gotten by hunting. So v. 5. 19. &c.

4 Ver. 4. *that I may*,] or, *and I will eat*: so in v. 7. and 10. These two phrases are used indifferently; as, *that ye be not judged*, Mat. 7. 1. which another Evang. list sayth, *and ye shal not be judged*: Luk 6. 37. See also Gen. 12. 12.

that my soul] or *to the end my soul*: that is *I my selfe*: as after in v. 7. it is repeted. Isaak being to give the blessing in faith, Heb. 11. 20. would eat savourie meat, and drink wine, v. 25. to styrr up & chear his spirit, that he might be the more fit instrument of the spirit of God. For sorrow, anger, and other such passions; doe distemper the mind: which may be mitigated by outward means, as wine maketh men to forget their miserie, Prov. 31. 6. 7. and musik allayeth anger: wherefore

Elisha the Prophet, when he vvvas moved againt K. Iehoram, called for a musician, who when he played, the hand of the Lord came upon the prophet: 2. King. 3. 14. 15.

blest thee] As the Preests with authority blessed and put the name of God upon the people, Gen. 14. 19. Num 6. 23. 27. So the Patriarches derived the blessing before their death, unto their children (or some one of them,) as an inherirance by testament: wherefore Paul speaketh of *inheriting the blessing*, Heb. 12. 17.) which also was of great authoritie and strength, as being doon by the spirit of God: and in faith, and before the Lord, as v. 7. See Gen. 28. 3. 4. and 48. 15. 16. 20. & 49. 25. 26. 28. Heb. 11. 20. 21. and 12. 17. Esau, (who had his name of *Doing*,) is here promised the blessing upon his deeds; as the law also promisetht blessing and life to the doers thereof, Rom. 10. 5. but Iakob got the blessing by faith, as doo all the faithfull Gal. 3. 9.

7 Ver. 7. *before Iehovah*] that is, in his presence, by his power and authoritie, and for ever, (The like phrase is of *curfing*. 1. Sam. 26. 19.) And being doon before his death, it was vvith the more power, care, reverence, & as by his last will & testament. So Deut. 33. 1.

12 Ver. 12. *if so be*] or, *Peradventure my father will feel me, & I shalbe &c.* The Greek translateth it, *Mé pote*, which word Paul useth 2 Tim. 2. 25. in like sense; *If so be*, (or *If peradventure*) God will give them repentance.

as a deceiver] or, *as one that causeth to err*: the Greek translateth it, *a despiser*, the Chaldee, *a mocker*. Or we may English it *a very deceiver*: for in the Hebrue, *as*, is often a sure affirmation, Neh. 7. 2. and so the Greek answering therto, Job. 1. 14. *a curse*,] not feared without cause, for *curfed* is he that maketh the blind to err in way, Deut. 27. 18. and *deceitfulness* in all Gods works, maketh men lyable to the curse, Jer. 48. 10. Mal. 1. 14.

13 Ver. 13. *upon me thy curse*] a speach of her faith, to encourage him, (though it may be mixt with infirmitie of cariage;) for

for it seemeth sh^e relied on the oracle of God, in Gen. 27. 23. *the greater shall serve the less*: which oracle, I think might understand not of the persons of Esau and Iacob, but of the nations and peoples, their posteritie; & therefore thought it his dutie to give the blessing of the first birth right unto Esau, to whom by nature it belonged, and which might not be changed for affectō, as the Law after provideth, in Deut. 21. 15. 16. 17. But Rebekah understood it of these very persons also and therefore attempted this strange and perilous way, to procure the blessing unto Iacob. A like different meaning of that oracle, is gathered by men at this day. The Child^e paraphraseth thus; *It was sayd unto me by prophesie, that curses shall not come upon thee; but blessings.*

15 V. 15. *desireable garments*] Heb. *garments of desires*, that is goodly, sweet, precious: the Greek translateth it, *a goodly robe*, (or *sayr stole*, which was a long garment that great men used to wear, Luk. 20. 46. and 15. 22.) The Priests after in the law had *holy garments*, to minister in, Exod. 28. 2. 3. 4. which the Greek there also calleth a *holy robe* or *stole*. Whither the first born before the law had such to minister in, is not certayn; but probable, by this example. For had they been common garments, why did not Esau himself, or his wives keep them? but being in likelihood holy robes, received from their ancestors; the mother of the familie kept them in sweet chests, from mothes and the like; whereupon it is sayd in v. 27. *Isaak smelled the smell of his garments*. These might wel figure out those robes of innocencie and righteousness, wherewith the saints are clothed, Revela. 7. 9. 14. and 19. 8. and 3. 18. The like mysterie also is in the *kids skins* following: see Gen. 3. 21.

19 Ver. 19. *firstborn*] This though it were not so properly, (& cannot in that respect be excused,) yet was it true in mysterie; & spiritually; as Iohn Baptist was *Elias*, Mat. 11. 14. and we gentiles, are the *Circumcision*, Phil. 3. 3. Rom. 2. 28. & the children of pro-

mise, are counted for the seed, Rom. 9. 8. Gal. 4. 28.

20 Ver. 20. *brought it to pass*] or, *made it to meet* (or *occurr*;) in Greek, *delivered it*: in Chaldee *prepared it*. See Gen. 24. 12.

22 Ver. 22. *and the hands*] or *but the hands*: the Ierusalemey Thargum sayth, *the feeling of the hands*.

of a feild] the Greek addeth, *of a full* (or *pleneous*) feild: which with herbs, flowers and fruits, giveth a fragrant smel. Compare Song. 2. 13. and 4. 12. 13. 14. and 7. 11. 12. 13. The Ierusalemey Thargum applyeth this to the *smell of the perfume of good spices*, that should after be offered in the mount of the house of the sanctuary.

28 V. 28. *And God give*] or *will give*, it is both a prayer and a prophesie: the word *And* noteth the passion of mind: for so it is often used to signify vehement affections, of desire, joy, indignation, or the like. See Gen. 47. 15. Psal. 2. 6. Act. 23. 3. Mark 10. 26. 2. Cor. 2. 2. Sometime it is omitted quite; as 2 Sam. 21. 3. and the Lord thy God add: for which, in 1. Chron. 21. 3. is written, *the Lord add*: leaving out *and*. *dew*] which as it is the meanes to make the feild fruitful, so can it not be given but by God, Jer. 14. 22. and the withholding of it, is a curse, 2 Sam. 1. 21. It spiritually signifieth the doctrine and graces of the gospel, and spirit of Christ upon men. Deut. 32. 2. Esai. 45. 8. and 26. 19. Hos. 14. 6. 7. Psal. 133. 3. A like blessing is in Deut. 33. 13. 28. *fat-*

nesses] that is, sundry sorts and plenty of fat things: whereby is meant the best of every thing. (see Gen. 4. 4. and 49. 20. Esai. 30. 23. and spirituall graces, Esai. 45. 6. The land of Canaan, (the figure of all blessednes,) is called therefore the *fat land*, Neb. 9. 25. 35. *corn and new-wine*:]

which as they are the stay and comfort of mans life, Psal. 104. 15. so they also signify heavenly blessings that God sendeth upon his people, Psal. 65. 10. 14. Zach. 9. 17. A like blessing Moses uttered, Deut. 33. 28.

29 Ver. 29. *nations*] the Greek translateth it, *Princes*; the Chaldee, *kingdoms*. The Ierusalemey Thargum applyeth these peoples,

nations, brethren, and mothers sons; to the sons of Esau, of Ismael, of Keturah and of Laban.

As servitude implieth a spirituall curse, Gen. 9. 25. so this soveraignty, is a spirituall blessing; Rev. 2. 26. 27.

4 mayster] or, a soveraign, a Lord, or governour: named of prevailing. Herein was implied a part of the first-birthright, 1. Chron. 5. 2. Psal. 89. 28.

every-one &c.] Hebr. thy cursers, cursed be he; that is, every one of them: for a word singular, joyned with a plurall, noteth exactly all and every one. Compare this with Gen. 12. 3. Num. 24. 9.

Ver. 30. and it was] or, it was I say; the doubling of this, maketh the matter the more remarkable, touching Gods providence herein. going gone:] that is, newly gone, or, scarce gone out.

Ver. 33. trembled] or, was terrified; as the Greek and Chaldee translate, was astonished: it signifieth an exceeding fear with trembling, as Exod. 19. 16. 18. Gen. 42. 28.

who where] a trembling passionate speech: or, who then is he? he shall be] So the gifts of God (which are without repentance Rom. 11. 29.) are stablished to Iakob here, and after more advizedly, in Gen. 28. 1. - 4.

Ver. 35. with guile] the Chaldee sayth, with wisdom: but the word is usually taken in the evil part, and so Isaak seemeth to intend it. The scripture also seemeth hereby to blame the indirect means which Iakob used: for none should doe evill, that good may come; no not though through mansly, the truth of God doeth more abound, unto his glorie; Rom. 3. 7. 8.

Ver. 36. Is it because] or understand, hath he doon this because? meaning surely he hath. Therefore the Greek translateth it, Rightly was his name called Iakob, &c. the Chaldee, Fitly. was called,] Hebr. he called, meaning every one. See Gen. 16. 14. for he hath] or, that he hath supplanted: where the Hebrue Iakobeni, supplanted me, is Esaus interpretation of Iakobs name, as signifying a supplanter or overthrower with the foot, and so a deceiver: So Ier. 9. 4. he took] thus Esau layeth the fault on his brother, for taking that which him self profanely sold,

Gen. 25. 33. Heb. 12. 16.

my blessing] but that folowed the first-birthright, which being sold, the blessing was lost also: as the Apostle inferreth upon it, that after-ward vwhen Esau would have inherited the blessing, he was rejected, Heb. 12. 16. 17.

Ver. 37. appointed] or put; that is, made as the Greek translateth it. sustained] the Greek translateth strengthened: See Psal. 104. 15.

Ver. 38. and wept] yet found he no place of repentance, though he sought it with tears. Heb. 12. 17. For because when God calleth, men doe refuse: when they call upon him, he wil not answer; Prov. 1. 24. 28.

Ver. 39. fatnesses] that is, fat and fertile places: which were upon mount Scir. Gen. 36. 6. 8. and this was unto Esau, a gift of God, Jos. 24. 4. Therefore this also is a blessing, which Isaak by faith uttered concerning things that were to come, unto Esau, as before unto Iakob: Heb. 11. 20. How be it, the cheif, spirituall, and hereditary blessing was before given to Iakob onely, and Esau willing to inherit it, was rejected, Heb. 12. 17. and the oracles here folowing confirme the same.

Ver. 40. And by] or, But by thy sword: that is, with warrs and troubles, shalt thou defend thy state and country; and not enjoy peace as Iakob, Deut. 33. 27. 28. The sword is opposed unto peace, Mat. 10. 34. and living by the sword, meaneth the continuance of that troublesome state; as life, is opposed to momentany troubles, Psal. 30. 6. Contrarywise in Christs Kingdom, the swords are beaten into plow-shares, Esai. 2. 4.

thou serve] namely, in thy posteritie: for Esau in his person served not Iakob, but his children in Davids dayes, 2. Sam. 8. 14. So before, that was spoken as to Abraham, which was properly accomplished to and in his seed, Gen. 12. 3. and 22. 18. and 15. 7. 18.

shalt get the dominion,] or shalt get strength: and that shalbe, when Iakob shall for his synns, loose the dominion, as came to pass in the dayes of Iehoram son of Iehosaphat who did evill in the eyes of the Lord,

Lord, 2. *King*. 8. 16. 18. 20. So both the Chaldee paraphrases say, when his sons shall transgresse the words of the law, thou shalt remove his yoke (the yoke of their servitude) from off thy neck. Otherweise (as the Hebrue word sometime signifieth to mourn, or bee cast down with sorow, *Psa.* 55. 3.) it may be interpreted, when thou shalt mourn, to weete, for that hard servitude. his yoke] the yoke of servitude, as the Ierusalemmy Thargum expalayneth it. So yoke also signifieth in *Lev*. 26. 13. *Esay* 9. 4. & 10. 17. *Ier.* 27. 8. 11. And Esau broke the yoke, when Edom rebelled from under the hand of Iudah, and made a King over themselves, 2. *King*. 8. 20. 22.

41 V. 41. hated] with an inward spitefull hatred, as the word signifieth; which sheweth his former teares to proceed not from true repentance. And in hating his brother for the blessing: he shewed himselfe to be of that wicked one, as was Kain; 1. *Ioh.* 3. 12. 15. This hatred continued also in his posterity, against I. Iakob, *Obad.* v. 10. 11 &c.

for my father] the Hebrue phrase, as also the Greeck, is, of my father; but the meaning is for my fathers death, as the like speeches otherwhere manifest, *Ezek.* 24. 17. *Ier.* 6. 26. and at burials they used to mourn seven daies, *Gen.* 50. 10. The Greeck translateth; Let the dayes of my fathers mourning be nigh, that I may kill Iakob my brother; so making it a wish for his fathers speedy death; and the Hebrue also will bear that translation; yea his words are such, as may imply, not a day till his fathers death, but that he would with the first opportunity kill Iakob, and so his father would soon die with sorow. Thus meaning, he should be a double parricide. And Rebekah with the first, sent Iakob away, to prevent danger.

42 Ver 42. comforteth himselfe] in respect of his losse of the blessing, with this purpose and hope to kill thee. So the comfort of the wicked, is grounded on evill. The Greeck translateth, he threatneth thee; and the Chaldee, he layeth ways for thee.

43 Ver. 43. flee thou] or, flee for thy selfe: and for thy safety. Here the blessing, brought

speedy persecution and exile upon Iakob, which his mother counselled him in faith to undergoe, rather then for his life, to make accord with Esau, and to forgoe his first birthright now obteyned.

44 Ver. 44. a few daies] these fell out to be twenty yeres: as the sequels of the historie sheweth, *Gen.* 31. 38. and Rebekah saw him no more, as the Hebrew doctors gather, by the time of her death, which they thinke was before Iakob came againe. See the notes on *Gen.* 35. 8.

45 Ver. 45. why should I be] the Greeck turneth it, lest I be bereaved: and she speaketh of the losse of them both, for that Esau for his murder, was also to be killed, by the law in *Gen.* 9. 5. or if man had not punished him, God might have cursed and cast him out, as he did Kain, *Gen.* 4. 11. 16.

of Cheth] the Greeck saith, daughters of the sonns of Cheth, the Chethites, whom Esau had married, *Gen.* 26. 34. 35. This grief, she took for an occasion also, to get Isaaks consent, unto Iakobs departure.

of the land] that is, of the inhabitants of the land, whether Chethites, or any other of the Canaanites: see *Gen.* 11. 1.

wherefore have I] that is, what good will my life doe me? meaning, none at all.

CHAP. XXVIII.

1. *I*saak bleisseth Iakob, and sendeth him to Padan Aram for a wife. 9. Esau seeing it, marieth Machalath, the daughter of *I*smael. 10. Iakob by the way hath a dream and vision of a ladder, 13. God appearing, promisseth to blesse him, and bring him home againe. 16. Iakob awaking, and moved with reverence of the place, annointeth a stone set up for a pillar, and nameth the place Bethel, 20. and maketh a vow, to honour God there, when he shall returne in peace.

1 **A**ND *I*saak called Iakob, and blessed him: & commanded him, & sayd unto him; Thou shalt not take a wife of the daughters of Canaan. Arise

rise goe to Padan Aram, to the house
 of Bethuel, thy mothers father: and
 take to thee a wife, from thence, of
 the daughters of Laban, thy mothers
 brother. And God Almighty, bleſs
 thee; and make thee fruitfull, & mul-
 tiply thee: and be thou, an assembly
 of peoples. And he give to thee, the
 bleſſing of Abraham; to thee, and to
 thy ſeed with thee: that thou mayſt
 inherit the land of thy ſojournings,
 which God gave unto Abraham. And
 Iſaak ſent-away Iakob, and he went
 to Padan Aram: unto Laban ſon of
 Bethuel, the Syrian; the brother of
 Rebekah, mother of Iakob and Eſau.
 And Eſau ſaw, that Iſaak had bleſſed
 Iakob; and ſent him to Padan Aram,
 to take unto him a wife from thence:
 when he bleſſed him, & commanded
 him, ſaying; thou ſhalt not take a wife,
 of the daughters of Canaan. And
 Iakob had obeyed his father and his
 mother: and was gone to Padan A-
 ram. And Eſau ſaw, that the daugh-
 ters of Canaan *were* evill in the eyes
 of Iſaak his father. Then went Eſau,
 unto Iſmael: and took Machalath
 daughter of Iſmael, ſon of Abraham,
 the ſiſter of Nebajoth; unto his wives,
 to him to wife.



And Iakob went-forth, from Beer-
 ſheba: and went to Charran. And he
 lighted upon a place, and taried there
 all night, becauſe the ſun was gone-
 down; and hee took of the ſtones of
 the place, and put *for* his pillowes: &
 lay-down, in that place. And hee
 dreamed; and behold a ladder ſet-up
 on the earth, & the head of it, reach-
 ing to the heavens: and behold the

Angels of God, aſcending & deſcen-
 ding on it. And behold Iehovah *was*
 ſtanding above it, and ſayd; I Iehovah
 the God of Abraham thy father, and
 the God of Iſaak: the land, that
 which thou lyest upon, to thee will I
 give it, and to thy ſeed. And thy
 ſeed ſhalbe, as the duſt of the earth;
 and thou ſhalt ſpread-abroad, to the
 ſea, and to the Eaſt, and to the North
 and to the South: and bleſſed ſhalbe
 in thee, all families of the earth, and
 in thy ſeed. And behold I *will be*
 with thee, and wil keep thee, in all (*the*
way) that thou ſhalt goe, and will re-
 turn thee agayn, unto this land: for
 I will not leave thee, until that I have
 done, that which I have ſpoken unto
 thee. And Iakob awaked, out of his
 ſleep; and he ſayd, Surely Iehovah is,
 in this place: & I, knew *it* not. And
 he feared, and ſayd; how fearfull, *is*
 this place? this *is* no *other*, but the
 houſe of God; and this, *is* the gate of
 heavens. And Iakob roſe-up-early
 in the morning; and took the ſtone,
 that he had put *for* his pillowes; and
 ſet it, *for* a pillar: and he powred oile,
 upon the head therof. And he called
 the name of that place, Bethel: but
 Luz *was* the name of the citie, at the
 fiſt. And Iakob vowed a vow, ſay-
 ing: If God, wil be with me; and will
 keep me, in this way, which I *am* go-
 ing; and will give me bread to-eat, &
 rayment to put-on. And I returne
 in peace, unto my fathers houſe: and
 Iehovah ſhall be to me, a God. And
 this ſtone, which I have ſet *for* a pillar;
 ſhalbe, the houſe of God: and of all,
 that thou ſhalt give to me, I will tith-
 ing give-the-tenth unto thee.

Annotations.

Blessed him] God hereby confirmed Iakobs faith, against doubts and fears, both of things past & to come, while his father now wittingly and willingly blesteth him, and comforteth him, against future troubles, that might befall him in his pilgrimage. The Hebrue doctors say; *Better is the end of a thing, then the beginning thereof, (Eccles. 7. 8.) the first blessings wherewith Izaak blessed Iakob, were of the dew of heaven, and corn of the earth, Gen. 27. 28. the after blessings, were blessings that had an eternall foundation, and had no end of them; cyther in this world, or in the world to come: as it is written, And God almightie bleß thee, (Gen. 28. 3. 4. & addeth moreover unto him, the blessing of Abraham. Pirkei R. Eliezer. ch. 35.*

Ver. 2. *Padan Aram*] or *Mesopotamia*; as the Greek turneth it: so v. 5. 6. &c. see the notes on Gen. 25. 20. *a wife,]* The like care Abraham took, to provide a wife for Izaak, Gen. 24. But there, servants were sent with camels, and store of good things: here the son himself is sent on foot in poor estate, with his staff, Gen. 32. 10. to serve for a wife, Hos. 12. 12. So, great was the triall of Iakobs faith in this his pilgrimage; greater thee all his fathers: and upon his inheriting of the blessing, there followed presently great afflictions.

Ver. 3. *Almighty]* or, *Al sufficient*; see Gen. 17. 1. *an assembly]* or, *church, congregation, company*; that is, *a multitude of peoples, as, Exek. 23. 24.* The Greek translateth it *synagogues* (or *asssemblies*) of nations, & the Chaldee, *an assemblie of tribes*; respecting the twelve tribes that came of Iakob: Exod. 14. 4. This blessing, God promised at Bethel to perform unto Iakob, Gen. 48. 3. 4. and 35. 11.

Ver. 4. *blessing of Abraham]* which chiefly consisted in redemption from the curse of the law, by forgiveness of synns, and receiving the promise of the Spirit (of the adoption of children, and sanctification) through faith in Christ. Gal. 3. 13. 14. 9. 29.

Rom. 4. 7. 8. 13. &c. Here Iakob is made heyr of the blessing: so are all true Christians, 1. Pet. 3. 9. *of thy sojournings]* where in thou art a sojourner and pilgrim; the land of Canaan. See Gen. 17. 8. *gave to Abr.]* to weete by promise: of this gift, see Gen. 12. 7. and 13. 15. & 15. 7. 18. & 17. 8.

Ver. 5. *Syrian]* so the Greek usually translateth it, which the new testament followeth, Luk. 4. 27. The Hebrue is, *the Aramite*: see Gen. 10. 22.

Ver. 8. *evill]* that is, *displeasing, greivous*: so Gen. 48. 17. on the contrary, *good*, is for *pleasing*, Gen. 16. 6. 8.

Ver. 9. *Ismael]* that is, *Ismails familie*, or the *Ismaelites*: for Ismael himself was now dead, Gen. 25. 17. See the notes on Gen. 19. 37. *Machalath]* called also *Basemath*, Gen. 36. 3. he took her, (being of his kindred,) to please his father; though neither according to Gods will, nor his fathers.

So the wicked would seem to amend one evill, by running into another. *of Nabajoth]* that is, *of the same mother that Nebajoth (Ismails eldest son) was.* *unto her]* that is, *besides & unto the two Canaanitish wives which he already had, Gen. 26. 34. so now he had three wives.*

Here beginneth the seventh section of Moses law, whereof see the annotations on Gen. 6. 9. Which section when it is less absolute, the Hebrewes call *Parasha*, *a Distinction*; and signifie it by a threefold P: but when it is more full and absolute, they name it *Seder*, *an Order*, & denote it by a threefold S* as in this place.

Ver. 10. *Charan]* of which place, see Gen. 11. 31. It was distant from Beersheba, almost 500 English miles. And Iakob was now about 77. yeres of age, when he undertook this pilgrimage, as may be gathered by the historie following, and by Gen. 47. 9. Of which journey, the prophet after speaketh, how Iakob fled into the land of Syria, and Israel served for a wife, Hos. 12. 12. So the afflictions of the fathers, are ex-

amples unto the children in all ages, even whatsoever is written : Rom. 4. 23. 24. and 15. 4. 1. Cor. 10. 11. Of Iakobs age, the Rabbines also say, *Seventy or seven yeres old was Iakob, when he departed from his fathers house, Pirkei R. Eliezer, ch. 35.*

11 Ver. 11. *he lighted upon*] or happened, met with; by Gods providence, not of his own purpose or choise; who would have gone further, had not nig't prevented him: & made no reckning of this place, above any other. It was about 48. English miles distant from Beersheba, whence Iakob came: and from Ierusalem 8. miles northward. *pillowes*] or head-bolster: so in 1. Sam. 26. 7. The Greek translateth, at his head. As this pillow of Iakob, sheweth his hard distress for the present in body: so Gods appearing and word here revealed, manifesteth the comforts and refreshing of the spirit, which the faithfull have in their afflictions and pilgrimage. Hos. 12. 4. Gen. 35. 7. 2. Cor. 1. 5. See after, on v. 18.

12 Ver. 12. *dreamed*] a divine dream, such as in times past God used to speak unto men by; Job. 33. 14. 15. Dan. 7. 1. and so he usually spake unto the Prophets, as it is sayd, *If there be a Prophet among you, I Jehovah, will make my selfe known unto him in a vision, will speak unto him in a dream: Num. 12. 6.* See the notes on Gen. 15. 12. *a ladder*] representing Christ, the son of man, on whom the Angels of God, ascend and descend; Iohn. 1. 51. applied now in speciall to Iakob, and his journey; as foloweth in v. 13. 15. The Hebrew doctors say; *The things made known to a prophet by propheticall vision, were made known unto him by way of parable: and immediately, the interpretation of the parable, was written in his hart, and he knew what it, was. As the Ladder which Iakob our father saw, and the Angels ascending and descending on it. And that was a parable of the (fowr) monarchies. Maimony in Misn. in Iesud, hatorah, ch. 7. S. 3.* Other Rabbines also applie this vision, to the monarchies in Daniel; but our Saviour is the best interpreter, Job. 1. 51. *on the earth*] signifying Christs humane nature, and conver-

sing with men. Job. 16. 28. and 17. 4. *the heavens*] signifying Christs heavenly nature, and mediation for men with God, Heb. 8. 1. and 9. 24. By whom all things are reconciled unto God, and both the things in earth and things in heaven, are set at peace through the blood of his cross, Col. 1. 20. He is the way, no man cometh to the Father, but by him: Job. 14. 6. *ascending &c.*] that is, looking with desire into the mysteries of Christ, 1. Pet. 1. 12. ministering unto him, and through him unto his people, Mark. 1. 13. Heb. 1. 14. and now in speciall, guarding Iakob from all perils in his journey: Gen. 32. 1. 2.

13 Ver. 13. *Iehovah*] whose providence & grace is towards his in Christ. The Chaldee translateth it, *the glorie of the Lord.*

God of Abraham &c.] See Gen. 17. 7. He is not ashamed to be called their God, for he hath prepared for them a citie, Heb. 11. 16. Hereby also the resurrection of the dead, was taught unto Iakob; God calling himselfe no less the *God of Abraham* (now dead to the world) then *of Isaak* now living: for Abraham also was alive unto him, Luk. 20. 37. 38. *to thy seed*] that is, as the Chaldee expounds it, *to thy sonns*: when as yet he had no child, (as is noted of Abraham, Act. 7. 5.) nor wife. Here God confirmeth to Iakob, the blessing of Abraham, which his father Isaak had bequeathed unto him, before in v. 3. 4. And as the former, so this promise also was spirituall, to be accomplished by Christ, in whom (under the name of David) God promiseth, that his people should dwell in the land, that he gave unto Iakob his servant, Ezek. 37. 24. 25. So the ladder which Iakob saw, should be for him (besides this earthly voyage) to clime by, unto his heavenly countrie, and inheritance eternall; Heb. 11. 14. 16. and 9. 15. So after, in Gen. 35. 17. 12.

14 Ver. 14. *the dust*] that is innumerable: see Gen. 13. 16. and 32. 12. So Balaam sayd, *who can count the dust of Iakob?* Num. 23. 10. In Gen. 32. 12. for dust, is sayd *sand of the sea,* The

The Chaldee here translateth, *thy sons shall be multiplied as dust.* spread-abroad] Heb. *break forth*: that is, greatly increase and suddenly spread abroad. So the word is also used in *Exod. 1. 12. Gen. 30. 30 43. 1. Chron. 4. 38.* The Greek translateth it, *inlarge*; the Chaldee, *prevaile*. It is a prophesie of the spreading of the Church, through all parts of the world. *the sea*] that is, as the Chaldee expounds it, *the west*: see *Gen. 12. 8.* *all families*] So the promise unto Iakob, perteyneth also to us; who may say with the Prophet, *God found him in Bethel, and there he spake with us: Hos. 12. 4.* And it implyeth the blessing of eternall life.

and in thy seed] that is, *Christ*: see *Gen. 22. 18. & 12. 3.* And, may here be taken for *That is to say*: for it explayneth the former promise. See the notes on *Gen. 13. 15.*

Ver. 15. *I will be with thee*] The like promise God made at his return, *Gen. 31. 3.* which Iakob understood thus, *I will doe thee good, Gen. 32. 9.* The Chaldee translateth it, *my word shall be thy help.* See *Exod. 33. 15. 16. Mat. 28. 20. Gen. 46. 4.* *all the way*] so the Greek expresseth the vword way, here wanting, expressed also elsewhere in the Hebrue, *Gen. 35. 3.* And here the vision of the Ladder, (*Christ*,) is applied to his present case and journey: for God giving his Son, doeth *with him give all things also, Rom. 8. 32.* and godlines hath the promise of the life present, and that which is to come, *1. Tim. 4. 8.* *not leave thee*] This taught Iakob to repose confidence in God, being content with things present: the like is spoken to us all, *Heb. 13. 5.*

Ver. 16. *Ichovah is*] The Chaldee paraphraseth, *the glory of the Lord dwelleth in this place.*

Ver. 17. *this is &c.*] The Chaldee addeth *this is no common (or private) place, but a place wherein God taketh pleasure, and over against this place, is the gate of heaven.* This place represented the Church of Christ called *the house of God, 1. Tim. 3. 15.* which often times is, where men are not aware of it, *Rev. 12. 6. Ioh. 1. 46.* where the Ladder

Christ standeth, *Mat. 18. 20. Rev. 14. 1.* and where his servants see & serve him, *Rev. 22. 3. 4.* Vnto which (as to the gate of heaven) the Lord bringeth such as shall be saved, to vwalk in the light of it, *Act. 2. 47. Rev. 21. 24.*

Ver. 18. *the stone*] either stone, is here put for stones, (as in *Gen. 3. 2. tree, for trees*;) or, that before in v. 11. of the stones; is meant some one of them: See *Gen. 46. 23.*

a pillar] or statue, that is a monument or title erected and standing up: This vvas here for a religious sign, as altars also vvere, *Esa. 19. 19.* and Iakob did the like afterward, *Gen. 35. 14.* But vwhen the Law was given by Moles, no pillars might any more be set up, *Lev. 26. 1. Hos. 10. 1.* but all such as the heathens had erected, were to be broken down; *Deut. 7. 5. & 12. 3.* There vvere also pillars for civill monuments, *Gen. 35. 20. 2. Sam. 18. 18.* *oile*] to anoint and consecrate it for holy use: as after in the law, there was an anoynting oile, for to sanctifie the tabernacle, altar, laver, and all other things used in Gods service, *Ex. 40. 9. 10. 11. &c.* So after Iakob powred both a drink offering, & oile upon his pillar, *Gen. 35. 14.* Which oile, represented the anoynting of the Holy Ghost upon Christ & his people, *Pf. 45. 8. 1. Ioh. 2. 20. 27.* both which are also compared unto living stones, *1. Pet. 2. 4. 5.* And the Hebrue doctors commenting upon this place, in *Bresith rabbah*, doe make this stone to signifie the *Messias.*

Ver. 19. *Bethel*] that is by interpretation, *The howse of God*; as v. 17. and so the Gr. here also translateth it. And upon this ancient religious use of this place, which God himselte approved of, *Gen. 35. 1.* it seemeth Ieroboam set up there the monument of his strange worship, which turned to him to sin, *1. King. 12. 28. 29. 30.* wherfore the Prophets changed the name from *Beth-el, Gods house,* to *Beth-aven, the house of iniquitie* (or of an idol) *Hos. 4. 15.* Of *Luz* see *Gen. 30. 37.*

Ver. 20. *Vowed*] that is, *promised to God*: for a vow, is an holy or religious promise, made therfore with prayers, as this place

sheweth, and *Psal. 61. 6* *Judg. 11. 30. 31* & payed with thanksgiving, *Psa. 65. 2. & 66. 13. 14.* See more in the law of vovves, *Lev. 27.* and the annotations there.

If God] that is, prayerwise, *O that God would be with me;* and in way of promise, *When God shall have been with me &c.* For, a vow, implyeth both prayer and promise, as before is noted. And the Hebr. *Im,* that is, *If,* is used in prayers, as is noted on *Gen. 24. 42. if thou be &c.* It signifieth also, when, as in *1. Sam. 15. 17.* Therefore one Prophet saith, *If a man shall sin,* *2. Chron. 6. 22.* another (relating the same) saith *When a man.* So the Evangelists, one writeth, *If thine eye be single,* *Mat. 6. 21.* another, *when thine eye is single,* *Luk. 11. 34.* with me] this respecteth the first part of that promise of God in v. 15. keep me] as the second part of Gods promise was, v. 15. give me bread &c.] this respecteth the fourth thing promised in v. 15. *I will not leave thee;* which taught him contentation, *Heb. 13. 5.* and Iakob voyd of covetousness, desireth but food and raymen; wherewith we all should likewise be content, *1 Tim. 6. 8.*

21 Ver. 21. return] this respecteth the third part of Gods promise, in v. 15. So Iakobs vow, was grounded in all points, upon the word and promise given him; to teach us how to vow, and pray unto the Lord.

and Ichovah] or *shen Jehovah* : for this may be the first part of Iakobs vow or promise agayn to God, whom he would in faith and reverence, constantly profess to be his God, that is, author of his welfare and salvation. And this respecteth Gods spirituall worship. Though it may also be meant on Gods part, as are the former branches, and respect he promises made in v. 13 & 14.

22 Ver. 22. the house of God] that is, a place of Gods worship; as the Chaldee expoundeth, *wherupon I wil serve before the Lord.* This Iakob after performed, when he built there an altar, *Gen. 35. 7.* And this respecteth Gods outward service. *nothing give]* that is, *surely give the tenth.* A sign all of homage and subjection unto God :

which therefore was given to the priests of the Lord; see *Gen. 14. 20.* and the law for tithes, in *Lev. 27. Num. 18. Deu. 14. 22. 23 &c.*

CHAP. XXIX.

1. Iakob cometh to the well of Charan. 9. He taketh acquaintance of Rachel. 13. Laban enterteyneth him. 18. Iakob covenanteth for Rachel to be his wife. 23. Laban deceiveth him with Leah. 28. He marieth also Rachel, and serveth for her seven yeres more. 32. Leah beareth Reuben. 33. Simeon, 34. Levi, 35. and Judah.

1 **A**ND Iakob, lifted up his feet; and
2 went, to the land of the sonnes
3 of the East, And he saw, and behold
4 a well in the field, and loe there were
5 three flocks of sheepling by it; for
6 out of that well, they watered the
7 flocks: and a great stone, was upon
8 the wells mouth. And thither were
9 all the flocks gathered, & they rolled
the stone from the wells mouth, and
watered the sheep: and they put the
stone againe, upon the wells mouth,
in his place. And Iakob sayd unto
them; my brethren, whence be yee?
& they sayd, of Charan are we. And
he sayd unto them, Know ye Laban
the son of Nachor? and they sayd, we
know him. And he sayd to them,
Is there place to him? and they sayd,
Peace; and behold, Rachel his daughter,
is coming with the sheep. And
he sayd, loe yet, the day is great, it is
not time that the cattel should be gathered
together: water ye the sheep,
and goe feed. And they sayd, we
cannot until all the flocks, be gathered
together; and they roll the stone,
from the wells mouth; then water we
the sheep. Hee yet was speaking with
them; & Rachel came, with the sheep
which

which were her fathers: for she, fed
 10 them. And it was, when Iakob saw
 Rachel, the daughter of Laban, his
 mothers brother; and the shep of La-
 ban, his mother, brother; that Iakob
 went near; and rolled the stone, from
 the wols mouth; & watered the shep
 11 of Laban, his mothers brother. And
 Iakob kissed Rachel: & lifted up his
 12 voice, and wept. And Iakob told
 Rachel, that he was her fathers bro-
 ther; and that he was Rebekahs son:
 13 and she ran, and told her father. And
 it was, when Laban heard, the tidings
 of Iakob his sisters son; that he ran to
 meet him, and imbraced him, & kyf-
 sed him, and brought him in, to his
 house: and hee told Laban, all these
 14 words. And Laban sayd unto him,
 Surely thou art my bone & my flesh:
 and he abode with him, a moneth of
 15 dayes. And Laban sayd unto Iakob;
 Because thou art my brother, should-
 est thou therefore serve me for nought?
 16 tell me, what shall thy wages be? And
 Laban had two daughters: the name
 of the elder, was Leah; and the name
 17 of the yonger Rachel. And the eyes
 of Leah, were tender: and Rachel was
 fayre in form, & fayr in countenance.
 18 And Iakob loved Rachel: and sayd,
 I will serv thee seven yeres, for Rachel
 19 thy yonger daughter. And Laban
 said, *It is* better that I give her to thee,
 than that I should give her to an other
 20 man: abide thou with me. And Ia-
 kob served for Rachel, seven yeres: &
 they were in his eyes, as a few dayes,
 21 because he loved her. And Iakob
 sayd unto Laban, Give me my wife,
 22 for my dayes are fulfilled: that I may
 goe in unto her. And Laban gather-

ed-together, all the men of the place,
 23 and made a banquet. And it was in
 the evening, that he took Leah his
 daughter: and brought her in, unto
 24 him: and he went in, unto her. And
 Laban gave to her, Zilpah his hand-
 mayd: for a handmayd, to Leah his
 25 daughter. And it was in the morn-
 ing, that loe it was Leah: and he sayd
 unto Laban, what is this thou hast
 done unto me? Did not I serve with
 thee, for Rachel? and wherefore hast
 26 thou beguiled me? And Laban sayd,
 It may not be so done, in our place:
 to give the yonger, before the first-
 27 born. Fulfill thou the seven of this;
 and there shall be given unto thee, this
 also; for the service which thou shalt
 serve with me, yet seven other yeres.
 28 And Iakob did so, and fulfilled the
 seven of this: and he gave unto him
 Rachel his daughter for a wife unto
 29 him. And Laban gave to Rachel his
 daughter, Bilhah his handmayd: for
 30 a handmayd to her. And he went
 in, also unto Rachel; and he loved al-
 so Rachel, more then Leah: and served
 31 with him, yet seven other yeres. And
 Iehovah saw, that Leah was hated; &
 he opened her womb: & Rachel, was
 32 barren. And Leah conceived, and
 bare a son; and she called his name,
 Reuben: for she sayd, for Iehovah
 hath seen my affliction; for now, my
 33 husband will love me. And she con-
 ceived again and bare a son; and she
 sayd, because Iehovah hath heard,
 that I was hated; he hath therefore gi-
 ven me, this also: and she called his
 34 name, Simeon. And she conceived
 again, and bare a son; and sayd, now
 this time my husband will be joyed
 unto

35 unto me; because I have born unto him, three sonnes; therefore she called his name, Levi. And she conceived again, and bare a son; and she sayd, this time, I will confess Iehovah; therefore, she called his name, Judah: and she stayed, from bearing.

Annotations.

1 **L**ifted up] that is, went lightly and cheerfully on his long journey, being comforted by the vision and oracle of God, received at Bethel. See a much like phrase, in *Psal.* 74. 3. *sons of the East*] that is, the eastern people, in Mesopotamia, which liy eastward from Canaan. So in *Iob* 1. 3. The Greek, omitteth the word sonnes; and translateth, the east countreyes. *From the east* God had rayseed up Abraham the (man of) righteousness, *Esa.* 41. 2. *Gen.* 12. 1. and thither now Iakob his nephew fleeth, there to serve for a wife, *Hos.* 12. 12. wherein the mysterie of Christ and his Church, was figured: *Eph.* 5. 32. *2. Cor.* 11. 25.

2 Ver. 2. *a well*] at a well in the field, Abrahams seryant met with Rebekah Isaaks wife, *Gen.* 24. 11. 15. So here Iakob meeteth with Rachel his wife. A much like thing befell unto Moses, *Exod.* 2. 15. 16. 21. And Christ sitting on Iakobs wel (in Samaria) preached there of the living waters of his gospel and spirit, which who so drinketh, they shalbe in him a wel of water, springing up into everlasting life, *Joh.* 4. 6. 14. & 7. 38. 39. *lying*] This the Gr. translateth resting. The two works of shepherds to their flocks, are feeding, and causing them to lye down, or to rest; both which Chrill performeth to his people, *Song.* 1. 6. *Ezek.* 34. 15. *Psal.* 23. 1. 2.

3 Ver. 3. the stone wherewith the vvel was closed and sealed up, to keep the vvaters safe and purer and which the shepherds must remove to water the sheep. A figure of the Pastors duty, in opening the mysteries of the Scripture, that men may with joy draw waters out of the wells of salvation,

Esa. 12. 3. The three flocks here mentioned, are by the Hebrue doctors (in *Bresith rabbah* upon this place,) applyed to the whole body of the Church, Priests, Levites, and the other Israelites.

6 Ver. 6. *Is there peace*] that is, welfare & prosperity. This vvas the manner, in those places, of saluting, or asking of ones welfare; as in *Gen.* 43. 27. 28. *1. Sam.* 25. 5. 6. *2. Sam.* 10. 9. The Greek translateth, *is he in health*;

7 Ver. 7. *is great*] that is, much day yet remaineth; or, it is high day. He exhorteth to use the time, whiles it remayned, for the good of their sheep: & not to take them so soon from their pasture.

8 Ver. 8. *cannot*] that is, are not able, the stone is so great: or, may not, by right, till all come together. In this latter sense, the vword is used *Gen.* 34. 14. & 43. 32. & 44. 26 and other where.

9 Ver. 9. *she fed them*] or, she was shepeward. In Greek, *she fed her fathers sheep*. It seemeth, men used to imploy their daughters in such vvorks, *Ex.* 2. 16. (wherupon Chrills spowse is compared to a shepherdes, *Song.* 1. 7. 8.) unless it were layd upon her through her fathers covetousnes, as some thinke.

10 Ver. 10. *rolled the stone*] either, with the help of the shepherds; or, by extraordinary strength of his own. This latter, some Rabbines hold, saying, *Iakobs steps were not strayned* (as *Prov.* 4. 12.) neither did his strength fayle, but as a mighty strong man, he rolled the stone from the wells mouth, &c. and the shepherds saw it, and wondred all; & were not able to roll away the stone, but Iakob rolled it away himselfe alone. *Pirkei R. Eliezer*, ch. 36.

11 Ver. 11. *lifted-up*] that is, with a lowd voice wept: the Greek translateth, *cried with his voyce and wept*. It argued his great affliction, & passion of minde for her sake; as the like was after in Ioseph, *Gen.* 43. 30. & 45. 2. 14. 15. Such things God lettech down particularly & often, (though they may seem of smal moment,) to shew how he is delighted in the act ons of his children, whom the world contemneeth.

Ver 13.

13 Ver. 13. *the tidings*] or, *the hearsay*: in Hebrue; *the hearing*; figuratively put for the word (or matter) heard. The Apostles in Greek, sometime keep the phrase; as, who hath beleevd our hearing? Rom. 10. 16. that is, our report, preaching, or word-preached. Sometime they explaine one another, vvith other vvords; as, *his hearing spread-abroad*, Mark. 1. 28. for which in Luk. 4. 37. is vvritten, *his fame* (or *sound*, *echoe*.)

words] or things, to weet about his journey, and the causes of it, as is before specified. For else, it might seeme strange unto him, that Isaaks son should come in that poore sort, alone: whereas Abrahams servant came richly, with other men accompanying him: Gen. 24. 10. 32. 53.

14 Ver. 14. *my bone*] that is, *my kinsman*, as the Chaldee explayneth it. The Greek saith, *of my bones*. See the like phrase, in Judg. 9. 2. 1 Chron. 11. 1. 2 Sam. 19. 12. 13.

of dayes] that is, *a whole moneth*: as *a yere of dayes*. 2 Sam. 14. 28. is *a whole yere*. See the notes on Gen. 4. 3.

15 Ver. 15. *brother*] that is, *kinsman*: see Gen. 13. 8: *shouldest thou?*] The Greek explayneth it, *thou shalt not*. See Gen. 18. 17.

16 V. 16. *elder*] Hebr. *greater*: meaning in age: and so the younger, is the *lesser*. See Gen. 27. 1. By interpretation, *Leah* signifieth *Labourious*, or *Painfull*: and *Rachel* an *Ewe* or *Sheep*.

17 V. 17. *tender*] as the Greek translateth, *infirm*, or *weak*: but the Chaldee translateth *faire*. Thargum Ierusalem addeth, that they were *tender with weeping* & *praying*. *in form*] that is, in proportion of body, or personage: as the next in countenance or visage, is for beauty of colour. Both together, make perfect beauty. The like is sayd of Esther, Esth. 2. 7. and of Ioseph, Gen. 39. 6. The Hebrue doctors myltically apply this to the Church, the *fairnesse* in the congregation of Israel, when it was guiltles from the power of uncleannes: as it is sayd, (in Song. 4. 7.) *Thou art all faire my love, there is no spot in thee.* R. Menachem, on Gen. 29.

20 V. 20. *served*] These things are set down to shew Labans churlishness, and Iakobs

meeknes, poverty, patience, and hard condition in this life; which the Prophet after rehearseth; how *Iakob* fled into Syria, and *Israel* served for a wife, and for a wife, kept (sheep): Hos. 12. 12. For whereas men used of their substance to give dowries, Gen. 34. 12. Ex. 22. 7. *Iakob* having nothing to give, out of his poverty, (Gen. 32. 16.) giveth his service to his uncle for a wife, which service vvas hard unto him, Gen. 31. 40. 41. as *David*, in sted of a dowry, gave 100 fore-skinns of the Philistines, vvhom he killed vvith great perill of his ovvn life; 1 Sam. 18. 23, 25, 27. These things of *Iakob*, may also (as the former of *Abraham* and *Isaak*) be myltically applyed to Christ, vvhole spowle and Church, is beautifull, Song. 4. 1, 7. Ephes. 5. 25, 27. and hath made him to serve vvith her sins, & wearied him, vvith her iniquities, Esay 43. 24. were in his eyes] that is, *stemed unto him*. loved her] and love, suffreth, hopeth & endureth all things, 1 Cor. 13. 7. much water cannot quench it, neyther can the floods drown it: Song. 8. 7. See Gen. 24. 67.

21 Ver. 21. *are fulfilled*] or, *are full, complete*: The Chaldee addeth, *the dayes of my service are fulfilled*: meaning the seven yeres covenanted, v. 18. Some take it to mean full, in respect of his age: & that he vvas married at the first; before the 7. yeres vvere expired: But in *Pirkei R. Eliezer*, chap. 36. is it sayd; *Iakob* began to serve for a wife 7. yeres: after seven yeres he made a banquet, & a rejoycing 7. daies, and had *Leah*, &c. & added seven dayes banquet more, and received *Rachel*. *goe into the chamber*, (as Judg. 13. 1.) that she may be to me as my vvife. See Gen. 6. 4. The Bride, usually had a *privie-chamber* (or *closet*) vvherinto she entred at the marriage day, Joel 2. 16. Whereupon, among the lewes, the comming together in marriage, is called the *asssembling into the privy-chamber*. *Maimony* in treat. of *Wives*, ch. 10. S. 1.

22 Ver. 22. *a banquet*] named in Hebrue of drinking, as is noted on Gen. 19. 3. such vve call a *Bride-ale*. The Greek translateth it a *marriage*: hereupon the vvord marriage is used

used for a banquet, or feast *in Luke 14. 8.*
 & so the Syriak there translateth it.

23 Ver. 23. Leah] in Greek, *Leia*. A notable example of perfidie in Laban, to deal with his own sisters son. And by reason that women at such times were veiled, (as in other like tales may be seen, Gen. 38. 15. 16.) Iakob could not discern the fraud.

24 Ver. 24. Zilpah] in Greek *Zelpha*. hand mayd] or, bondwoman, servant, see Gen. 16. 1.

25 V. 25. the morning] Every mans works shall be made manifest, for the Day shall declare it, 1. Cor. 3. 13. They that doe evill, know not the light; & the morning is to them, even as the shadow of death, Job. 24. 16. 17. Therefore is this fact observed to be doen in the evening, and discovered in the morning.

beguiled me] The Chaldee sayeth, *lyed unto me*. These things as they shew the evil mind and carriage of Laban, both in this his fact, and the excuse folowing: so may they be considered as a chastisement of God upon Iakob, who had by guile, (though with a better mind) gotten the blessing, Gen. 27. 35. For even the righteous are recompensed in the earth, Prov. 11. 31. and with what measure men mete, it shall be measured to them againe, Mat. 7. 2. But how great an affliction was this unto Iakob: to be beguiled of his Love, and defyled with another, whom in respect of her he hated? ver. 30. 31. For, love is strong as death, Song. 8. 6.

27 Ver. 27. the seven of this] or the week, that is, the seven dayes banquet of this Leah, & so confirm the mariage with her; & then we will give thee the other. A week hath the name in Hebrue, of seven dayes; as with us, it is called a seven-night. And the marriage feast, used to continue seven dayes, as appeareth by Judg. 14. 10. 12. And it is a canon among the Iewes, that whoso marieth a mayd, shall rejoyce with her 7. dayes not doing any work, but eating, drinking, and making merry. And so, if he marry a woman not a mayd, 3. dayes. And if he take more wives together he must rejoyce with eve-

ry of them; her convenient time of joy: *Maimony, treat of Wives, chap. 10. S. 12. 13.* Thus Laban provided, that Iakob by voluntary consent to this mariage with Leah, should not be able afterward to put her away. The Ierusalem Chaldee paraphrase, playnly applieth this to the seven dayes banquet for Leah. And that it cannot be meant of seven yeres, before he should marry Rachel: the birth of their children, and life of Iakob after in the history, doo manifest, Gen. 47. 9. & 41. 46. & 30. 24.

ther shall be given] to weet by me; as the Greek translateth, *I will give*. The Hebrue also may signify, *we will give*; that is, I & my freinds.

this also] meaning Rachel: ver. 28. So to make him amends, he urgeth upon him, an other mariage incestuous. Which how ever Iakob accepted, and it may be, by the speciall motion of Gods spirit, (as Samsons mariage with the Philistian woman, was of the Lord Judg. 14. 4.) yet ordinarily the fact cannot be cleared, nor may be imitated. Though in mysterie, the churches of Iewes and Gentiles, may by these two sisters be implied: as the two Testaments were in Abrahams wives, Gen. 16. Gal. 4.

shalt serve] So covetousnes of gayn by Iakobs service, made him thus to offer: & Iakob in yeilding to this, is a mirror of patience.

31 Ver. 31. hated] not simply but in comparison of Leah; that is, *less loved*, as the former verse sheweth. So in Deut. 21. 15. also in Mat. 6. 24. and Luk. 14. 26. And herein Leah was chastised of God, for consenting to the syn, with her father.

opened her womb] that is, made her to bear children: the contrary was in Gen. 20. 18. The Chaldee translateth, *gave her conception*.

32 Ver. 32. Reuben] that is, Son of seeing (or of him that seeth) meaning her affliction, as the next words doe explayn: or, See ye the Son. So in Pirkei R. Eliezer, chap. 36. it is sayd; God saw Leahs tribulation, and gave her conception, and consolation to her soul; and she bare a man-child of a goodly forme; & sayd; see the son, which God hath given me.

Ver. 33. *Simon*] written in Greek by the Evangelists, *Symeon*, 2. *Pet.* 1. 1. and *Simon*, *Mat.* 10. 2. by interpretation *Hearing*, or son of hearing, that Lea was hated.

Ver. 34. *he called*] or, (not noting any person,) *his name was called*: See *Gen.* 16. 14.

Levi] that is, *joyned*: the reason of the name here, was of her husbands joyning unto her: after, the *Levites* were joyned unto the *Preists*, in the ministry and service of God, as *Num.* 18. 2. 4.

Ver. 35. *this time*] or now, to weat again, as the Greek addeth. *confess*] that is, openly-praise and celebrate, in solemne manner. This here applyed to the Lord, is after applyed to *Judah* himselfe, *Gen.* 49. 8.

Judah] or *Iehudah*; in Greek, *Iudas*: by interpretation, *A Confessor*, or the son of Confession, or of Praise. Of him, all the sons of *Iakob*, are called *Iewes*, *Esth.* 3. 6. *Mat.* 27. 37. and he is a true Iew, whose praise is of God; *Rom.* 2. 29. *stayed*] or, stood still, that is, left of bearing, for a while: afterward she had more encrease, *Gen.* 30. 17. And thus God dispensed his blessings, where least love of man was shoven: which redounded to his further glorie, by *Leahs* thankfulnes.

CHAP. XXX.

1. *Rachel* in grief for her barrennes, giveth *Bilhah* her mayd unto *Iakob*. 5. *Bilhah* beareth *Dan* and *Naphtali*. 9. *Leah* giveth him *Zilpah* her mayd, who beareth *Gad* and *Asher*. 14. *Reuben* findeth *Mandrakes*, with which *Leah* hireth her husband of *Rachel*. 17. *Leah* beareth *Issachar*, *Zebulun*, and *Dinah*. 22. *Rachel* beareth *Ioseph*. 25. *Iakob* desireth to depart. 27. *Laban* stayeth him, on a new covenant. 37. *Iakobs* policie, wherby he became rich.

AND *Rachel* saw, that she did not bear-children unto *Iakob*; and *Rachel* envied her sister: and she said unto *Iakob*, Give me sonns; or else, I dye. And *Iakobs* anger was kindled, against *Rachel*: and he sayd, am I in Gods stead, who hath withheld frō

3 thee, the fruit of the womb? And she sayd, Behold my handmayd *Bilhah*, goe in unto her: & she shall bear, upon my knees; and I also, shalbe builded by her. And she gave unto him, *Bilhah* her handmayd, to wife: and *Iakob* went in, unto her. And *Bilhah* conceived, and bare unto *Iakob*, a son. And *Rachel* sayd, God hath judged me; and hath also heard my voice, and hath given unto me a son: therefore, caled she hisname, *Dan*. And *Bilhah*, *Rachels* handmayd, conceived agayn; and bare, a second son, unto *Iakob*. And *Rachel* said, wrastring of God, have I wrastring with my sister, I have also prevailed: and she called his name, *Naphtali*. And *Leah* saw, that she had stayed frō bearing: and she took, *Zilpah* her handmaid; and gave her unto *Iakob*, to wife. And *Zilpah*, *Leahs* handmayd, did bear unto *Iakob*, a son. And *Leah* sayd; With a troupe: and she called his name, *Gad*. And *Zilpah*, *Leahs* handmayd, did bear, a second son, unto *Iakob*. And *Leah* sayd, With my blessednes, for the daughters will call-me blessed: & she called his name, *Aser*.

14 And *Reuben* went, in the daies of wheat harvest; & found *Mandrakes*, in the field; and brought them, unto his mother *Leah*: and *Rachel* sayd unto *Leah*; Give me I pray thee, of thy sonns *Mandrakes*. And she sayd unto her; Is it a smal matter, that thou hast taken my husband; and wouldest thou take, my sonns *Mandrakes* also? And *Rachel* sayd, therefore he shal lye with thee to night, for thy sons *Mandrakes*. And *Iakob* came out of the

field, in the evening; and Leah went-out to meet him; and she sayd, thou shalt come in unto me; for hiring I have hired thee, with my sonns Mandrakes: And he lay with her, that night. And God heard Leah: and she conceived, and bare unto Iakob, the fift son. And Leah sayd, God hath given *me* my hire, *for* that I gave my handmaid, to my husband: and she called his name, Issachar. And Leah conceived agayn: and she bare the sixt son, unto Iakob. And Leah sayd, God hath endowed me *with* a good dowrie: now will my husband dwell *with* me, because I have borne unto him six sonns; and she called his name, Zebulun. And afterward, she bare a daughter: and she called her name, Dinah. And God remembered Rachel: and God heard her, and opened her womb. And she conceived, and bare a son: and sayd, God hath gathered away, my reproch. And she called his name, Joseph; saying: Jehovah wil adde to me, another son. And it was, when Rachel had borne Joseph: that Iakob sayd unto Laban; Send me away, and let me goe; unto my place, and to my land. Give *me* my wives and my children, for whom I have served thee, and let me goe: for thou knowest, my service which I have served thee. And Laban sayd unto him; I pray thee if I have found grace, in thine eyes: I have learned-by-experience, that Jehovah hath blessed me, for thy sake. And hee sayd, Expresly name thy wages unto me, and I will give *it*. And he sayd unto him; Thou knowest, how I have served thee: and how thy cattel hath

30 been, with me. For *it was* little, which thou haddest before me, and it is increased to a multitude; and Jehovah hath blessed thee, at my foot: & now, when shal I also do, for my *own* house?

31 And he sayd, what shall I give unto thee? And Iakob sayd, thou shalt not give unto me any-thing; if thou wilt doe for me this thing, I will turn-agayn, I will feed thy flock, I will keep *them*. I wil passe through all thy flock, to day; removing from thence, every lamb speckled and spotted; and every brown lamb, among the sheep; & the spotted & speckled, among the goats: and it shalbe my wages. And my justice shal answer for me, in time to come; when it shall come for my wages, before thy face: every-one that is not speckled and spotted amongst the goats, and brown amongst the sheep; that (*shalbe counted*) stolen, with me. And Laban sayd, behold; I would, it might be according to thy word. And he removed in that day, the hee-goats that *were* ring-straked and spotted; & all the shee-goats, that *were* speckled and spotted; every-one that *had some* white in it, and every brown one, amongst the sheep: and he gave *them*, into the hand of his sonns. And he set three dayes way, betwixt him *self* and Iakob: and Iakob, fed the rest of Labans flocks.

37 And Iakob took unto him, the rods of green white-poplar, & of nut-tree and of platane-tree; & piled in them white strakes, *with* making bare the white, which *was* on the rods. And he set, the rods which he had piled; in the gutters, in the troughes of waters: when the flocks came to drink, before

before the flocks ; that they might conceive, when they came to drink
 39 And the flocks conceived, before the rods : and the flocks brought forth, ring-straked, speckled, and spotted-ones.
 40 And the lambs, Iakob separated ; and gave the faces of the cattell, toward the ring-straked, and all the brown, among the cattell of Laban : and he put his own flocks by themselves-alone ; and put them not, unto Labans cattell.
 41 And it was, whensoever the lustie cattell conceived, then Iakob put the rods before the eyes of the cattell, in the gutters : that they might conceiv, among the rods. And when the cattell were feeble, he put
 42 them not : so the feeble, were Labans ; and the lustie, Iakobs. And the man encreased, most exceedingly : and he had many flocks, & women-servants, and men-servants, and camels, and asses.
 43

Annotations.

ENvied,] One word in the originall, is for *envie*, *zele*, and *gealousie*; taken sometime in the good part, sometime in the evil, as in this place. It is a stronger affection then *wrath* or *anger*, Prov. 27. 4. and a work of the fl sh, Gal. 5. 21. 1. Cor. 3. 3.

sonns] some son, or child. or els *ſ dye*] or, and if not, I am a dead woman. The like phrase was before, in Gen. 20. 3. Through trefulnes & impatiencie, she should kyll her self; for *envie*, is the rottennes of the bones, Prov. 14. 30. whereas she ought to have sought unto the Lord, as did Isaac. Genes. 25. 21.

Ver. 2. in Gods stead] who onely can give children: 1. Sam. 2. 8. 6. Psal. 113. 9. & 127. 3. So the Chaldee paraphraseth, *Askest thou (sonns) of me? shouldst thou not ask them of the Lord?* fruit] that is, as the

Chaldee expounderth, *the child of thy bowels* So all children are called the fruit of the womb, Deut. 7. 13. Psal. 127. 3. even Christ himself, according to the flesh, Luk. 1. 42.

Ver. 3. and she shall] or, *that she may bear, upon my knees*] meaning, children that might be brought up and nursed on her knees, as her owne; so Gen. 30. 23. Hereupon she calleth Bilhahs children, hers: v. 6. *ſhaibe builded*] that is, *shall have children*, as the Greek translateth. See Gen. 16. 2. where the like was spoken by Sarah.

Ver. 4. to wife] or, *for a wife*. The like is sayd of Agar, who yet was but a secondary wite, or concubine: see Gen. 16. 3. & 22. 23. So this Bilhah (or Bulla, as the Greek writeth her,) is called a concubine, Gen 35. 22. The like is to be minded for Zilpah, in vers. 9.

Ver. 6. judged] This word, when it respecteth the godly, sometime meaneth chastisement & affliction for syn, 1. Cor. 11. 32. sometime deliverance out of their affliction, as 1. Sam. 24. 15. 2. Sam. 18. 19. Both may be implied here. *heard my voice,*] received my prayer, sayth the Chaldee paraphrase: so in v. 17. and 22. By this it appeareth, that faith and vertues, were mixed together with the infirmities of these holy persons. So after in v. 17.

Dan] that is by interpretation, *judging*: so named of Gods judging, that is, helping, and delivering her. Afterward his name is applieth to the *Judging*, that should be among his children, Gen. 49. 16.

Ver. 8. *Wraſtlings of God*] that is, *divine and vehement wraſtlings*, very great & earnest endeavours both with God in prayer, and by all other meanes that she could; as *wraſtling* is a writhing and turning every way, to prevayle by might or sight. The name of God, is added to things for excellencie sake: see Gen. 23. 6. The Greek translateth it, *God hath holpen me*, & I have been compared with my sister; the Chaldee addeth, *God hath received my request; when I supplicated in my prayer, I desired, that I might have a son, as my sister; and it is granted me.* Naphthali] or as the Greek writeth it *Neph-shaleim*

thaleim: Rev. 7. 6. by interpretation, *Wraſtler*, or, ſon of *My wraſtling*.

11

Ver. 11. *with a troupe*] or, *a troupe is come*: for here is a double reading, in the Hebrue margine it is written *ba Gad*, *a troupe is come*, which in the text is one word *ba-gad*, that is, *in (or with) a troupe*: ſo after in verſ. 13. *beaſti*, *in (or with) my bleſſednes*. And ſo the Greek tranſlateh it *In, or with*: but the Chaldee turneth it *is come*. *Gad* ſignifieth *a troupe*, or *band of men*, and to this interpretation Iakob after dooth allude, Gen. 49. 19. How be it the Greek tranſlateth it, *with good luck (or fortune)* *Fortunately*. And in Arabik, the planet *Jupiter*, is called *Gad*: *Gad*] that is, *a troupe* or *hoſt*: after the Greek, *Luck*, or *fortune*. This word is uſed in *Eſai. 65. 11. that prepare a table for the troupe*: there the Chaldee tranſlateth it *ſdols*: for it meaneth *the hoſt of heaven, or planets*.

13

Ver. 13. *with my bleſſednes*] or *In my happynes*: that is, as the Greek explyneth it, *o bleſſed (or happy) am I*: meaning that this child was born *with her felicitie*. The Chaldee tranſlateth it, *I have praiſe (or commendation.)* *daughters*] that is, as the Greek tranſlateth it, *women*: ſo in *Prov. 31. 29. Song. 6. 8.* And the Chaldee, *women will praiſe me.* *call me bleſſed*] or *count me happy*. This phraſe the Virgin Marie uſeth, *Luk. 1. 48.* ſee alſo *Song. 6. 8.* *Aſer*] or *Aſher*, that is, *Bleſſed, happy*: or *making bleſſed*.

14

Ver. 14. *Mandrakes*] in Hebrue *Dudaim*, which ſignifieth *Lovely* or *amiable*: the Greek tranſlateth them, *apples of Mandragoras*, (or *Mandrake-apples*:) the Chaldee alſo calleth them *ſabrochin*, that is *Mandrakes*, which name is borrowed from the Arabik. They were ſuch things as gave a ſmell, *Song. 7. 13.* Whither they were thoſe that we now call *Mandrakes*, is uncertayn. The name is not found in ſcripture, but in this hiſtory and in *Song. 7. 13.* there the Chaldee paraphraſe calleth it *Baſam*.

15

Ver. 15. *Is it ſmall*] the Greek tranſlateth, *Iſ it not ynough*? Theſe contentions were not merely carnall, but partly alſo for de-

fire of Gods ordinary bleſſing, in propagation; and cheiſly for the increaſe of the church, and obteyning the promiſed ſeed for ſalvation.

17

Ver. 17. *heard Leah*] the Chaldee ſayth, *received her prayer*: ſo verſ. 6. & 22. Gods providence and goodnes is here admirable, that he ſhould regard, & in his book record ſuch things as theſe; about childiſh works, & womens contentions for their husband: vnto which notwithstanding the Lord abaſeth himſelf, (paſſing by the heroicall acts of the world,) and preacheth his grace, (in the miſt of all humane infirmities;) to thoſe that in faith doe call upon him.

18

Ver. 18. *Iſſachar*] The Greek addeth the interpretation, *Iſſachar*, that is, *Hire*. It is written with the letters *Iſſaſchar*, but by the vowels *Iſſachar*, one *S*, not pronounced, which is not uſuall. *Sachar* ſignifieth *Hive* or *wage*: whereof he had the name. But in that ſhe counteth her ſon, a reward from God, for giving her mayd to her husband, it ſeemeth to be her error.

20

Ver. 20. *endowed*] or, *given me a good gift*, as the Greek tranſlateth. *Zebulun*] or, as the holy Ghoſt writeth it in Greek *Zabulon*; that is by interpretation, *Dwelling*.

21

Ver. 21. *Dinah*] that is *Judgment*; in Greek *Deina*.

22

Ver. 22. *remembred*] that is, *ſhewed care, and help*. ſee *Gen. 8. 1.* The Chaldee tranſlateth, *the remembrance of Rachel came before God, and he received her prayer*. So in *1. Sam. 1. 19. 20* the Lord remembred *Hannah*.

23

opened] that is, as the Chaldee expoundeth it, *gave her conception*. So in *Gen. 29. 31.*

24

Ver. 23. *gathered*] or *taken away my reproch*, meaning her *barrennes*: which was a reproch, among men, *Luk. 1. 25. 1. Sam. 1. 6. Eſai. 4. 1.* Ver. 24. *Joſeph*] that is, *He will add*: or *Adding*. Sometime he is written *ſehoſeph*, as in *Pſal. 81. 6.* and ſo it was graven on Aarons Breſtplate, *Exod. 28.* The like is in the writing of other names, as *ſonathan*, *1. Chron. 10. 2. or Iehonathan*, *1. Sam. 31. 2. Joaſh*, *2. Chron. 24. 1. or ſehoaſh*, *2. King. 12. 1.* and

and sundry the like. *will add] or prayerwise, be add to me.* The performance hereof, see in Gen. 35. 17. Hereby her faith appeareth. The Hebrew doctors observe, that she sayd not other sonns, for she knew that there should be but 12. tribes; & she prayed that the same son might be of her. R. Menachem on Gen. 30.

25 Ver. 25. *to my land]* or countrie, meaning Canaan, promised to him, Gen. 28. 13. whither by faith he would return, and dwell in it, expecting the blessing of God, as Gen. 26. 3. Heb. 11. 9. So in Jer. 51. 9.

27 Ver. 27. *grace]* or, favour in thy eyes: an unperfect speech meaning, tarry I pray thee. See the notes before on Gen. 11. 4. & 13. 9. & 23. 13.

28 Ver. 28. *Expressly-name]* or, Nominate plainly, appoint: The Greek sayth distinguish; that is distinctly name.

30 Ver. 30. *before me]* that is, before my coming: so Gen. 32. 3. & 46. 28. *increased]* Hebr. broken forth: that is, increased and spread abroad suddenly: so vers 43. & Gen. 28. 14. The Greek here translateth it, *increased.* *at my foot]* that is, since my coming, and by my travel and service. So the foot is used to signify laborious service, Deut. 11. 10. and the coming or presence of any; Hab. 3. 5. The Chaldee translateth it as before in vers. 27. *for my sake.* *doe]* that is, provide, labour, prepare, &c. *for my owne familie]* which is that dooth not, is worse then an infidel: 1. Tim. 5. 8. The Greek translateth, *make my self an house?*

31 Ver. 31. *any-thing]* that is, any certayn wage, or stinted hire, of Labans gift. He chose rather to depend on Gods providence. *will turn-agayn, will feed &c.]* that is, as the Greek explaineth it, *I will agayn feed thy sheep, and keep them.*

32 Ver. 32. *removing]* or, remove thou: and so the Greek translateth, *separate thou.*

it shalbe] meaning, such should be his wage, namely all that were born so partly coloured after that time. And this choise depended upon Gods blessing: for naturally the cattel would bring forth others like themselves, & so Iakobs part should

be few. But by Gods extraordinary providence, it fell out otherwise; see Gen. 31. 10. 12.

33 Ver. 33. *my justice]* that is, a just reward of my labours from the hand of God, on whom I depend, and just dealing in me, who shalbe seen to keep nothing but my own.

answer for] or *testify for (or with) me.* The contrary is in Esa. 59. 12. *our synns answer (or testify) against us.* *Answering is for witnessing in Exod. 20. 16.* *in time to come]* that is, hereafter shortly: the Hebrue phrase is, *in day to morrow:* but *to morrow,* is often used for hereafter, or time to come, Exo. 13. 14. Deut. 6. 20. Ios. 4. 6. Mat. 6. 34. *as yesterday,* is for time past. Gen. 31. 2. *when it shal come]* or, *for it shal come;* or, *when thou shalt come (to look on my wages.* The Greek translateth, *for my wages is before thee.*

34 Ver. 34. *I would, it might be]* or, *I wish it,* let it be: for the distinction seemeth to afford this sense. The Greek omitting the former, sayth onely, *Let it be.*

36 Ver. 36. *way]* that is journey: so Gen. 31. 23. & often in the scripture.

37 Ver. 37. *rods]* Hebr. rod: as tree, for trees, Gen. 3. 2. *green]* that is, moist: opposed to drye; and is not meant of colour. It may also be referred to the rods.

nut tree] in Hebrue *Luz:* some think it to be the hazel, others the almond tree: the Hebrue and Greek are both generall, for any nut tree: & the word is not found for a tree, but in this one place. Elsewhere *Luz,* is the citie Bethel, so named as seemeth of nut-trees growing there, Gen. 28. 19. as elsewhere *Iericho,* is called the citie of palm trees, 2. Chron. 28. 15. *platane tree]*

or, *playn-tree:* thus both the Greek and Chaldee doo interpret the Hebrue name *gnarmon:* some think it to be the chestnut tree. It was a fayr tree, as appeareth by Ezech. 31. 8.

38 Ver. 38. *conceive]* Hebr. *be in heat;* whereby conception or engendering is meant, as the Greek plainly translateth. And these things Iakob did by the oracle of God, as appeareth by Gen. 31. 9. 10. 11. 12. by reason wherof, it was no more unlawfull

for him to doo thus, then for his children to rob the Egyptians. *Exod. 12. 35. 36.* It was in recompense of his sore labours, *Gen. 31. 38. 40.* and had not God provided this way for his recompense, Laban would have sent Iakob away empty, *Gen. 31. 42.*

39 Ver. 39. *ring straked*] with a round strake, or ring about their legs, as if they were tied about. The Greek sayth *white*: so in *Gen. 31. 8.*

40 Ver. 40. *the lambs*] which were so spotted and particoloured. *vers. 39.*

gave] that is, *set*, or *turned* the faces of the sheep towards them, that by seeing them, they might conceive the like: as they did before, by seeing the pilled rods in the troughes.

41 Ver. 41. *lustie*] or *strong*. The Hebrue word signifieth *bound together*; which may be understood both of their bodies *wel-set & trust together*, and of their conspiring together the male and female for engendring. Which was at the beginning of the yere, and therefore the Chaldee translateth it, *the forward* (or *firstborn*.)

42 Ver. 42. *feeble*] or *lateward*, as the Chaldee also translateth it, or *engendred late*. It hath the signification of *covering*: and it may be understood, when they were thick covered with wool, as towards the end of summer, when they are not so strong for generation.

43 Ver. 43. *encreased*] Hebr. *brake forth*: as *v. 30. Gen. 28. 14.* The Greek here translateth it, *waxed rich*. *exceedingly*] or *vehemently*: doubling the word to enlarge the sense, as in *Gen. 7. 19.* Thus even in outward blessings, God kept his promise to Iakob, *Gen. 28. 15.* and delivered him from covetous Labans injuries *Gen. 31. 7. 42.* enriched him with his substance, *Gen. 31. 9.* as elsewhere the Lord promiseth, that his people shall rob those that robbed them, and spoile those that spoiled them: *Exek. 39. 10.* Of the things in this chap. & other the like, the Hebrue doctors give this commendation. *Marvelous mysteries are in the histories of the holy law; that none is able to tell the praise*

of the excellencie thereof, and of the hid things of the same: yea even then, when histories are found in the Law, which may be thought unnecessarie & unprofitable. And when we read in the law, we bleß (God) for the histories, by which he hath planted eternall life amongst us, as by the ten Commandements, (*Exo. 20.*) For when a man remove the veil of blindness from off his face, he shall find in that work, a mountayne of spices: & of frankincense: neyther hath the eye seen, o God, besides thee: (*Esa. 64. 4.*) R. Menachem, on *Gen. 30.*

CHAP. XXXI.

1. Laban & his sonns, envy Iakobs prosperitie. 3. God biddeth him return into Canaan. 4. He acquainteth his wives herewith, complayning of their fathers hard dealing. 14. They agree to goe with him, 17. so they all flee secretly, 19. Rachel stealeth her fathers images. 22. Laban pursueth after him, 26. and complayneth of the wrong; 33. and searcheth for his images; 34. but Rachel in policie hideth them. 36. Iakob chideth with Laban, for abusing, and hard usage of him. 43. Laban would make a covenant, 45. which Iakob assenteth unto, and it is confirmed by a sign, an oath, and a banquet; 55. so they part in peace.

1 **A**ND he heard, the words of Labans sonns, laying; Iakob hath taken, all that was our fathers: and of that which was our fathers, hath he made all this glorie. And Iakob saw, the face of Laban; and behold it was not with him, as in former dayes.

2 And Iehovah sayd, unto Iakob; Return, unto the land of thy fathers, & to thy kined: & I will be with thee.

3 And Iakob sent, and called Rachel & Leah: to the feild, unto his flock.

4 And he sayd unto them, I see your fathers face, that it is not toward me, as in former dayes: and the God of my father, hath been with me. And yee know; that withall my able power, I have

7 have served your father. And your
 father hath deceived me, and chan-
 ged my wages, ten times: but God
 hath not given him, to doe me evill.
 8 If he sayd thus, The speckled shalbe
 thy wages; then bare all the cattell,
 speckled: & if he sayd thus, the ring-
 straked shalbe thy wages; then bare all
 9 the cattell, ring-straked. And God,
 hath taken away the cattell of your
 10 father, & given *them* to me. And it
 it was, in the time that the cattel con-
 ceived; that I lifted up my eyes, and
 saw in a dream: and behold the hee-
 goats which leaped-up on the cattell,
 were ringstraked, speckled & grissled.
 11 And the Angel of God, said unto me
 in a dream; Iakob: and I sayd, Loe
 12 *here I am*. And he sayd, Lift-up now
 thine eyes, and see, all the hee-goats,
 that leap up on the cattell; *are* ring-
 straked, speckled and grissled: for I
 have seen, all that Laban doeth unto
 13 thee. I *am* the God of Beth-el, where
 thou anoyntedst the pillar, where
 thou vowedst unto me, a vow: now,
 arise goe out from this land, and re-
 turn unto the land of thy kindred.
 14 And Rachel and Leah answered, and
 sayd unto him: Is there yet for us, any
 portion or inheritance, in our fathers
 15 house? Are we not counted of him,
 strangers? for he hath sold us: and
 eating he hath eaten-up also, our
 16 money. For all the riches, which God
 hath taken-away frō our father; that
belongeth to us, and to our sonnes: and
 now; all that God hath sayd unto
 17 thee, doe thou. And Iakob arose; and
 took-up his sonns, & his wives, upon
 18 camels. And he led-away all his cat-
 tel, and all his substance which he had

gathered; the cattell of his getting,
 which he had gathered in Padan A-
 ram: for to come unto Izaak his fa-
 19 ther, *in* the land of Canaan. And La-
 ban was gone to shear his sheep: and
 Rachel had stollen the Teraphims;
 20 that *were* her fathers. And Iakob
 stole, frō the hart of Laban the Syrian:
 in that he told him not, that he fled.
 21 And he fled himself, & all that he had;
 & he rose up, & passed over the river:
 & set his face, *toward* mount Gilead.
 22 And it was told Laban, in the third
 23 day; that Iakob was fled. And hee
 took his brethren with him, and fol-
 lowed after him, seven dayes way: &
 overtooke him, in mount Gilead.
 24 And God came, to Laban the Syrian,
 in a dream by night: and he sayd un-
 to him; Take thou heed, lest thou
 speak with Iakob, from good to bad.
 25 And Laban overtooke Iakob: and Ia-
 kob, had pitched his tent in the
 mount; & Laban pitched with his bre-
 26 thren, in mount Gilead. And Laban
 sayd, to Iakob; what hast thou done,
 that thou hast stollen-away *from* my
 hart: & hast led-away my daughters,
 27 as captives *with* the sword? Wherefore
 didst thou flee secretly, & steal-away
from me: and didst not tell me? that
 I might have sent thee away, with
 mirth and with songs, with timbrel
 28 and with harp. And hast not suffred
 me, to kisse my sonnes, & my daugh-
 ters: now, thou hast done foolishly in
 29 *so* doing. It is in the power of my
 hand, to doe you evill: but the God
 of your father, sayd unto me yester-
 night, saying; Take thou heed, that
 30 *thou* speak not with Iakob frō good to
 bad. And now, going thou wouldst
 be

31 be gone, because longing thou long-
 edst after thy fathers house: wherefore
 32 hast thou stolen my Gods? And Iakob
 answered; and sayd to Laban: be-
 cause I feared; for I said, lest thou take-
 by-force thy daughters from me. With
 whom thou shalt finde thy gods, let
 him not live: before our brethren, dis-
 33 cern thou what *is* thine with me, and
 take *it* to thee: and Iakob knew not,
 that Rachel had stolen them. And
 Laban entred into the tent of Iakob,
 & into the tent of Leah, and into the
 tent of the two handmayds, and he
 found *them* not: & he went out from
 the tent of Leah, and entred into the
 34 tent of Rachel. And Rachel had taken
 the Teraphims, and put them in the
 camels furniture, & sate upon them:
 and Laban felt all the tent, and found
 35 *them* not. And she sayd to her father,
 Let it not be displeasing in the eyes
 of my Lord, that I cannot rise up be-
 fore thee, for the custome of women
is upon me: and he searched, & found
 36 not the Teraphims. And Iakob was
 wroth, & chode with Laban; and Iakob
 answered & sayd to Laban; what
is my trespass, what *is* my sin, that
 thou hast hotly pursued after me?
 37 Whereas thou hast felt all my stuffe,
 what hast thou found of all the stuffe
 of thy house? set *it* here, before my
 brethren & thy brethren: & let them
 38 debate, between us two. This twenty
 yeres *have* I bene with thee; thy ewes
 & thy shee-goats have not cast their-
 yong: and the rams of thy flock, I
 39 have not eaten. The torn, I brought
 not unto thee; I made it good; of my
 hand, didst thou require it: the stolen
 40 *by* day, or stolen *by* night. I was in

41 the day, the heat did consume me, &
 the frost in the night: & my sleep, fled
 from mine eyes. This ~~was~~ my twenty
 yere, in thy house: I have served thee
 fourteen yeres, for thy two daugh-
 42 ters; and six yeres, for thy cattell: and
 thou hast changed my wages, ten
 times. Except the God of my father,
 the God of Abraham, & the Fear of
 Isaac, had been with me; surely now,
 thou hadst sent me away emptie: my
 affliction & the labour of my hands,
 God hath seen, and rebuked *thee* yef-
 43 ternight. And Laban answered, and
 sayd unto Iakob; *These* daughters *are*
 my daughters, and *these* sonnes, my
 sonnes, and *these* cattell my cattell; and
 all that thou seest, it *belongs* to me: &
 to my daughters, what shall I doe to
 these *this* day; or to their sonns, which
 they have born? Now therefore,
 44 come let us strike a covenant, I and
 thou: and let it be for a witnesse, be-
 tween me and thee. And Iakob took
 45 a stone: & set it up, *for* a pillar. And
 46 Iakob sayd to his brethren, Gather
 stones; and they took stones, & made
 an heap; and they did eat there, upon
 47 the heap. And Laban called it, Ie-
 gar-sahadutha: and Iakob, called it
 48 Galeed. And Laban sayd, This heap
is a witness, between me and thee, *this*
 day: therefore, he called the name of
 49 it, Galeed. And Mizpah, for he sayd;
 Jehovah watch, between me & thee:
 when we shall be hidd, *each* man from
 50 his neighbour. If thou shalt afflict my
 daughters, & if thou shalt take wives
 besides my daughters, no man *is* with
 us: see, God *is* witness, between me &
 51 thee. And Laban sayd, to Iakob; Be-
 hold this heap, & behold this pillar,
 which

52 which I have cast, between me and thee. This heap *be* witnes, and the pillar *be* witnes: that I, will not pass over this heap unto thee; and that thou, shalt not pass over this heap,
53 and this pillar unto me, for evill. The God of Abraham, and the God of Nachor, they judge between us; the God of their father: and Iakob sware,
54 by the Fear of his father Ilaak. And Iakob slew a slaughter (*of beasts,*) in the mount; and called his brethren, to eat bread: and they did eat bread and taried-all-night in the mount.
55 And Laban rose-early in the morning, and kyssed his sonns and his daughters, and blessed them: and Laban went, and returned, unto his place.

Annotations.

1 **H**E] that is, as the Greek expresseth, *Iakob heard.* *made all this glorie]* that is, (as the Chaldee expoundeth it) *got all these riches*; for, therupon glorie ariseth, as *riches & glorie* are joyned together, in Prov. 3. 16. & 8. 18. Eccles. 6. 2. *Glorie* (or *Honour*) hath the name of *weightynes*, (as Paul mentioneth the *weight of glorie*, 2. Cor. 4. 17.) and Abraham was sayd to be *weighty*, when he was *rich*, Gen. 13. 2. And in Esa. 61. 6. *glorie*, is in Greek, translated *riches*.

2 Ver. 2. *face]* or *countenance*, wherein favour or displeasure is easily discerned: the Chaldee sayth, *the look of his face.*

as in former dayes,] or, *as in time past*: the Hebrue phrase is, *as yesterday, & the day-before*: which two dayes past, are used for all times before; even as to *day*, is for the time present, Psal. 95. 7. and to *morrow* for all time to come, Gen. 30. 33. So after here in vers. 4. Exod. 4. 10. & 5. 7. 14. & often in the scripture.

3 Ver. 3. *of thy fathers]* the land of Canaan, given by promise to Abraham and to I-

Ilaak, Gen. 13. 15. & 25. 3. *be with thee]* that is, *doo thee good*, Gen. 32. 9. the Chaldee translaterh, *my word shalbe for thy help.* See Gen. 28. 15.

4 Ver. 4. *unto his flock]* the Greek expounds it, *where the flocks were.*

5 Ver. 5. *with me]* to bid me depart, vers. 13. or, as the Chaldee explaineth it, *his word hath bene my help.*

7 Ver. 7. *ten times]* in his six yeres service; ten here may be put for *many times*; so in Job. 19. 3. *given]* that is *suffred*, see Gen. 20. 6.

9 Ver. 9. *God hath]* so it was not by Iakobs frawd, as his brethren unjustly calumniated him, vers. 1. neyther used he that art of putting rods into the troughes (Gen. 30. 37.) but by Gods direction.

10 Ver. 10. *a dream]* sent of God, as Gen. 28. 12. *hee-goats]* and *ramms*, as the Greek expressly addeth. By this he was taught, that the generation of the cattell in that manner, was by the instinct of God; for to enrich Iakob. *gristled]*

or *hayl-spotted*, that is, having many white spots like hayl-stones; for so the Hebrue and Chaldee words import. The Greek expounds it, *sprinkled as with ashes*. It may be also to signify, that this was Gods work, as the hayl falleth from heaven. Such was the colour of certaine *horses*, that Zacharie saw in a vision, Zach. 8. 3.

11 Ver. 11. *Angel]* called in vers. 13; the God of Bethel: that is Christ. So after, Gen. 48. 16. The Hebrue doctors also name this Angel, *Michael]* Pirkei. R. Eliez. c. 36.

12 Ver. 12. *he goats]* the Greek again addeth, and *ramms.* *cattell]* or *flock*, which the Greek translaterh *sheep & oats*, the Hebrue comprehendeth both, as Levit. 1. 10.

13 Ver. 13. *the God]* Hebr. *El Beth-el*, that is, *the God of the house of God*: which the Chaldee expoundeth thus, *the God which appeared unto thee in Beth-el*: the Greek, *thy God*, which appeared unto thee in Gods place, God here manifesteth that he accepted the service which Iakob used in consecrating Beth-el, Gen. 28. 18. 19. 22. & was

mindfull of his promises there made, v. 15.
kundred] or *nativity*, *generation*, as the
 Greek translateth, adding *more over*, and
it wilbe with thee, as was in vers. 3.

14 Ver. 14. *for us*] or, *to us*: these words
 may imply, both that they had no hope
 of benefit from their father; & that they
 had no mind any longer to continue
 with him, but to depart. Compare 1. King.
 12. 16, and the law, in Gen. 2. 24. *Laban*
 is set forth in this historie, as a picture of
 a man covetous, envious, injurious, un-
 thankfull, and unnaturall, besides his ido-
 latrie and hypocrisie. By such a miser, was
 Iakobs faith and patience exercised 20.
 yeres.

15 Ver. 15. *of him*] or *to him*: meaning that
 he had dealt with them as strangers, ra-
 ther then as children. *fold us*] for
 14. yeres service by thee our husband.

eating he hath eaten] that is, quite eaten
 up, and consumed: or greedily eaten. Or
 questionweise, *should he eat*? that is, con-
 sume us quite? For by often changing Iakobs
 wages, he sought to have enriched him-
 self, with the extreme povertie of his
 daughters.

money] Hebr. *silver*:
 Vled here generally for their price, which
 he had turned to his own profit: or fi-
 guratively, the *meats* and *comodities* bought
 with such money as was due to them for
 their husband service; besides their own
 portions.

16 Ver. 16. *riches*] the Greek addeth, *and*
glorie, as vers. 1.

18 Ver. 18. *substance*] or *gathered-goods*: see
 Gen. 12. 5. Thus also Iakobs children went
 with all their goods out of Egypt; Exo. 10.
 26. *Padan Aram*] that is, as the
 Greek hath it, *Mesopotamia*.

19 Ver. 19. *Teraphims*] the Greek here tran-
 slateth them, *Idols*; the Chaldee, *Images*:
 Laban calleth them *by Gods*, vers. 30 and
 that they were *images* or representations
 used in divine worship, other scriptures
 also doe confirm, Judg. 17. 5. & 18. 14, 17. 20.
 Hof. 3. 4. and it seemeth that Idolaters
 consulted with their Gods by them, and
 had oracles, Ezek. 21. 21. Zach. 10. 2. ther-

fore the Chaldee and Greek in Hof. 3. 4.
 translate it, *decalers*, or *manifesters*, to weete,
 of hidden things. They were greatly dis-
 pleasing to the true God, 1. Sam. 15. 23. &
 therefore were by the godly, rooted out,
 2. King. 23. 24. Sometime the Greek versi-
 on keepeth the originall name *Theraphein*,
 Judg. 17. and of it, the hethen Greeks fra-
 med the word *Therapeuein*, for to signifie
 the service or worship of their gods; and u-
 sing to consult with such, for recove y of
 their health, (as Ahazjah did with Beelze-
 bub, 2. King. 1. 2.) they applied the Greek
 word *Therapeuein*, for to heal or cure dilea-
 ses. An ancient Rabine sayth; what were
 those *Teraphims*? They killed a man that was a
 firstborn (son,) and took off his head, and salted
 it with salt and with oile, and wrote upon a plate
 of gold, the name of an unclean spirit, and put it
 under the tongue therof; and set it up on a wall,
 and lighted candles before it, and bowed them-
 selves down unto it, and it spake unto them; &
 it is written, (in Zach. 10. 2.) the *Teraphims*
 have spoken vanitie. Pirkei R. Eliezer ch. 36.
 It is more likely, they were Images in the
 shipe of men; as may be gathered by 1.
 Sam 19. 13. 16.

20 Ver. 20. *stale from the hart*] that is, *stale*
 (or conveyed away himself) without the know-
 ledge or consent of Laban. For the *hart*, is the
 seat of knowledge and understanding, Eccles.
 7. 25. Prov. 7. 7. So the Greek here for *stale*,
 translateth *hid*; and the Chaldee sayth,
Iakob concealed it from Laban. The word
from, is here to be understood; as after-
 ward in vers. 26. & 27. where this speech
 is opened: and sometime the scripture it
 self supplieth this and the like wants; as
 in 2. Chron. 6. 33. *hear thou from the heavens*:
 wheras the same speech being written in
 1. King. 8. 43. the word *from*, is wanting.
 Otherwise, to *steal the hart*, meaneth pri-
 vily to draw the hart and affection unto
 one, as in 2. Sam. 15. 6. Or, if here we so
 read it, *stale the hart of Laban*, the meaning
 is, he caried away, and deceived him of
 that which his hart did expect and affect,
 namely more wealth by Iakobs service
 &c. And so it is a Syriak phrase, not much
 differing

differing from that in 2 Cor. 12. 16. *I caught you with guile, where the Syriak translateth & stole you with guile. And stealing is used for carrying away, Job 21. 18.*

21 Ver. 21. *the river*] *Euphrates* (as the Chaldee explains it,) which was between Chaldea and Canaan: *Ios. 24. 2. 3.*

set his face] that is, his affections and actions, without declining to any other way. Therefore the Greek translateth it *hormesen*, which signifieth an earnest, violent) running thitherward. The like phrase is in *Ier. 52. 5. Luke 9. 51. 53.* *Gilead*]

in Greek, *Galaad*. It was a goodly mountain adjoining next to Lebanon: beneath which mount, was a fertile country called also the land of Gilead; *Ier. 22. 6 Deut. 34. 1.* They were stored with *lalm*, myrrh, and other spicerie, *Gen. 37. 25. Ier. 8. 22.* were very good for feeding of cattel, and were afterwards taken from the Amorites, and given partly to the sonnes of Ruben, and Gad, and partly to the sonns of Manasses for inheritance; *Song. 4. 1. Num. 32. 1. 39. Ier. 50. 19. Deut. 3. 12. 13. 15. 16.* There was also a man of this name, one of Iakobs posteritie: *Num. 26. 29.*

22 Ver. 22. *the third day*] his flock being 3. dayes journey from Iakobs, *Gen. 30. 36.*

23 Ver. 23. *brethren*] that is, *kinfolk*: see *Gen. 13. 8.* *way*] that is, *journey*: so *Gen. 30. 36.* Laban pursueth Iakob gone out from his servitude: so Pharaoh pursueth his children, for the like cause, *Exod. 14. 5. 6. --- 9.*

24 Ver. 24. *God came*] The Chaldee sayth, *word came from the face of God.* Compare *Gen. 20. 3.* *Take thou heed*] or. *Keep thy selfe*, as the Greek translateth. It was a rebuke unto Laban: ver. 41. *from good to bad*] the Greek sayth onely, *that thou speak not bad words.* The Hebrue phrase seemeth to mean, *either good or bad*: as in the like, *Gen. 14. 23.* and also in this very phrase, *2. Sam. 13. 22.* And to speak neither good nor bad, is meant respectively to that end for which Laban pursued him; as to carry Iakob back againe into his servitude. So after in verse 29.

This was the Lords hook in Labans nostrils, to carry him back the same way he came, as in ver. 31. & *Esa. 37. 39.*

26 Ver. 26. *from my hand*] secretly, and unawares to me: the Chaldee sayth, *concealed it from me*: as ver. 20. *captives*] or *prisoners*. But they went voluntary, verse 16. and belonged to Iakob, rather then to Laban; *Gen. 2. 21.*

27 Ver. 27. *secretly flee*] Hebr. *keep thee secret in fleeing.* *from me*] this openeth the former speech of *stealing away from his hand*. The Chaldee here againe translateth, *didst conceal it from me.* *timbrel*] or *tabret*, in Hebr. named *Toph*, of the sound which it maketh, when it is beaten on with the hand? It was an instrument of joy, *Esa. 24. 8.* used by Iakobs daughters when they went out of the Egyptians service, *Exod. 15. 20.* which Laban here speaketh of, though it may be he meant no such thing.

28 Ver. 28. *to kisse*] and so to bid farewell, For *kissing* was used both at the meeting, and at the parting of freinds, *Ex. 4. 17. Gen. 29. 21. & 31. 55. Ruth. 1. 14.*

29 Ver. 29. *fiu*] or *fiwa*: but the Greek translateth it of the time present; *And now my hand is able.* A vayne boast, like Pilates, *Ioh. 19. 10. 11.*

30 Ver. 30. *going &c.*] that is, *thou wouldst needs be gone.* *longing*] that is, *thou greatly longedst, or desiredst.* *my gods*] that is, *Teraphims*, ver. 19 images by which he worshiped God. For so figuratively the Scripture useth to call those things Gods, which represent God and his presence unto men: as *Exod. 32. 4. 1 King. 12. 28.* And the word Gods is spoken of one image, *Exod. 32. 8.* and is the same that God, *Neh. 9. 18.* So *Teraphim*, though a word of the plurall number, yet is used also for one Image, *1. Sam. 19. 13. 16.* The Chaldee here translateth it, *my Fear*, that is *my God whom I fear*, as in ver. 53. This complaint of Laban that his Gods were stolen, sheweth the vanity of such Idolatry, *Ier. 10. 5. 17. 19. Iudg. 6. 31. & 18. 24.* So God also did execution upon the gods

gods of Egypt, when Iakobs sons departed thence, *Num. 33. 4. Ex. 12. 12. & threatneth the like after, Ier. 43. 12. 13. Esa. 19. 1.*

32 Ver. 31. *not live*] a severe judgement, uttered unawares, for he knew not that Rachel had stolen them: yet the Hebrue doctors note, that Iakob sayd, who so ever hath stolen the Teraphims, he shall die before his time, and that which commeth out of the mouth of a just man, is as if it came out of the mouth of an Angel, & Rachel travelled in childbirth, & dyed, *Gen. 35. 16. 18. Pirkei R. Eliezer. 36.*

34 Ver. 34 *furniture*] or, saddle: the Greek word also meaneth such stuffe as the camel was laden with. *felt*] that is, searched; So v. 37.

35 Ver. 35. *displeasing*] or wrathfull, grievous: see *Gen. 4. 5.* The Greek translateth, *take it not ill* (or greivously.) *my lord*] so in words she honoured her father, as Sarah with like title, did her husband: see *Gen. 18. 12.* *rise-up*] to doe thee honour; in gesture, as *Lev. 19. 32.*

custome] Hebr. way of women; meaning her naturall disease, such as women used to be put apart for; *Lev. 15. 19.*

36 Ver. 36. *trespass*] or, disloyal-iniquitie; the Greek translateth it *injurie*, (or *unrighteous-deed*: and it is in degree greater then sin; as *Iob 34. 37.* he addeth *trespass* to his sin.

37 Ver. 37. *debate*] or dispute, argue and discuss the thing; and consequently judge, and lay the blame where it is due.

38 Ver. 38. *not eaten*] as is the manner of evill shepherds, *Ezek. 34. 2. 3. &c.*

39 Ver. 39. *The torn*] to weet with wilde beasts, as the Greek explyneth it.

I made it good] or, I payed for it; as the Greek translateth. The Hebrue word signifieth to expiate, or satisfie-as-for-sin, as if he should say, I put away the sin by satisfacti-on: so spoken, because Laban imputed it to Iakob for a fault, though in deed it was not. *thou require*] which he could not doe without injurie: for Gods law sheweth, that that which is torn of beasts, should not be made good by him that kept it. *Exod. 22. 10. 13.*

40 Ver. 40. *consume*] or, eat: The Greek

translateth, *burnt with heat.* *fled*] The Greek sayth, *departed*. Care of his flock, kept his eyes that they could not sleep. The durie of good shepherds, is hereby signified, *Luk. 2. 8. Heb. 13. 17.* the contrary is in the evill, *Esa. 56. 10.* This relation, setteth forth Iakobs miserie while hee dwelt in Syria, and kept sheep; not onely once noted by the Prophet, *Hos. 12. 12.* but continually remembred unto God by Iakobs children, who bringing their first-fruits, did every one confesse, *A Syrian ready to perish, was my father: Deut. 26. 5.*

42 Ver. 42. *the Fear*] or Dread; that is, the God whom Izaak feared; as also after in v. 53. So the Chaldee expresseth it, *he whom Izaak feared.* So Iakob himself explyneth it, *Gen. 32. 9. & in Ps. 76. 12.* God is absolutely called *the Fear*, as unto whom al fear & dread is due, *Esa. 8. 12. 13.* *with me*] or for me, and on my side: see the like speech in *Psal. 124. 1. 2. &c.* *hands*] Hebr. *palmes*: a part being put for the whole. Though hereby secret and unknown labour, may be implied.

thee] This word the Greek also addeth, the sense requiring it. The holy Ghost often supplyeth the want of such words, as, *I beleevd not the words, 1. King. 10. 7.* that is, *their words, 2. Chron. 9. 6.* And, *to provoke, 2. King. 21. 6.* that is, *to provoke him, 2. Chron. 33. 6.* So, *the heel, Ps. 41. 10.* is translated, *his heel, Iob. 13. 18.* And by the Evangelists, *into the garner, Mat. 3. 12.* that is, *into his garner, Luk. 8. 17.* and sundry the like. See before, *Gen. 2. 19.*

43 Ver. 43. *and to my daughters*] that is, and as for my daughters, what shall I doe to them? The pawles in the Hebrew, yeeld this sense: but the Greek referreth it to the former, *it is mine and my daughters.*

44 Ver. 44. *therefore*] Hebr. *and now*; which the Greek also translateth, *Now therefore.* The Hebrue sometime useth one of these for an other: as, *and he called, 2. Sam. 5. 9.* which an other Prophet saith, *therefore they called: 1. Chron. 11. 7.*

45 Ver. 45. *a pillar*] a moniment of the covenant, which Iakob consented to make.

46 Ver. 46. *did eat*] after the covenant had been

been made, v. 54.

47 Ver 47. *[egar shadutha]* these are Syriak words, signifying, *The heap of witness*, as the Greek turneth them. So Laban named it in his own language. *Gal-ee*] This is Hebrue, and signifieth also, *The heap a witness*; as the Greek translateth it. So Iakob named it in his holy language: & thus the children of them both, by the name, might remember the league here made. And hereupon it seemeth the mount and country adjoyning was called *Galsad*, or *Gilead*.

48 V. 48. *heap*] in Hebrue *Gal.* a witness] in Hebr. *Ed*: which together make *Galced*.

49 V. 49. *Mispah*] that is by interpretation, a *Watch-tower*, or place of *Espeying*. The place had these names figuratively, as being a sign of Gods witness to, and watch over the covenant now made. *watch*] or *espie*: it sheweth a reason of the former name. *hid*] that is, *absent*, out of the sight one of another. The Greek translateth, *because we depart one from another*.

50 Ver. 50. *If thou shalt*] we may understand, *Swearing, or, Wishing a curse to thy selfe, if &c.* Or, *That thou shalt not*. See the notes on Gen. 24. 38. & 14. 23. *is*] or *be witness*: and consequently a punisher of the evil. For the men that were present, were not meet-witnesses, because they were kinsfolks: v. 23.

52 V. 52. *that I will not*] this manner of speaking is earnest, and deliberate; as is meet in making covenants. It may also be properly interpreted, *If*, to weet, shall pass over this place, *I will not passe over to thee for evil*: and, *if thou*, to weet, shalt passe over, &c. But *if* in Hebr. is sometime used for *That*; and so the Greek, *Act. 16. 23*.

unto thee] meaning, *for evil*, as in the latter branch is expressed.

53 Ver. 53. *God*] or *Gods*. *their father*] that was *Tharah*, and he served strange gods, *Ios. 24. 2*. So Laban sweareth by idols. *the fear*] that is *the God feared*: as v. 42. So Iakob sware by the true God onely; as is commanded, *Deut. 6. 13*.

54 Ver. 54. *slew a slaughter*] for a feast; and so

they used at making of covenants, *Gen. 16. 30*. Vlually the word is applyed to slaying of sacrifices: but the generall meaning, seemeth most proper here. So in *1. King. 1. 9. Num. 22. 40. bread*] this word is often used generally for all food: (see *Gen. 21. 14.*) and sometime for *flesh*: *Lev. 3. 11. & 21. 6. Num. 28. 2.*

55 V. 55. *bl ssed them*] Thus God over-ruled Labans cruel mind, as he turned Balaams curse into a blessing, *Deut. 23. 5*.

CHAP. XXXII.

1. Iakob meeteth an host of Angels. 3. Hee sendeth a message to Esau. 6. Hearing of Esaus comming, he is afraid, 9. and prayeth for deliverance. 13. He sendeth a present to Esau. 24. He wraastleth with an Angell, and will have a blessing of him. 28. Threupon his name is called Israel; 30. the place is called Peniel. 31. and Iakob halseth.

1 **A**ND Iakob, went on his way: and the Angels of God, met him.
2 And Iakob sayd, when he saw them; This is Gods host: and hee called the name of that place, Machanaim.

3 **A**ND IAKOB SENT messengers,
4 before him; to Esau, his brother: unto the land of Seir, the field of Edom. And he comanded them, saying; Thus shall ye say, to my lord, to Esau: thus sayth thy servant Iakob; I have sojourned with Laban; and taried, untill now. And I have, oxen & asses; flocks, and men-servants and women-servants: and I have sent, to tell my lord; to find grace in thine eyes. And the messengers returned, unto Iakob, saying: we came to thy brother, to Esau; & also *he is coming* to meet thee, & foure hundred men with him. And Iakob feared greatly, and was distressed: & hee divided
7 the

the people that ~~w~~ with him; and the
 8 flocks, and the herds, and the camels,
 into two companies. And he said,
 if Esau come to the one companie, &
 9 smite it: yet the companie that *is* left,
 shall escape. And Iakob sayd; *o* God,
 of my father Abraham; and God, of
 my father Isaak: Iehovah, that saydst
 unto me, Return unto thy land, and
 10 re thy kindred, and I will doe thee
 good. I am lesse then all the mercies,
 & then all the truth, which thou hast
 doen unto thy servant: for with my
 11 ftiff, I passed over this Iordan; & now
 I am become, two companies. De-
 liver me I pray thee, from the hand of
 my brother, from the hand of Esau:
 for I, fear him; lest he will come and
 smite me; the mother with the sonns.
 12 And thou saydst, doing-good I will
 doe thee good: and will put thy seed,
 as the sand of the sea; which shall not
 13 be numbred, for multitude. And he
 lodged there, the same night: and
 took of that which came into his
 hand a present, for Esau his brother.
 14 Two hundred she-goats, and twenty
 hee-goats: two hundred ewes, and
 15 twenty lamms. Thirty milch cam-
 els, and their yong ones: fourty shee-
 bullocks, and ten hee bullocks, twen-
 ty shee asses, and ten hee asse colts.
 16 And he gave *them*, into the hand of
 his servants; every herd by it selfe a-
 lone: and sayd unto his servants passe
 over before me; and put a space, be-
 17 tween herd and herd. And he com-
 manded the first, saying; when Esau
 my brother shall meet thee, and shall
 ask thee saying; whose *art* thou, and
 18 whither goest thou; and whose *are*
 these before thee? Then thou shalt

say, (*they be*) thy servant Iakobs; it *is*
 a present sent, to my lord, to Esau:
 19 & behold he also, *is* behind us. And
 he commanded also the second, & the
 third, & all that went after the herds,
 saying: according to this speech, shall
 ye speak unto Esau; when you finde
 20 him. And ye shall say also, Behold
 thy servant Iakob, *is* behind us: for
 he sayd, I will appease his face, with
 the present that goeth before me; &
 afterward, I will see his face; peradven-
 21 ture, he will accept my face. And
 the present passed-over, before his
 face: and himself, lodged that night,
 22 in the company. And he rose up
 that night, and took his two wives,
 and his two handmayds; and his
 eleven children: and he passed over
 23 the foord Iabbok. And he took the,
 & caused the to passe over the brook:
 and caused to passe over, that which
 24 he had. And Iakob was left, himself
 alone: and there wraffled a man with
 him, untill the rising-up of the mor-
 25 ning. And he saw, that he prevailed
 not against him; and he touched, the
 hollow of his thigh: and the hollow
 of Iakobs thigh was out-of-joynt, as
 26 he wraffled with him. And he sayd
 let me goe; for the morning riseth-
 up: and he sayd, I wil not let thee goe,
 27 except thou blesse me. And he sayd,
 unto him, what *is* thy name? and he
 28 sayd Iakob. And he sayd, thy name,
 shall not be called any more, Iakob;
 but Israel: for as a prince-hast-thou-
 power with God, and with men, and
 29 hast prevailed. And Iakob asked,
 & sayd, Tell me I pray thee thy name;
 and he sayd, wherfore *is* it, that thou
 askedst for my name? And he blessed
 him.

30 him, there. And Iakob called the
name of the place, Peniel: for I have
31 seen God, face to face; and my soule,
is delivered. And the Sun arose unto
32 him, as he passed over Peniel: and he
halted, upon his thigh. Therefore, the
sonns of Israel eat not, of the sinew
that shrank, which is upon the hollow
of the thigh; unto this day: because
he touched, the hollow of Iakobs
thigh; in the sinew, that shrank.

Annotations.

Angels] by interpretation *Messengers*,
and so the word is used in the 3. v.
but these were heavenly spirits; of whom
see the notes on Gen. 16. 7. By this vision,
God confirmed Iakobs faith in him, who
comandeth his Angels to keep his people
in all their wayes, *Psal 91. 11.* *host*]
or camp, armie; as in warre: for Angels are
heavenly soldiers, *Luk. 2. 13.* *horses and char-*
retts of fire, 2. *King. 6. 17.* fighting for Gods
people, against their enemies, *Dan. 10. 19.*
Of them there are thousand thousands, and
ten thousand times ten thousand, *Dan. 7. 10.* and
they are all sent forth, to minister for them who
shall be beggars of salvation, *Heb. 1. 14.* & they
pitch a camp about them that fear God, *Pf. 34. 8.* The heathens releynd the knowledg
heretofore, though corruptly; for the Greek
Poet saith, *there be thirte ten thousands of the*
immortall (Angels) of God, here upon the earth,
keepers of mortall men, and observers of their
workes both just and unjust; they are clad with
the aier, and goe abroad all over the earth. *He-*
rod. Oper. & Dies, l. 1. *Machanaim*)
that is, *two hosts* (or *campes*): either be-
cause the Angels appeared in two compa-
nies, for Iakob to goe between them: or
because there was one camp of Angels,
and one of Iakobs family. About this
place there was a citie afterwards called
Ma. ba. aim, inhabited by the Priests of
God, *Ios. 21. 38.* This also hath a spirituall
application to the Church of God, in

Song. 6. 13

3 **V. 3 AND I A A K O B**] Here begin-
neth the eight section, or lecture of the
law, called of the first word *Kaphlak*, that
is, *And he sent*. But it is not distinguished
with great letters, as usually they are. See
Gen. 6. 9 *messengers*] the same word
which before was translated *Angels*, v. 3.

Seir] a mountainy land possessed before
by the *Chorims*, Gen. 14. 6. but Esau with
his children destroyed them, and dwelt in
them sted, *Deu. 2. 22* Thither was Esau gone
from the face of his brother Iakob. See
Gen. 36. 6. 7. *field*] that is, as the Gr.
translateth it, *country of Edom*, that is,
Esau. See Gen. 14. 7. & 25. 30.

4 Ver. 4. *my Lord*] by this title Iakob ho-
noured and submitted to him as to his el-
der brother, Gen. 4. 7. 1. *Pet 3. 6.* For Iak-
obs superiority forgiven in Gen. 27. 29.
the time was not yet come, that it should
be fulfilled. So David caried himselfe to
Saul: 1. *Sam. 24. 7. 9. &c.*

5 V. 5. *Oxen*] Hebr. *Oxe* and *as* &c. singu-
lar for plurall: see Gen. 3. 2. *to find*]
that is, *that I may finde*, as Gen. 6. 19. The
Greek translateth, *that thy servant may finde*
grace before thee.

6 Ver. 6. and 400. men] armed for war, as
seemeth by v. 8. Here the ancient quar-
rel 20. yeres before (Gen. 27. 41.) was re-
membred, and Iakobs danger & trouble
renewed In *Pirker R. Eliezer, c. 37.* it is laid,
Iakobs case was; *As if a man did flee from a*
Lion, and a Bear met him, (*Amos 5. 19.*) The
Lion was *Laban*, that pursued after Iakob, to
tear his soule: the Bear was *Esa*, who stood by
the way, as a Bear robbed of his wheips, and
came to slay the mother with the children. And
the Lion hath shamefastness, but the Bear hath
no shamefastness.

7 Ver. 7. *companies*] or *campes*: the word
used before, in ver. 2.

8 Ver. 8. *smite*] that is *slay* (or *kill*) it: as
Gen. 14. 17. So after, ver. 11. *shall*
escape] Hebr. *shall be so escaping, or shall have*
evasion: the Greek saith, *shall be saved.*

9 Ver. 9. *will doe thee good*] or, *will doe well*
with thee: thus Iakob understood the pro-
mise,

wife, & wilbe with thee : Gen. 31. 3. So after in vers. 12.

10 Ver. 10. *leß*] to weete in worth, that is, am unworthy all (or any) of the mercies. So the Chaldee translatheth, *Lesse are my deserts*, then all the mercies and all the benefits, which thou hast doon to thy servant. with my staff, that is, having nothing els: the Chaldee expounds it, *my self alone*.

11 Ver. 11. *mother with the sonns*] in Greek, and the mother with the children : (or upon them.) It meaneth great crueltie, in sparing none, as *Hos. 10. 14*. For smite, the Chaldee translatheth *kill me*.

12 Ver. 12. *doing good &c.*] that is, I will surely doo thee good. put] that is, make thy seed: see this promise, *Gen. 28. 14*.

13 Ver. 13. *came into his hand*] that is, such as he had, and could fend for the present. And it was a rich gift; of five hundred and fiftie beaſts, of sundry sorts; for store. A mans gift, maketh room for him; and bringeth him before great men: *Prov. 18. 16*.

15 Ver. 15. *yong-ones*] or colts: in Hebrew sonns: see *Gen. 18. 7*.

16 Ver. 16. *every herd*] or drove. Hebr. herd herd: see the like phrase, in *Gen. 14. 10*.

& herd] Hebr. & between herd. This was doon, that by distant spaces, the heat of Esaus rage might be abated, *v. 20*.

20 Ver. 20. *is behind*] or, as the Chaldee explainns it, *commeth after us*. appease his face] or cover (& pacify) his face, that is, his anger, as the Chaldee interpreteth it; for anger (as favour) appeareth in the face. See the like in *Lev. 20. 6. Psal. 21. 10*. And appeasing, is the word so often used in the law, for covering or taking-away offenses, and so pacifying the anger by gifts, and making atonement: *Exod. 29. 36. Levit. 1. 4. & 4. 20. 26. & 5. 6. 10. 13. &c.*

the present] for, a gift in secret pacifyeth anger, *Prov. 21. 14*. my face] that is, favour me, & grant my request: see *Gen. 19. 21*.

22 Ver. 22. *handmayds*] or bondwomen: the Chaldee translatheth them concubines. See *Gen. 35. 22*. the foord] or the passage: so the Greek sayth the passage of Iakob. A river mentioned also in *Deut. 2. 37. & 3. 16*.

24

Ver. 24. *wrastled*] or combated, by taking hold one of another. A peculiar word, not used but in this historie. It figureth the spirituall wrastling, strift and conflict of the children of God; *Phil. 1. 27. Ephe. 6. 12. Rom. 15. 30. Heb. 10. 32*. a man] called after, and by the Prophet Hosee, God, and an Angel; *v. 28. 30. Hos. 12. 3. 4*. It was therefore Christ, appearing in the form of a man, (as before to Abraham, *Gen. 18. 2. 12*.) the Angel that redeemed Iakob from all evill, *Gen. 48. 16*. God wrestleth with men, by tentations; and we with him, by prayers and tears, as Iakob now also did for he wept & made supplication unto him, *Hos. 12. 4. Rom. 15. 30*. and Christ playeth in the earth, and hath his delytes with the sonns of Adam, *Prov. 8. 31*. And the ancient Jewish Rabbines acknowledged this Angel to be Christ; Our Doctors of blessed memorie (sayth R. D. Kimchi, on *Hos. 12. 4*.) have sayd, this Angel was Michael; and of him he sayth, (*Gen. 48. 16*.) the Angel that redeemed me from all evill. Michael, is Christ the Archangel, *Dan. 10. 21. Jude. 9. Revel. 12. 7*. Later Rabbines doo feign, that this was Esaus Angel, who sought to hinder Iakob: but Iakob himself refuteth this, *v. 30*.

the rising up of the morning] or ascending of the day dawning, that is, till the break of the day. So *v. 26*. A phrase much like the looking forth of the morning, wherof see *Gen. 24. 63. Exod. 14. 27*. This time, in the night, & the continuance of it, setteth forth the greatnes of this tentation. So Abrams vision was in the night, *Gen. 15. 12. 17*. And the night, is figuratively the time of troubles, fears and dangers: *Iob. 36. 20. Song. 3. 8. & 5. 2. Psal. 91. 5*.

25

Ver. 25. *he*] that is, the man (the Angel) prevayled not. For faith prevayleth even over Christ himself, as in *Mat. 15. 22. 24. 27. 28*. touched] and so did hurt the hollow place wherein the hucklebone moveth. Which being so hard a place for man to come unto, Iakob by this touch, perceived he was no ordinary man, with whom he wrestled. was out of joynt] or, hung loose; the Greek translatheth, was benumbed.

benumbed. This was to humble Iakob the conquerour, that he should not be exalted out of measure, as 2. Cor. 12. 7. and to teach him that he could not overcome the troubles in the world, without sorrow and paine unto his flesh; by the hand and work of God.

36

Ver. 26 *let me goe*] or, *send me away*: the Angell craveth to be dismissed of Iakob, and so giveth him the victorie, who held him fast, and gave not over, though hee had hurt him; for when Gods people are weak, then are they strong, 2. Cor. 12. 10. Thus God sayd to Moses, *Let me alone*: Exod. 32. 10. and men by zealous prayer, are sayd to *take hold on God*; Esa. 64. 7.

riseth up] or *ascendeth*: and so would reveale more cleerely what manner of one he was that wraffled with Iakob: but hee would not yet have his glory manifested, for hee dwelleth in the darke cloud, 2 Chron. 6. 1. and in the light that none can attaine unto 1. Tim. 6. 16. Besides, as the night signifieth the time of afflictions; so the day is the time of deliverance, joy and comfort, when our wraffling shal have an end, Esa. 60. 20.

will not] Iakob perceiving him to be a divine person, would not let him goe without a blessing, for which (with the feeling of his own infirmities) he wept and prayed unto him, Hos. 12. 4. and in all his temptations got a full conquest through him that loved him, as Rom. 8. 37. So in Song. 3. 4. the spowse of Christ holdeth him, and will not let him goe: and such importunacie in prayer, offendeth not, but pleaseth God, Luk. 18. 1. -- 7. 8.

28

Ver. 28. *any more*] meaning, not *Iakob* onely, or not so much as *Israel*: for he and his posterity, are often in the Scripture called *Iakob*, but much more often, *Israel*. This change of name signifieth a change & more excellency of his estate; as in Abrahams before; see Gen. 27. 5. 15. Esa. 62. 2.

Israel] that is, *one that hath princely power with God*; as the words following do manifest. He had both his names given him of striving and wraffling; but the first, *Iakob* was at his birth, where hee strove to

be the firstborn, but prevailed not till afterward, Gen. 25. 26. & 27. 36. this latter is upon victorie prevayling with God and men. This new name, God giveth him the second time, Gen. 31. 10. Hereupon the Church, when speech is of her infirmity, is often called *Iakob*, and when her glory and valour is signified, she is called *Israel*, as throughout the Scriptures may be observed. See Amos 7. 2. 5. 8. Esa. 41. 14. Gal. 6. 16.

as a prince-hast thou power] or, *thou hast behaved thy self princely, hast had princely power, or got the principedom & dominion.* The Greek translateth, *hast been-strong, or prevailed-with-power.* The Chaldees thus, *for thou art a prince before the Lord, and with men.*

with God] or *with the gods*, that is, the Angels, as the word sometime signifyeth, (Psal 8. 6. so interpreted by the Apostle, Heb. 2. 7.) But the Greek translateth it *with God*; and the Prophet useth both words, *Hee had princely power with God, he had princely power over the Angel*, Hos. 12. 3. 4. *with men*] as with Esau, Gen. 25. 31. & 27. 36. and with Laban, Gen. 31. Thus was hee confirmed against the feare of his brother, which now distressed him, v. 7.

29

Ver. 29 *Wherefore*] This was a refusall to tell it; as the like was in Judg. 13. 17. 18. The Greek here addeth, *wherefore thus askest thou my name which is marvelous*

blest him] so granting Iakobs first request, v. 26. confirming the former blessings given him, Gen. 27. 28. & 28. 3. 4. and comforting him against the hurt in his thigh, v. 25 God so shewing himselfe, the smiter and the healer, Hos. 6. 1.

30

Ver. 30. *Peniel*] and *Penuel*, v. 31. & after the Greek pronunciation *Phanuel*; that is, *The face of God*; the Greek expounds it, *the shape of God*: the reason whereof followeth. This memoriall of Gods mercy, Iakob thankfully set upon the place. So before in Gen. 28. 19. In this place afterward a citie and towne, was builded, Judg. 8. 8. 17. It was about 40 miles distant from Jerusalem. *God*] the Chaldees translateth it, *the Angell of the Lord*.

[face to face] that is, after a manifest manner: spoken by way of comparison with other visions; as elsewhere of Moses, whom God knew and spake with face to face, Deut. 34. 10. Exod. 33. 11. But as touching the proper being of God, no man can see his face, & live; Exod. 33. 20. 23. [soul is delivered] namely, from death; which the godly feared when they saw visions of God, being privy to their great weakness and unworthiness: Judg. 13. 22. & 6. 12.

31 Ver. 31. *arose unto him*] is the son of righteousness (Christ), respect to them that fear the name of God, Mal. 4. 2. Contrarywise, the sun of the wicked, goeth down while it is yet day, Jer. 15. 9. Amos 8. 9. See Gen. 19. 23. The Gr. translitereth, *The Sun arose*, when the shape (or appearance) of God passed away. [halted] which signifieth infirmities, which the best doe bewray in their tentations and wrastlings with God. 2 Cor. 12. 7. 9. Psal. 35. 15. & 38. 18.

32 Ver. 32. *eat not*] or, *shall not*; (may not) eat, For it seemeth to be a law set of God, that as the halting upon this thigh, figured our infirmities; so the abstinence from the eating of that synew; should figure our mortification, and absteining from evill. The Hebrew doctors say, Iakob's synew being touched, became like the fat of a dead thing: therefore it is unlawfull for the sons of Israel to eat of the synew &c. Pirkei R. Eliez. ch. 37. [that shrank] or, that was removed; or, forgate his place. The Greek translitereth, *the synew that was benumbed*. By the Hebrew canons, they were bound to absteyn from eating this synew, both within the land (of Israel) and without the land; in common meates, and in holy: in cattell and in wilde beasts; in the right thigh (of the beast) & in the left. But not in fowles, because they have no hollow (in the thigh:) And who so eateth of the synew that shrank, the quantity of an Olive, is beaten with 40. stripes. Toalmud, Bab. in Cholin; ch. 7. and Maimony in treat. of Forbidden meates, ch. 8. Therefore the Iewes, are carefull to cut away, out of all beasts which they kill and eat, this synew, with all the braches of it underneath, and the

muscle of flesh wherein they are, for more assurance. Also in their sacrifices, when the members of the burnt offering were cut in peeces, & salted; then all the peeces were laid upon the Altar: and they took out the synew that shrank, being upon the top of the altar, & shew it upon the ashes, which was in the midst of the altar: sayth Maimon in Mishn. treat. of Offering the sacrifices, ch. 6. S. 4. Among the Hebrewes also, that payn in the thigh, with us named the *Sciatica*: is by them called *Gid hanna'sheh*, that is, *The synew that shrank*.

CHAP. XXXIII.

1. Iakob goeth before his family & boweth unto Esau seven times. 4. the kindness of Iakob & Esau at their meeting. 6. Iakob's wives & children bow unto Esau. 10. With much intreaty he receiveth Iakob's present. 12. Offereth to a company Iakob, but his courtesy is modestly refused. 17. Iakob cometh to Succoth. 18. At the cite of Sechem he buyeth a field, and buildeth an altar, called *El-Elohe-Israel*.

1. **A**ND Iakob, lifted up his eyes; & saw, and behold Esau came; and with him, foure hundred men: & he divided the children, unto Leah and unto Rachel; and unto the two handmaids. And he put the handmayds, and their children, first: and Leah & her children, after; and Rachel and Ioseph, aftermost. And he, passed over before them: & bowed himselfe to the ground, seven times; untill he came-neer, to his brother. And Esau ran to meet him, and imbraced him; and fell on his neck, and kissed him: and they wept. And he lifted up his eyes; and saw the women and the children; and sayd, who are these with thee? and he sayd, The children, which God hath graciously given to thy servant. And the hand-mayds came-neer, they and their children, and

1 and bowed-themselves. And Leah
 also came neer, and her children, and
 they bowed-themselves: and after,
 2 came Ioseph neer, and Rachel, & they
 bowed themselves. And he sayd,
 3 what meanest thou, by all this compa-
 ny, which I meet? And he sayd, to find
 4 grace, in the eyes of my Lord. And
 Esau sayd, I have much: my brother,
 10 let that which is thine, be thine. And
 Iakob sayd; Nay I pray the, if now I
 have found grace in thine eyes, then
 take my present, at my hand: for ther-
 fore I have seen thy face, as-though I
 had seen the face of God, and thou
 wast pleased with me. Take I pray
 thee my blessing, which is brought
 to thee; because God hath dealt gra-
 ciously vwith me, and because I have
 all: and he urged him, and he took it.
 12 And he sayd, let us take our journey
 and goe: and I will goe, before thee.
 13 And he sayd unto him, my lord
 knoweth, that the children are tender;
 and the flocks & herds, are with yong
 vwith me: and if they overdrive them
 one day, then all the flocks will dye.
 14 Let my lord, I pray the, pass over be-
 fore his servant: & I will lead-on soft-
 ly, according to the foot of the vwork
 which is before me, and to the foot
 of the children; untill I come unto
 15 my Lord, to Seir. And Esau sayd;
 Let me appoint I pray thee with thee,
 some of the folk which are with me: &
 he sayd, wherefore is this? let me find
 16 grace, in the eyes of my lord. And
 Esau returned, in that day; on his way,
 to Seir. And Iakob, journeyed to
 17 Succoth, and built him an house: &
 made boorthes, for his cattell; ther-
 fore, he called the name of the place,

Succoth.

18 And Iakob came safe, to the citie
 of Sechem; which is, in the land of
 Canaan; vwhen he came, from Padan
 19 Aram: and he encamped, before the
 citie. And he bought a parcell of a
 feild, where he had stretched-out his
 tent; at the hand of the sonns of Ha-
 20 mor, the father of Sechem: for an
 hundred lambs. And he set up
 there, an altar: & called it, El-Elöhe-
 Israel.

Annotations.

1 **H**and maids] in the Chaldee, concu-
 bines. So one of them is called, Gen.
 35. 22.

3 Ver. 3 seven] this may be taken for many
 times: as, the barren hath born seven, that is,
 many. 1. Sam. 2. 5. seven (that is, many) abo-
 minations are in (the hatefull mans) heart. Pro.
 26. 25. and sundly the like. Here Iakob
 dooth that himself, which God promised
 should be doon unto him, Gen. 27. 29. But
 humilitie goeth before honour. And it
 is noted by the Hebrew Doctors, as a de-
 cree of God, that Esau should be ruler o-
 ver Iakob, in this world; and Iakob ruler
 over Esau, in the world to come. Psal. 136.
 Ezech. 37.

4 Ver. 4. kissed him] These were signes of
 Esaus affections changed from his former
 hatred, Gen. 17. 41. Luk. 15. 20. and of Ia-
 kobs prevailling with men, as he had with
 God, Gen. 32. 28. for his wayes pleasing the
 Lord, he made his enemies at peace with
 him, Prov. 16. 7. Therefore the word kissed
 is extraordinarily noted in the Hebrew
 with three pricks over it, as leading the
 reader to observe well this matter. In the
 words following the Greek addeth, *ibp*
rep: bo he:

8 Ver. 8. what manifest thou] Hebr. *what*
thee? company] or stamp, the drove,
 sent before, Gen. 32. 16. *to find* that
 is, *but* may signifi the Greek explaineth
 it,

it, that thy servant may find grace.

Ver. 9. *much*] Hereby he may mean, ynough, or, a great deal: the Greek translateth it, *many things*. Iakob in v. 11. speaketh more freely, *I have all things*. Thus Esau had received his blessing; Gen. 27. 39. *be thine*] that is, keep it to thy self: or, (as the Chaldee explyneth it,) *much good doo it thee, that which thou hast*.

10 Ver. 10. *therefore*] or, *because*: as this word signifieth in Gen. 38. 26. *face of God*] that is, honourable, and comfortable. The Chaldee for God (*Elohim*) translateth *Princes*: as the word sometime signifieth, Psal. 82. *pleased*] or, *thou hast favourably-accepted me*.

11 Ver. 11. *blessing*] that is, the gift, which by the blessing of God I have received, and doe with a willing and liberall hart give unto thee. Hereupon the scripture often useth a *blessing* for a bounteous gift, or liberality, 1 Sam. 25. 27. & 30. 26. 2 King. 5. 15. and so the Apostle useth it, in 2 Cor. 9. 5. 6. The Chaldee keepeth here the word used in the former verse, *the present*. *all*] that is, *ynough of all*; the Greek turneth it plurally, *all things*. A more full acknowledgment and contentation then Esau, who sayd he had *much*. v. 9.

he took it] Iakob herein had the preeminence, for it is more blessed to give, than to receive, Act. 20. 35. and Abram would not be enriched by the king of Sodom, Gen. 14. 23. The Hebrew doctors in Bresish rabbah here say, that all the gifts which Iakob gave to Esau, the kings of the world shall restore unto the King Christ; as Psal. 72. 10.

12 Ver. 12. *& goe*] meaning unto Seir, where he would lovingly enterteyn his brother, and gratify his kindnes. By Iakobs answer in v. 14. it seemeth he did so understand him.

13 Ver. 13. *with yong*] or giving suck, as the Chaldee translateth it. The Hebrue may imply both; as 1 Sam. 6. 7.

14 Ver. 14. *will lead-on*] or, *will gently-lead safely*. As Iakob here with his flock, so Christ the good shepherd, is prophesied to deale with his people, Esa. 40. 11.

the foot of the work] that is, the pace of the cattell, as they are able to goe: called a work, because about them his labour was imployed. So in Exod. 12. 8. Thus Christ preached as men were able to hear, Mark. 4. 33. & so did his Apostles, becoming weak to the weak, 1 Cor. 3. 2. and 9. 22. Rom. 15. 1. For *foot*, the Greek translateth *leisure*.

15 Ver. 15. *appoint*] or *set*; and consequently leave, as the Greek and Chaldee doe translate it. So in Exod. 10. 24. *let me find grace*] that is, grant my desire, and leave none. So to find grace, is to have a request granted, Gen. 34. 11. & 47. 25. 1 Sam. 25. 8. Or, as the Greek translateth, *it is ynough that I have found grace*; as being a thankfull refusall: and so the Hebrew phrase seemeth elsewhere to import, as in Ruth. 2. 13. 2 Sam. 16. 4.

17 Ver. 17. *an house*] in Greek houses: they were cottages for present use; for he stayed not there long. *Succoth*] that is, booths, or tents: hereof the place had the name, & so the citie that was after there builded, was called Succoth, Iudg. 8. 15. 16. Likewise the place whither Iakobs sonns first came, after they went out of Egypt, was called Succoth, Exod. 12. 37. and in memoriall of their dwelling in booths, God appointed a yereley feast for all the people, called the feast of Succoth; that is, of booths or tents, made of green boughes of trees, wherein they dwelt seven dayes in a yere, Levit. 23. 34. 42. 43.

18 Ver. 18. *came safe*] or came in peace, sound, & whole; he and all that he had; having got the victorie over all troubles & dangers, according to the promises of God, Gen. 31. 3. & 32. 28. The Hebrue Salem is so interpreted here by the Chaldee phrase *safe* or *sound*: but the Greek make it in the name of a place, *to Salem the citie of the Sichimites*: How be it we find elsewhere no mention of such a citie. Yet if so it be understood; it is an other then that Salem where Melchisedek reigned, Gen. 14. 18. which was Jerusalem; from which this Salem was 40. miles distant. In Iohn, 3. 23.

three

there is mention of a *Saleim* by Enon, where Iohn baptised; which is thought to be that *Saalim* spoken of in 1. Sam 9 4.

Sechem] or *Sychem*, as in Greek it is called *Act. 7. 16.* called also *Sichar*, *Joh 4 5.*

Padan Aram] (r *Mesopotamia* of Syria, as the Greek hath it. See *Gen. 25. 20.*

encamped] pitched his tents.

16 Ver. 19. *he bought*] yet was that land given of God to him & his fathers, *Gen. 12. 6. 7.* but he was a pilgrim on it, as were they *Heb. 11. 9.* and in hope of that promise in time to be fulfilled, he purchased this feild, as *Jeremie* bought a feild, for like signification *Jer 32 9. 15.* After, it became the portion of *Iosaph* & his children, *Jos. 14. 32.* *Hamor*] or *Emmor*, as it is written *Act. 7. 16.* in Hebrue *Chamor.*

100. *lambs*] so the Greek and Chaldee both translate the word. Others think they were peeces of money, on which the images of lambs were stamped. So in *Ios. 24 32.* *Job. 42. 11.* It hath been an ancient custome in many nations, to buy and sell, not onely for money, but by exchange of one thing for an other, as among the Greeks, *Homer. Iliad 8.*

20 V. 20. *an altar*] for thanksgiving to God, as his fathers had doen *Gen. 12. 7.* and 13. 18. &c. *El Elohe Israel*] that is, God the God of *Israel*; so named, as a testimonial of his faith, and a memorial of the mercie of God, who gave him that new name: *Gen. 32. 28.* The like *Moss* did, *Exo. 17. 15.* calling his altar, *Jehovah Nissi.* The Greek here translateh, *he called upon the God of Israel*: also the Chaldee, *he sacrificed upon it, before God the God of Israel.* About this time, fell out the depature of *Judah* from his brethren, & marriage with a *Canaanitish* woman, mentioned in *Gen. 38. 1.* &c. see the annotations there.

CHAP. XXXIV.

1. *Dinah Jakobs daughter is ravished by Sechem 4. He sueth to marie her. 8. Hamor his father foloweth the suit. 13. Jakobs sonns offer the condition of Circumcision to the Sechemites.*

20. *Hamor and Sechem perswade them to accept it. 25. The sonns of Iakob upon that advantage slay them, 27. and spoile their citie 30 Iakob for it, reproveth Simcon and Levi.*

1 And Dinah the daughter of **L**eah, which she bare unto Iakob: went-out, to see the daughters of the land. And Sechem the son of Hamor, the Evite, prince of the land, saw her: and he took her, & lay with her, and humbled her. And his soule clave, unto Dinah the daughter of Iakob: & he loved the damsel, & spake to the hart of the damsel. And Sechem sayd, unto Hamor his father, saying: Take me this mayd, to wife. And Iakob heard, that he had defiled Dinah his daughter; and his sonns, were with his cattell, in the feild: and Iakob held his peace, untill they were come. And Hamor the father of Sechem, went-out, unto Iakob; to speak with him. And the sonns of Iakob, came out of the feild, whē they heard it; and the men were greived, & they were very wroth: because he had doen folly in *Israel*, in lying with Iakobs daughter; & so, should not be doen. And Hamor spake with them, saying: Sechem my son, his soule is affcted unto your daughter; I pray you give her unto him, to a wife. And make ye mariages, with us: give ye your daughters, unto us; and take ye our daughters, unto you. And ye shall dwell, with us: and the land, shall be before you; dwell and trade you therein, and get firm possessions therein. And Sechem sayd, unto her father & unto her brethren; let me find grace, in your eyes: and what ye shall say unto me, I will give. Very largely-ask of me

13 of me, dowry and gift; and I will give,
 according as ye shall say unto me: and
 give ye unto me the damsell, to wife.
 14 And the sons of Iakob, answered Se-
 chem, and Hamor his father, with de-
 ceit, and spake: because he had defi-
 led, Dinah their sister. And they sayd
 unto them; we cannot doo this thing,
 to give our sister, to a man that hath
 a superfluous-foreskin: for that were
 15 a reproch, unto us. Onely in this,
 will we consent unto you: if ye will be
 as we are, that every male of you be
 16 circumcised. Then will we give our
 daughters, unto you; and we will take
 your daughters, unto us: and we will
 dwell with you; and we will become,
 17 one people. And if ye will not hear-
 ken unto us, to be circumcised: then
 will we take our daughter, and we will
 18 be gone. And their words were
 good, in the eyes of Hamor: & in the
 eyes of Sechem, Hamors son. And
 19 the yongman delayed not, to doo
 the thing; because he had-delyte, in
 Iakobs daughter: & he was more ho-
 nourable, then all the house of his fa-
 20 ther. And Hamor, and Sechem his
 son, came unto the gate of their citie:
 and spake unto the men of their citie,
 21 saying. These men, they are peacea-
 ble with us; therefore let them dwell in
 the land, & trade therein; for the land,
 behold is large of spaces, before thee:
 let us take their daughters to us, for
 wives; and let us give unto them, our
 22 daughters. Onely in this, will the
 men consent unto us, for to dwell with
 us; for to become, one people: if e-
 very male among us be circumcised,
 23 even as they are circumcised. Their
 cattell and their substance, and every

24 beast of theirs, shall not they be ours?
 onely let us consent unto them, and
 they will dwell with us. And unto
 Hamor, and unto Sechem his son,
 hearkned al that went-out of the gate
 of his citie: & they were circumcised,
 every male, all that went-out of the
 25 gate of his citie. And it was, in the
 third day, when they were fore that
 two sons of Iakob, Simeon and Le-
 vi, Dinahs brethren; took each-man
 his sword, and came upon the citie
 in confidence: and they killed, every
 26 male. And they kyled Hamor, and
 Sechem his son, with the edge of the
 sword: and took Dinah, out of Se-
 chems house, and went-out. The
 27 sons of Iakob, came upon the slayn;
 and spoyled the citie: because they
 had defiled, their sister. They took
 28 their sheep, and their oxen, and their
 asses: and that which was in the citie,
 and that which was in the feild. And
 29 all their wealth and al their litle-ones,
 and their wives, they took-captive,
 and spoyled: and all that was in the
 30 house. And Iakob sayd, to Simeon
 and to Levi; ye have troubled me; to
 make me to stink, among the inhabi-
 tants of the land; among the Canaa-
 nites, and among the Pherizzites: &
 I am few in number; and they will ga-
 ther themselves together against me,
 and smite me; and I shall be destroyed,
 I and my house. And they sayd:
 31 Should he deal with our sister, as with
 an Harlot.

Annotations.

I **T**He daughters] that is, the women; as
 Gen. 30. 13. Upon what occasion the
 went to see them, Moses telleth not:
 the

the Hebrew doctors say, the mayds of Sechem went abroad with timbrels to play &c. *Pirkei. R. Elizer, ch 38.* and that it was on a solemn feast day, which they kept in that country, *Joseph. Ant. 19. b. 1.* God noteth Dinahs going out, as an occasion of her evil, & after teacheth yong women to be keepers at home, *T. 1. 2. 5.* So among the Jewes, virgins were after this, wont to be kept in, *2. Maccab. 3. 19.* Dinah was now about 14. yeres of age: Iakobs onely daughter.

2 Ver. 2. *Hamor*] called in Greek, *Emmor.* So in *Act 7. 16.* *Evile*] Hebr *Chivvite*, see *Gen. 10. 17.* *humbled*] or *afflicted*, that is, defiled her, *vers. 5.* for this word is applyed onely to adulterous and unlawfull copulation; as, in *Deut 21. 14.* & *22. 24. 29.* *Judg. 19. 24.* *2. Sam. 13. 12. 14.* *Ex. k. 22. 10. 11.*

3 Ver. 3. *spake to the hart*] or, as the Greek translateth, *according to the mind* of the damsell; that is, kindly on his part, and such things as liked and comforted her; vvhho it seemeth was sorrowfull for this injury done her, as *Thamar* was in like case, *2. Sam. 13. 19. 20.* So the Chaldees translateth, *he spake consolations to the hart.* A like phrase is used for kind and comfortable speaking; in *Gen. 50. 21.* *Esay 40. 2.* *Hos. 2. 14.* And that vvhich in *Joh. 11. 19.* is said to comfort them; the Syriak here translateth, to speak wuth their hart. So in *1. Thes. 2. 11.*

5 Ver. 5. *that he*] namely *Hamors son*, as the Greek translation addeth. *held his peace*, or, kept silence as deaf, concealing his grief, and asswaging it with consideration of Gods chastisement, as other godly men did in their troubles, *Levit. 10. 3.* *Psal. 39. 10.* Thus *Iakob* ruling his own spirit, did better then his sons that took the citie, *V. 27.* *Prov 16. 31.*

7 Ver. 7. *folly in Israel*] or against *Israel*: that is, as the Greek and Chaldees doe explain it, a filthy and ignominious fact; on his part, vile, foolish & filthy; and to the Church of God, an ignominie and reproch. *Moses* writeth this according to the speech

used in his time, when to doe folly in *Israel*, was meant of wicked acts, done to the scandall of the Church, as *Deut 21. 21.* *Ios. 7. 15.* *Judg. 20. 6.* *Israel* being put for his posteritie the *Israhelites*: see *Gen. 19. 37.*

Should not] the Chaldees addeth, it was not right (or meet) to be done. So the Law commandeth there shall be no whore of the daughters of *Israel*; *Deut. 23. 17.* and whoredom should not be named, among the Saints, *Eph 5. 3.*

8 Ver. 8. *affected*] or, is fastened, cleaveth: with desire. I love and delight, as this word implyeth the setting of the love upon any, *Deut. 21. 11.* & *7. 7.*

10 V. 10. *before you*] free for you to choose where you like, and to possess it. See *Gen. 13. 9.* & *10. 15.* The Greek addeth, *broad before you*; as *V. 21.* *get firm-possessions*] or, hold yourselves as possessors in it.

11 Ver. 11. *finde grace*] and have my request granted: see *Gen 33. 15.*

12 Ver. 12. *Very largely ask*] Hebr. *Multiply yee upon me vehemently.* *downy*] a gift of the man unto the woman or her parents, before and in respect of mariage. See the law hereof, *Exod. 12. 16. 17.*

13 Ver. 13. *and spake*] so sweet, deceitfully: or, when they spake unto them.

14 Ver. 14. *they sayd*] This the Greek referrith to *Symeon & Levi*, *Dinahs brethren.* *superfluous*] or, unincircumcised-foreskin: see *Gen 17. 11.*

15 V. 15. *Onely in this*] or, But with this (condition.) The Greek translateth, *In this wee will be like unto you*: so in *V. 22.* where the Greek addeth the word *Onely.* *circumcised*] cut in the flesh: see *Gen. 17. 10.* And heretofore was their deceit, pretending to have them like themselves in religion & politie; intending, when they were sick of their circumcising, to kill him, *V. 25.*

18 Ver. 18. *good*] that is (as the Gr. hateth) pleasing.

20 Ver. 20. *the gate*] where the publick assemblie of the citizens used to be, for all matters of the common wealth, for justice & judgment, and the like. See *Deut. 17. 5.* & *22. 15. 24.* & *25. 7.* *Ruth 4. 1. 11.*

Ver. 21.

21 V. 21. *large of spaces*] Hebr. *of hands*, meaning *large and spacious*, or *roomy enough*.

23 V. 23. *consent*] the Greek saith, *bee like unto them in this*.

24 Ver. 24 *went out*] that is, *dwelt and conversed there*: see Gen. 23. 10. *were circumcised*] which being done without the knowledge and faith of God, vvas a profanation of this seal of the righteousness of faith, (Rom 4. 11.) and was not let goe unpunished of God, ver. 25.

25 Ver. 25. *were sore*] with the wound of circumcision, which (as other vvounds) was most sore on the 3. day; as the Chaldee translateth, *when their paines were strongest upon them*. *in confidence*] that is, *confidently, boldly; and securely or safely*, (as the Gr. translateth,) because the vvounded men could not resist them. The Chaldee referreth this to the citie *which dwelt securely*, as Judg. 18. 7. So it noteth both the boldnes of Iakobs sonns, and security of the Sechemites.

26 Ver. 26. *edge*] Hebr. *mouth of the sword*. These things were done vvithout Iakobs knowledge or consent, Gen. 49. 6.

27 Ver. 27. *The sonns*] the other brethren, besides Simeon and Levi, vers. 25.

they had] that is, *one of them (Sechem) had; and the other repressed it not*. So in Israel, the fact of one man, was sometime imputed to the general; Ios. 7. 1. 11. 12. & 22. 20. Exod. 2. 14. compared with Act. 7. 27. 35. And because all nations vvare bound to punish malefactors, (as is before observed, on Gen. 9. 4) the Hebrew Doctors write, that for this the men of Sechem were guilty of death, because Sechem committed rape; and they saw and knew it, and did not judge him for it. *Mainony*, in *Mishn. treat. of Kings* ch. 9. S. 14.

29 Ver. 29. *wealth*] or power. The word comprehendeth all wherein a mans power and strength consisteth; not onely strength in body, but help by others, as an army of men. 1 Sam. 10. 26. and *riches*, which many make their strength, and whereby men are enabled to doe much, Prov. 10. 15. but are indeed gotten by the power of God. Deut. 8. 17. 18. Psal. 62. 11. & 73. 12. The

Greek in this place translateth it *bodies*, (which seemeth to meane *servants*, as in Rev. 18. 13.) the Chaldee, *riches*.

little-ones] The vvord being of the singular number, meaneth generally the multitude of little children, male & female; Num. 31. 17. 18. *in the house*] that is *in any house*; therfore the Greek translateth, *in the houses*.

30 Ver. 30. *troubled me*] This vvord meaneth not onely disquietness of mind, but danger also to be destroyed, by those vvith whom he lived before in peace, the Greek translateth, *ye have made me odious*. So Achan troubled Israel, and was himself troubled, that is, *destroyed*: see Ios. 6. 18. & 7. 25. and Pro. 15. 6. 27. where it is opposed to life. For this fact of theirs, Iakob deprived these his two tonnes of the birthright, which else they might have enjoyed, Gen. 49. 5. 7. that in them the proverb vvvas fulfilled, *he that troubleth his own house shall inherit the wind*, Pro. 11. 29. *to stink*] that is, *to be loathsome*, & as the Chald. explaineth *put enmity between me & the people*. The like is spoken in 1 Sam. 13. 4. & 27. 12. 1 Chron. 19. 6. and the phrase is more plainly opened in Exod. 5. 21. *you have made our savour to stink*. *few in number*] so the Greek translateth it: the Hebrue is, *methei mispar*, *men of number*, and the Chaldee, *a people of number*, that is, *easily numbred*; a few, a small company; as the phrase is explained in Deut. 26. 5. *men of fewnes*, that is, *a few men*. So in Deut. 4. 27. Ier 44. 28. The contrary is, *without number*, when *many* is meant, 2 Chron. 12. 3. *my house*] the Chaldee addeth, *the men of my house*.

31 Ver. 31. *Should he deal*] or, *doe*? A stubborn answer, vvherby they sought to defend their fact, vvwhich Iakob, upon his death-bed *curfed*, Gen. 49. 7. *Harlot*] In the Hebrue *Zonah*, the first letter is extraordinarily great, for some hidden meaning. What if it be, to signifie the stout & big vvords of these yong men to their father? So a little letter is used before, in Gen. 23. 2. to signifie moderation vvithout exceffe in Abrahams vvweeping.

CHAP. XXXV.

1. God sendeth Iakob to Bethel. 2. He purgeih his house of idols. 6. He buildeth an altar at Bethel. 8. Deborah Rebekahs nurse dieth at Allon bacub. 9. God bleffeth Iakob at Bethel. 16. Rachel travelth of Benjamin, and dieth in the way to Ephrath. 22. Ruben lieth with Bilhah his fathers concubine. 23. The twelv sonns of Iakob. 27. Iakob cometh to Izaak at Hebron. 28. The age, death, and buriall of Izaak.

AND God sayd, unto Iakob; Arise, goe up to Bethel, and dwel there: and make there an altar, unto God that appeared unto thee, when thou fleddest, from the face of Esau thy brother. And Iakob sayd, unto his house; and unto all that were with him: Put-away the strange Gods, that are among you, and clense your selves, and change your garments. And let us arise and goe up, to Bethel: and I will make there an altar, unto God that answered me in the day of my distress; and hath been with me, in the way which I have gone. And they gave unto Iakob, all the strange Gods, which were in their hand; and the earrings, which were in their ears: and Iakob hid them, under the oke, vvhich was by Sechem. And they journeyed: and the terrour of God, was upon the cities which were round-about them: and they did not pursue, after the sonns of Iakob. And Iakob came to Luz, vvhich is in the land of Canaan, that is Bethel: he, and all the people that were vvith him. And he bullded there, an altar; and called the place, El Bethel: because there they, even God, was reveled unto him; when he fled, from the face of his brother.

8 And Deborah Rebekahs nurse, dyed and she vvas buried, beneath Bethel, under an oke: and he called the name of it, The oke of vveeping.

9 And God appeared unto Iakob, agayn; when he was come, out of Paddan Aram: and blessed him. And God sayd unto him, thy name (*hath been*) Iakob: thy name shall not be called any more Iakob, but Israel shall be thy name, and he called his name, Israel. And God sayd unto him, I am God almightie, be thou fruitfull and multiplie; a nation, and an assemblie of nations, shall come-out of thy loines. And the land, which I gave to Abraham & to Izaak, to thee will I give it: and to thy seed after thee, will I give the land. And God, went-up from him: in the place, where he spake with him. And Iakob set up a pillar, in the place where he spake with him, a pillar of stone: and he powred-out a drink of fring thereon: and he powred oil thereon. And Iakob called the name of the place, where God spake with him, Bethel. And they journeyed, from Bethel, and ther-was yet a litle-peece of ground, to come to Ephrath: and Rachel bare-a-child, & had hard child-birth. And it was, when she was in her hard child birth: that the midwife sayd unto her, fear not; for thou shalt have this son also. And it was, when her soule was departing, for she dyed; that she called his name, Ben-oni: but his father, called him Benjamin. And Rachel dyed: & she was buried, in the way to Ephrath; that is Bethlehem. And Iakob set-up a pillar, upon her grave: that is the pillar of

- 21 Rachels grave, unto *this* day. And Israel journeyed: & he stretched-out his tent, beyond the tower of Geder.
- 22 And it was, when Israel dwelt in that land; that Ruben went, and lay with Bilhah, his fathers concubine: & Israel heard it: o
- 23 And the sons of Iakob, were twelve. The sonns of Leah; Ruben, Iakobs firstborn: and Simeon, and Levi, and Judah, and Issachar, and Zebulun.
- 24 The sonns of Rachel; Ioseph, & Benjamin. And the sonns of Bilhah,
- 25 Rachels handmayd; Dan, and Naph-tali. And the sonns of Zilpah, Leahs handmayd; Gad and Aser: these, *are*
- 26 the sonns of Iakob; which were born to him, in Padan Aram. And Iakob came, unto Isaak his father; to Mamre,
- 27 to the citie of Arba: that is Chebron; vwhere Abraham and Isaak, had so-journed. And the dayes of Isaak,
- 28 were: an hundred yeres, and fowr-skore yeres. And Isaak gave-up the
- 29 *ghost*, and dyed, and was gathered unto his peoples; an old-man, and full of dayes: and Esau & Iakob his sonns, buried him.

Annotations.

- 1 **B** *Ethel*] that is Gods house; a place distant from Sechem, about 30. English miles, southward: of it, see Gen. 28. 11-19.
- an altar] that is, offer sacrifice and pay thy vow with thanksgiving for thy former deliverances, & strengthen thy faith, against thy present feares; Gen. 28. 20. 22. & 31. 13. & 34. 30.
- 2 Ver. 2. *his house*] the folk of his house, who he carefully clefeth of idols, (which have no agreement with the house of God; 2. Cor. 6. 16) and informeth in Gods wayes, as did other saints, Gen. 18. 19. Jos. 24. 15.

with him] this may be meant of the captived Sechemites, Gen. 34. 29.

strange Gods] or *strangers Gods*: the Hebrew signifieth eyther Gods of alienation, that is, alien or strange Gods, as the Greek explayneth it; or Gods of the alien, that is, of a stranger, or strange nation; and so the Chaldee turneth it, Idols (or erroneous Gods) of the peoples. By these strange Gods are meant idols, images, or representations of God, as appeareth by v. 4. So those which are called the Philistims Gods, which David burned, 2. Chron. 14. 12. are by another Prophet sayd to be their Idols, in 2. Sam. 5. 21.

among you] eyther privily brought from Labans house, whence Rachel had stolen her fathers Gods, Gen. 31. 19. or lately taken from, and come with the captive Sechemites, which were idolaters. After this example, Iosuah, Samuel and others, purged the church of idols, when by repentance and faith, they turned and were reconciled to the Lord, Jos. 24. 23. 2. Sam. 7. 3. 4. Judg. 10. 16.

clense] or purify, which outwardly was (according to the law) by washing in water, and other carnall rites, Levit. 15. 13. Num. 31. 23. inwardly by the grace & spirit of God, Psal. 51. 4. 12. Ezek. 36. 25. Heb. 10. 22. It becometh all, to take heed to their feet, when they goe to the house of God, that they give not the sacrifice of sooles; Eccles. 5. 1.

garments] an other sign of renewing by faith and repentance: for when men came before God, their garments were eyther changed if they were undecent, 2. Sam. 12. 20. or otherwise, washed, Exod. 19. 10. - 14. Lev. 15. 13. So are we exhorted to clense our selves, from all filthynes of the flesh and spirit, 2. Cor. 7. 1. & to hate even the garment spotted by the flesh, Jude, v. 23. From this practise of Iakob the Hebrue doctors have gathered a pollution by Idols; saying: Idols doe defile, by the doctrine of the Scribes, and it is close'y signified in the law, (Gen. 35. 2.) put away the strange Gods that are among you, and clense your selves, and change your garments. And therein are fower principall uncleanneses; by the Idol it self, and by the

the ministeriall instruments therof, & by the Oblation offered thereto, & by the wine that is poured unto it. And they defile men and vessels, by touching them &c. Deut. 7. 26. Esai. 30. 22. Psal. 106. 28. Deut. 32. 38. Maimony in Misn. tom. 3. in Aboth Hatumoth, chap. 6. S. 1. &c.

3 Ver. 3. answered me] the Chaldee translateth, received my prayer, in the time of my distress, & his word was my help in the way which I have gone. Gods answering of his people, is when by word or work, he granteth their request: as he is sayd to answer by fyre, when by such a sign he testifieth his approbation, 1. King. 18. 24. so he answereth by giving men his blessings, Esai. 41. 17. 18. or delivering them from miseries, Psal. 22. 22. it is therefore more then bare hearing, as Esai. 30. 19. when he heareth thee, he will answer thee. So here Iakob calleth the vision & oracle of God, (Gen. 28. 12. 13. &c.) his answer.

4 Ver. 4. earrings] idolatrous jewels, and superstitious monuments, which are to be abolished as well as idols; and which may easily be turned into Idols themselves. Hos. 2. 13. Judg. 8. 24--27. Deut. 7. 25. & 12. 2. 3. Exod. 32. 3. 4. So by the Hebrew canons, it is commanded (they say) in Deut. 12. 2. 3. to destroy Idolatrie, and the ministerial instruments therof, and whatsoever is made for the same. And it is forbidden (by Deut. 7. 26.) to have any use (or profit) by any of these things. Maimony treat. of Idolatrie, ch. 7. S. 1. 2. the oke] or, as the Greek & Chaldee doe translate it, the Terebinth, (or Turpentine tree,) the tree under which afterwards Iosua sett up a stone for a witness, when having censured the people of their idols, he made a covenant with them and gave them a law in Sechem, Jos. 24. 23. 25. 26. There also he hid them from the knowledge of his familie, under an oke, that they might not easily be found: okes and other trees being consecrated in those times to religious uses, and therefore stood long unfelled. Deut. 12. 2. see Gen. 21. 33. Under such also, they sometimes buried the dead, as after in v. 8. The Greek version here addeth, Iakob hid them under the Terebinth tree in Sechem. & a-

bolished them unto this day.

5 Ver. 5. they journeyed] the Greek explaineth it, And Israel removed from Sechem.

terror of God] that is, a mighty terror sent of God upon the cities. The Chaldee sayth a terror from before the Lord. Otherwise all the cities round about, would & easily might have destroyed Iakobs familie, for the massacre done at Sechem.

7 Ver. 7. El Bethel] that is, the God of Bethel before he caled it Bethel that is Gods house, Gen. 28. 19. now for addition of graces in God, he addeth to the name, calling the place God, figuratively, as being his house. The like is in Exod. 17. 15. was reveled] or, were reveled, that is, did appear in more manifest sort. Here againe a word plurall, is joyned with the name of God, to signify the myserie of the Trinitie in the unitie of the godhead: see the notes on Gen. 20. 13. The Greek translateth it singularly, was reveled (or did appear): so also dooth the Chaldee, save that for God, it sayth, the Angel of God.

8 Ver. 8. nurse] sent with her from her fathers house, Gen. 24. 59. How she came to be in Iakobs familie, is uncertayn: the Jewes say, she was sent to call Iakob home, as was promised in Gen. 27. 45. She might also come thither upon other occasion after Rebekahs death. The oke of weeping] Hebr. Ailon Bacuth: this name sheweth his greif, for the death of this marron; the place also being the safest and most honourable that there he could have for such a purpose; see the notes on v. 4. & on Gen. 23. 2. The Chaldee paraphrast, for Oke, translateth the Plaine (or Vally) of weeping. But the Greek turneth it an Oke: & so doeth the Jerusalem Targum See also Gen. 12. 6.

9 Ver. 9. a syn] the Greek addeth, in Luz: where he had appeared to him before, Gen. 28. 11. 12. 19.

10 V. 10. Issac] the name given him before of the Angel, is here againe given and confirmed of God; for the strengthening of Iakobs faith, and assurance of Gods grace unto him. See Gen. 32. 28.

Ver. 11. *A mighty*] or *insufficient*: The Gen. 17. 1. The Greek translaeth it, *thy God.* *an assembly*] or *company*: church of nations: the Chaldee sayth, *an assembly of tribes*. Here God confirmeth the blessing given to Iakob by his father Isaak: and amplifieth it, see Gen. 28. 3. & 48. 3. 4.

Kings] the Chaldee addeth, *that shall rule over the peoples*: thus God giveth him the blessing of Abraham, Gen. 28. 4. & 17. 6.

Ver. 12. *and*] or, *that is to thy seed*: see Gen. 13. 15. The Chaldee explaineth it, & to thy sons: the Greek addeth *through their generations*.

Ver. 13. *God*] the Chaldee sayth, *the glory of the Lord*: meaning the vision which now appeared unto Iakob. See Gen. 17. 22.

Ver. 14. *set up*] this he had doen before, and now repeteth it: or as is likely, being ruinated, he new repayreth it, see Gen. 28. 18. *drink offering*] or, *a powred-out-offering*, *an effusion*: usually called a *drink-offering* because it was onely of liquours or moist things, as the *Minchah* or *meat-offering* was of dry. And this *drink offering* by the law of God, was of wine or *Sechar*, Exod. 29. 40. Num. 28. 7. among the hethens sometime of *blood*, Psal. 16. 4. *oil*] to consecrate it. See Gen. 28. 18.

Ver. 15. *Bethel*] that is, *Gods house*: see Gen. 28. 19. Thus he renewed the memoriall of his faith & thankfulness to God, as God did before of his promises to him, V. 10. 11. 12.

Ver. 16. *they journeyed*] the Greek version addeth, *Iakob journied from Baithel, & pitched his tent beyond the tower of Gader*: borrowing these words from the 21. verse.

a lile-peece] or, *about a mile*, as the Chaldee paraphrase explayneth it. This word is so used also in Gen. 48. 7. 2. King. 5. 19. and not elsewhere. *Ephrath*] a town called usually, *Bethlehem*, that is, *The house of bread*: v. 19. some think it to have the name *Ephrath* of Calahs wite, so called, 1. Chron. 2. 19. 24. It hath both names in Mic. 5. 2. *Bethlehem Ephrata*: there Christ was born, Mat. 2. 1. *the bread of God that came from heaven*, Ioh. 6. 33. *had hard child-*

birth] Hebr. *she was hard in her child-bearing*: that is, had sore and painfull labour. According to the chastisement layd on Eve and her daughters, Gen. 3. 16. It is dayly to be seen, & the Philosopher observeth it, *that no creature suffereth such strong paines in travell, as woman doeth*; (*Aristot. de Animal. l. 7.*) notwithstanding *she shall be saved in child-bearing*, if they continew in faith, &c. 1. Tim. 2. 15.

Ver. 17. *midwife*] named in Hebrew, of helping the woman in child birth: so Exod. 1. 15. 16. *thou shalt have*] or, *thou also (shalt be) to thee, a son*: as Ioseph before was. And this was according to Rachels desire; see Gen. 30. 24.

Ver. 18. *departing*] or *going-out*, from the body, to God that gave it, as Eccles. 12. 7. Psal. 146. 4. This sheweth the Soule of man, to be a spiritual immortal substance, distinct from the body. The hethens acknowledged this, saying, *that death is nothing els, but the departing of the soul from the bodie*, *Aristot.* in his book of *Death*: and *that the souls of men are divine, and when they goe out of the body, they return unto heaven*: Cicero l. de *Amicit.* *Ben oni*] the Greek and Chaldee interprets it, *Son of my sorow*. In that she answered nothing, but thus named her son; it sheweth she received no comfort. The like case, was in 1. Sam. 4. 20. 21. The word *oni*, is after used by Iakob for his painfull strength: Gen. 49. 3.

Benjamin] that is, *Son of the right hand*: meaning *loved, tendred, and especially regarded*. So *man of the right hand*, in Psal. 80. 18. for one loved and much regarded of God. This onely of all Iakobs children, was born in the land of Canaan.

V. 20. *unto this day*] the time when Moses wrote this, and after in Sauls dayes, 1. Sam. 10. 2. About this place, at Christs birth, many infants were muredred by Herod: then Rachel wept for her children, & would not be comforted because they were not. Ier. 31. 15. Mat. 2. 16. 18.

Ver. 21. *Gader*] or *Gader* as the Greek writeth it: by interpretation *the flock or herd*. A tower of this name is also mentioned

tioned in *Mic. 4.8.*

22 Ver. 22. *concubine*] a secondary wife, see *Gen. 22. 24.* She is called also his wife, *Gen. 37. 2.* By this shameful crime (such as is not once named among the heathens, *1. Cor. 5. 5.*) Ruben lost his first-birthright: *1. Chron. 5. 1. Gen. 49. 4.* Iakob also himself, having abused Bilhah, contrary to the first institution of marriage, *Gen. 30. 4.* is here chastised of God: So Absalom lying with his father Davids concubines; God thereby chastised Davids synns, *2. Sam. 12. 10. 11. & 16. 22.* *heard it*] the Greek version addeth, *as it appeared evil in his sight.* But in the Hebrue, nothing is sayd; on ly an empty space is left in the line, with this mark *o* to move consideration: as before in *Gen. 4. 8.* Sometime sorow is so great, as words or signes, cannot express it, *Ex. k. 24. 23.* and such might here be Iakobs case. Here also is a pawse and breaking off, as to a new matter, even in the midst of the verse: so in *Deut. 2. 8.*

twelve] which becomming fathers of many families, are called the twelve patriarchs, *Act. 7. 8.* and the peoples that came of them, are named the twelve tribes, *Act. 26. 7* & although many great evils, have already & will hereafter more appear in these sonns of Israel; yet God in mercy pardoned them, & hath honoured them in the scriptures with great dignities, that their names should be graven on twelve precious stones, & caried upon the hye preists hart, *Exod. 28. 21. 29.* and that the gates of the heavenly Ierusalem should be after the names of these twelve sonns of Israel, *Ex. k. 48. 31. Rev. 21. 12.* And their number as it was answerable to the twelve princes that came of Ismael, *Gen. 25. 16.* so is it remembered by the twelve Apostles of Christ, *Luk. 6. 13. Rev. 21. 14.* And although of Ioseph there came two tribes, *Gen. 48. 5. 6.* so that after a sort, there were thirteen: yet the scripture in naming or rehearsing them, usually ferreth down but twelve; omitting the name now of one, then of another, as may in sundry places be observed, *Deut. 33. Ex. k. 48. Rev. 7. &c.*

23 Ver. 23. *Issachar*] of the naming and interpretation of these, see the notes on *Gen. 29. & 30.* Here is to be observed how *Issachar & Zabulon*, are set next after *Judah*, though *Din & Naphtali*, *Gad*, and *Aser*, were born between them, *Gen. 29. 31. and 30. 6. 8. 11. 13. 18.* because all the sonns of one mother should be set together: So they are placed also in *Gen. 46. 8. 14. 15. & 49. 3. 14* (where *Zabulon* is before *Issachar*,) & *Exod. 1. 2. 3. Num. 1. 5. 9. 16. 28. 1. Chron. 2. 1.* And in this order, were they graven & set on the stones upon Aarons Ephod; see *Exod. 28. 10. 21.* in the annotations.

26 Ver. 26. *were born*] so the Greek expresseth it, the Hebrue being singular, *was born.* So in *Gen. 46. 22.* *Padan Aram*] or *Mesopotamia*; see *Gen. 25. 20.* But here except *Benjamin*; or he was born in Canaan, v 18. Iakobs sonns, though born out of the land, yet come therinto, it being promised them of God, *Gen. 28. 13* when Esaus sonns born in the land, doo goe out and give place, *Gen. 36. 5. 6.*

27 Ver. 27. *Mamre*] see *Gen. 13. 18 & 23. 2.* the Greek addeth, *he bring yet alive, to Mamre.*

29 Ver. 29. *his peoples*] his godly forefathers: see *Gen. 25. 8.* *buried him*] so Isaac & Ismael buried Abraham: *Gen. 25. 9.* Esau & Iakob were now 120 yeres old, *Gen. 25. 26.* the world was 2288. yere old. And Isaac had lived blind, above 40. yeres before his death *Gen. 27. 1.* Which death is here mentioned, to make an end of Iakobs history: for otherwise the things following in *Gen. 37. & 38.* about Ioseph and Judah, fell out before Isaac dyed.

CHAP. XXXVI.

1. The generations of Esau by his three wives.
6. His removing to mount Seir, 10. The names of his sonns, 15. The Dukes which descended of his sonns, 20. The sonns and Dukes of Seir, 24. Anah findeth mules, 31. The kings of Edom, 40. The Dukes that descended of Esau.

AND these, *are* the generations of Esau, he *is* Edom. Esau took his wives, of the daughters of Canaan: Adah, the daughter of Elon the Chetite; and Aholibamah, the daughter of Anah, the daughter of Zibeon the Evite. And Basemath, the daughter of Ismael, the sister of Nebaioth. And Adah bare to Esau, Eliphaz: and Basemath, bare Reuel. And Aholibamah bare, Ieush and Iaalam, and Korah: these *were* the sons of Esau, which *were* born unto him, in the land of Canaan. And Esau took his wives, and his sons and his daughters, and all the souls of his house; and his cattell & all his beasts, & all his substance, which he had gathered in the land of Canaan: and went unto a land, from the face, of Iakob his brother. For their substance was more, *than that they* might dwell together: and the land of their sojournings, *was* not able to bear them, because of their cattell. And Esau dwelt, in the mount of Seir; Esau, he *is* Edom. And these, *are* the generations of Esau, the father of Edom: in the mount of Seir. These *are* the names of the sons of Esau: Eliphaz, the son of Adah, the wife of Esau; Reuel, the son of Basemath, the wife of Esau. And the sons of Eliphaz, were: Teman, Omar, Zepho & Gatam, & Kenaz. And Timna *was* concubine, to Eliphaz Esau's son; and she bare to Eliphaz, Amalek: these *were* the sons of Adah, the wife of Esau. And these *were* the sons of Reuel; Nachath, and Zerah, Shammah and Mizzah: these were the sons of Basemath, the wife of Esau. And these were, the sons of Aholibamah,

the daughter of Anah, the daughter of Zibeon, the wife of Esau: and she bare to Esau, Ieush and Iaalam, and Korah. These, *were* dukes of the sons of Esau: the sons of Eliphaz, the firstborn of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz. Duke Korah, duke Gatam, duke Amalek: these *were* the dukes of Eliphaz, in the land of Edom; these *were*, the sons of Adah. And these, *were* the sons of Reuel, the son of Esau; duke Nachath, duke Zerah, duke Shammah, duke Mizzah: these *were* the dukes of Reuel, in the land of Edom; these *were* the sons of Basemath, the wife of Esau. And these *were* the sons of Aholibamah, the wife of Esau; duke Ieush, duke Iaalam, duke Korah: these *were* the dukes of Aholibamah, the daughter of Anah, the wife of Esau. These *were* the sons of Esau; and these the dukes of them, he *is* Edom.

These *were* the sons of Seir, the Chorite; the inhabitants of the land: Lotan and Shobal, and Zibeon, and Anah. And Dishon & Ezer, & Dishan: these *were* the dukes of the Chorites; the sons of Seir, in the land of Edom. And the sons of Lotan were, Chori and Hemam: and the sister of Lotan, *was* Timna. And these *were*, the sons of Shobal; Alvan and Manachath, and Ebal: Shepho, and Onam. And these *were* the sons of Zibeon, both Ajah and Anah: this Anah, *was* he that found the mules in the wilderness; when he fed the asses, of Zibeon his father. And these *were* the sons of Anah, Dishon: and Aholibamah, the daughter of Anah. And these

these were, the sons of Dishan: Chem-
 27 dan and Eshban, and Iethran and Ce-
 28 ran. These were, the sons of Ezer:
 Bilhan and Zaavan, and Akan. These
 were, the sons of Dishan, Vz and A-
 29 ran. These were, the dukes of the
 Chorites: duke Lotan, duke Shobab,
 30 duke Zibeon, duke Anah. Duke
 Dishon, duke Ezer, duke Dishan: these
 were the dukes of the Chorites, accord-
 ing to their dukes, in the land of
 Seir.

31 And these were the kings, which
 reigned in the land of Edom: before
 there reigned any king, of the sons
 32 of Israel. And there reigned in E-
 dom, Bela the son of Beor: and the
 name of his citie was, Dinhabah.
 33 And Bela dyed: and there reigned in
 his sted, Iobab the son of Zerach, of
 34 Bozrah. And Iobab dyed: & there
 reigned in his sted, Chusam, of the
 35 land of Temani. And Chusam dy-
 ed: and there reigned in his sted, Ha-
 dad the son of Bedad, who smote Mi-
 dian, in the feild of Moab; and the
 36 name of his citie was, Avith. And
 Hadad dyed: and there reigned in his
 37 sted, Samlah of Masrekah. And Sam-
 lah dyed: & there reigned in his sted,
 38 Saul, of Rechoboth by the river. And
 Saul dyed: and there reigned in his
 sted, Baalchanan, the son of Achbor.
 39 And Baalchanan the son of Achbor,
 dyed: and there reigned in his sted,
 Hadar; and the name of his citie was
 40 Pau: and the name of his wife, Mehe-
 tabel, the daughter of Matred, the
 daughter of Me-zahab. And these
 were the names of the dukes of Esau,
 according to their families, according to
 their places, by their names: duke

Timna, duke Alvah, duke Ietheth.
 41 Duke Aholibamah, duke Elah, duke
 42 Pinon. Duke Kenaz, duke Teman,
 43 duke Mibzar. Duke Magdiel, duke
 Iram: These were the dukes of Edom,
 according to their habitations, in the
 land of their possession; he is Esau, the
 father of Edom.

Annotations.

1 **G**enerations] a rehearsal of Esaus of-
 spring, whereby the promise to Ab-
 raham for multiplication, Gen. 22. 17. the
 Oracle given to Rebekah, concerning
 two nations that were in her womb, Gen.
 25. 23. and the blessing of Isaac bestowed
 upon Esau, Gen. 27. 39. 40. may be seen in
 great measure accomplished: with the dif-
 ferent estate of the children of this world,
 from the children of God. This same ge-
 nealogie is again repeated, in 1. Chron. 1.
 35. &c. *Edom*] the name & note
 of his profanenes, see Gen. 25. 30.

2 *Ver. 2. of Canaan*] that is, as the Greek
 translateth, *of the Canaanites*: contrary to
 the will of God, of Abraham, and of Isaac
 his father; for the Canaanites were a cur-
 sed race, Gen. 9. 25. & 24. 3. & 28. 1.

Adah &c.] in Gen. 26. 34. Esaus wives
 have other names, which in those times
 was usuall; as *Esau* himself, is called *Edom*:
Isaac, is called *Israel*. *Maacah* daughter of
Abishalom, 1. King. 15. 2. is called *Micaiah*
 daughter of *Vriel*, 2. Chron. 13. 2. and many
 the like. *Zibeon*] called in Greek
Sebegon: he was grandfather to *Aholiba-*
mah, father to *Anah*: so there was a dif-
 ference between these, and *Anah* & *Zi-*
beon which were brethren, v. 20.

Evite] or *Ghirvite*: in Gen. 26. 34. called
 a *Cheshite*: which though they were dis-
 tinct peoples, (Gen. 10. 15. 16.) yet might
 they dwell one in an others territories.
 Therefore in Gen. 26. 34. for *Elon* a *Cheshite*,
 the Greek there translateth *Evite*.

Ver. 3. Basemath] called also *Machalah*,

Gen. 28. 9. *Reuel*] or *Reguel*, in Greek *Ragouel*.

Ver. 1. *land of Canaan*] though they were there born, and of Canaanish mothers, yet they went out of the land; & Iakobs sons born in Mesopotamia, came in to possess it, as their inheritance given of God, Gen. 35. 26. & 37. 1.

Ver. 6. *took*] or, *had taken*, to weet, before Iakobs coming; as appeareth by Gen. 32. 3. & 33. 14. Gods providence thus making way, for to fulfill the promises unto Iakob: Gen. 28. 4. 13.

souls] that is, *persons*; in Greek, *bodies*: see Gen. 12. 5. & 46. 26. *unto a land*] that is, as the

Chaldee expoundeth it, *to an other land*: or *he went from the land*; & so the Greek translateth it, *from the land of Canaan*. For though the Hebrue, *el*, usually signifieth *unto*; yet such words often vary their sense, as the text it self sometime sheweth. For that which in 1. King. 8. 30. is *el, unto* (or *in*) *thy dwelling place, unto heaven*, in 2. Chron. 6. 21. is written, *from thy dwelling place, from heaven*. So, the redeemer shall come *unto* *Sion*, Esai. 59. 20. is by the Apostle translated, *out of* *Sion*, Rom. 11. 26. Also in 2. Chron. 1. 13. *to the high place*, is in Greek according to the sense there, *from the high place*; so in Judg. 17. 2. *taken from thee*: and sundry the like. *from his face*] or *from before*, which may mean, *before his coming*; as Gen. 30. 30.

V. 7. *more then &c.*] or, *much*, for to dwell together. A like occasion, parted Lot and Abram; Gen. 13. 6. *of their sojournings*] that is, *wherin they were sojourners*.

Ver. 8. *of Seir*] a man, mentioned v. 20. who dwelling there, the mountayne country was called by his name: and to Esau, God gave this mount for a possession, Ios. 24. 4 Deut. 2. 5.

Ver. 9. *of Edom*] that is, as the Chaldee expounds it, *of the Edomites*: see Gen. 19. 37. in the annotations.

Ver. 11. *Zepho*] called *Zephi*, 1. Chron. 1. 36. The Greek here nameth them; *Thaiman*, *Omar*, *Sophar*, *Gathoni*, and *Kenek*.

Ver. 12. *Timna*] she was sister to *Lotan*, of the race of the *Chorites*, vers. 22.

Amalek] he was a Duke, vers. 16. his posteritie were called *Amalekites*, & proved great enemies to Israel. Exo. 17. 8. 14. God therefore commanded the memorie of them to be blotted out from under heaven, Deut. 25. 17. 19.

Ver. 13. *Reuel &c.*] in Greek these are named, *Ragouel*; *Nachoth*, *Zaye*, *Some*, and *Moxe*; (or *Samme* & *Maxe*, as 1. Chron. 1. 37.)

Ver. 14. *Isalam*] in Greek, *Ieglom*, and *Kore*.

V. 15. *dukes*] that is, *Governours*, *Cheif leaders*; but inferior to Kings. A Duke is named in Hebrue *Alluph*, that is a *Cheif leader*, or *Guide*, or *Captayn of a thousand*; in Chaldee *Rabba*, a *Master*; in Greek *Hegemon*, a *Ruler* or *Governour*. Here 14. Dukes are reckoned to Esau; 7. that came of his wife Adah; 4. of Basemath, and 3. of Aholibamah.

Ver. 16. *Korah*] in v. 18. there is an other duke of this name, that came of an other mother. Albeit ther is no mention of this *Korah* before, among Eliphaz his children, v. 11. 12. neyther in 1. Chron. 1. 36. unless he there bear the name of *Timna*.

Ver. 19. *he Edom*] the Greek translateth, *these are the sonns of Edom*.

Ver. 20. *the Chorite*] or *Chorean*, wherof see Gen. 14. 6. these seem to be of the *Emites* forementioned v. 2. for *Zibeon* there called an *Emit*, commeth of this race here, & in v. 24.

inhabitants] in Greek, singularly, *the inhabitant*. *Zibeon*] in Greek *Sebegon*. v. 21. *Disban*] called after, *Disban*, ver. 26. the Greek in both places, calleth him *Deson*. *Exer*] in Greek *Assar*. *Disban*] in Greek *Rison*; see the notes on Gen. 4. 18. So after in ver. 28. 30.

V. 22. *Hemam*] called *Homam*, in 1. Chron. 1. 39. Here in Greek *Haiman*: in 1. Chron. 1. 39. *Hemah*. *Timnah*] in Greek *Thamna*, concubine to *Eliphaz* son of *Esau*: ver. 12. So he and his father *Esau* (v. 2.) marrying into the stock of the *Chorites*; therefore is this genealogie set down. That the occasion may be seen, how *Esau* and his seed, came to inherit the *Chorites* lad

in mount Seir : Deut. 2. 12. and so got his living by his sword, Gen. 27. 40.

23 V. 23. *Alvan*] called *Alvan*, 1. Chron. 1. 40. in Greek *Golom*. *Shepho*] called *Shephi*, 1. Chron. 1. 40. in Greek *Sopbar*. but in 1. Chron. 1. 40. the Greek is, *Sapphi*.

24 V. 24. both *Ayah*] Hebr. and *Ayah* : the Greek omitteth the word *and*, as superfluous, saying, *the sonns of Shebegon, Sic, & Onan*. The Hebrue text doth the like, in 1. Chron. 1. 40. & in other places, as 2. King. 11. 1. & 2. Chron. 13. 1. compared with 2. Chron. 22. 10. & 1. King. 15. 1. So in Genes. 40. 9. *Anah*] father in law to *Esau*, v. 2.

mules] The Hebrue *Iemim*, is no where found but in this place: *mules* elsewhere are called *Peradim*, 1. King. 10. 25. 2. King. 5. 17. It is therefore doubted what *Iemim* here meaneth. And the Greek leaveth it untranslated, *famein*, as not knowing what it should be. The Chaldee turneth it *Gibbaraja*, that is, *Mighties*, or *Giants*, as the word is used Genes. 6. 4. Others, because *Iemim* hath affinity with *Iam* the *Sea*, and *mayim*, waters, translate it *hot-waters*, or *bathes*, which *Anah* should find in the desert. But because it is knowen that *mules* are ingendred of the mixture of *horses* and *asses*, or of *hee-asses* and *mares*, as *Plinie* sheweth in *Histor. b. 8. ch. 44.* (translated comonly therfore in Greek *bemionous*, that is, *half-asses*, 1. King. 10. 25. &c.) and *mules* of themselves are *barren*, and doo not encrease, as the *Philosopher* noteth; *Arist. de Animal. l. 15.* it is likely, they were not created at the first of God; because hee gave all such creatures this blessing, to be fruitfull and to multiply, Gen. 1. 22. 28. & 8. 17. And that therefore they were found out by the wit of this man, who feeding his fathers asses, caused the to engender with another kinde, as *horses*, which was both against nature, as first God set every thing according to his kind, Gen. 1. 24. & 6. 19. 20. & against the plain law, which he after gave unto *Israel*, *Levit. 19. 19. thou shalt not let thy cattel ingender with a diverse kind.* And the name *Iemim* first givē them by *Anah*, might be changed into *Peradim*, which hath the

signification of *Parted*, or *Separated*; as differing from all other beasts.

25 V. 25. *Aholibamah*] in Greek here *Oibemas*: and in 1. Chron. 1. 41. *Elibama*.

26 V. 26. *Dishan*] called *Dishon*: v. 21. and 1. Chron. 1. 41. in Greek *Deson*.

Chemdan] called also *Chamram*, 1. Chron. 1. 41. & changed into v. as is often: see Gen. 10. 3 In Greek *Amada*; and *Amadam*, 1. Chron. 1. 41. *Ceran*] pronounced *Keran*, or *Cran*, in Greek *Charran*.

27 V. 27. *Akan*] called *Iakan*, 1. Chron. 1. 42. in Greek here *Oukam*: and in 1. Chron. 1. 42. *Askan*.

28 V. 28. *Aran*. Thus have we here of *Seir* seven sons and a daughter, and again of those seven, 19. sonns and a daughter. All which for *Esaus* sake, are registered in the book of God.

29 V. 29. *Chorites*] Hebr. *Chorite*: singular for plurall, as v. 21. see Gen. 10. 16. The Greek keepeth the singular, *Chorri*.

30 V. 30. *their Dukes*] that is, *their dukedomes*, as the Greeke translateth it. For these 7. sonns of *Seir*, had their dukedoms at one time, in severall places: and did not one succede an other; as the Kings that follow. So *King* in *Esa. 23. 15.* is used for the kingdom of *Babylon*: & *four Kings*, in *Dan 7. 17.* are *four kingdoms*, as the Holy ghost there expoundeth it, in *vers. 23. the fourth beast shall be the fourth kingdom: & the throne of the kings, 2. King. 11. 19.* is by another Prophet called, the throne of the kingdom; 2. Chron. 23. 10.

31 V. 31. *of the sonns*] or, *so* (that is *over or among*) the sonns of *Israel*; the Greek sayth, in *Israel*: that is, before *Moses* time, for hee was king in *Ieshurun*: *Deut. 33. 5.* Thus *Esau* after his dukes, had of his posterity 8. kings, which successively ruled their people; whiles *Israel* was in affliction in *Egypt*, *Exod. 1. &c.*

32 V. 32. *Bela*] in Greek, *Balak*: and in 1. Chron. 1. 43. in stead of *Beor*, the Greek hath *Sepphor*, according to the name of the king of *Moab*, in *Num. 22. 2.*

33 V. 33. *Bozrah*] a chief citie in the land of *Edom*, *Esa. 34. 6.* & 63. 1. in Greek called

led Bofora.

34 V. 34. of *Temani*] that is, of the *Temanites*, which had the name of duke *Teman*, Esau's nephew. v. 15. Of this land was *Eliphaz*, Iob's friend, Job. 2. 11. By interpretation *Teman* signifieth the South: & so the Chaldees here taketh it. The Greek translateth *Asom* of the land of *Thaimanon*.

53 V. 35. *Bedad*] in Greek here *Barad*: but in 1. Chron. 1. 46. *Badad*. [mote] that is, killed, as the Chaldees & Greek explain: see Gen. 14. 17. [feild] that is, country: see Gen. 14. 7. *Avith*] called *Ajun*, 1. Chron. 1. 46. in Greek here *Getheim*: but in 1. Chron. 1. 46. *Ebuh*.

36 V. 36. *Samlah*] in Greek *Samada* of *Massekka*: in 1. Chron. 1. 47. *Samaa* of *Meserika*.

37 V. 37. *Rehoboth*] a citie built by Nimrod, Gen. 10. 11. in Greek, *Roboath*. It was by the river *Euphrates*, as the Chaldees expoundeth it.

38 V. 38. *Baalchanan*] the same name by transplacing the parts of it, is *Hannibal*, (*Channibaal*) of which name were sundry captains afterward, as in the story of the Carthaginian wars. The Greek sayth here *Ballaenon* in 1. Chron. 1. 49. *Balenon* son of *Achobor*.

39 V. 39. *Hadar*] called *Hadad*, 1. Chron. 1. 50. The Greek is, *Arad* son of *Barad*.

Pau] called also *Pai*, 1. Chron. 1. 50. in Greek *Phogor*; but in 1. Chron. 1. 50. *Phaoul*. In that these Kings were of so sundry cities, it appeareth their kingdoms came not by inheritance, but either by election of the people; or gotten by conquest, according to the oracle, by thy sword shalt thou live, Gen. 27. 40. daughter of

Mezahab] by daughter some understand neece: others take *Mezahab* for the name of a citie, *Medava*, named of golden waters, which the word signifieth; a daughter (or inhabitant) whereof she was. The Greek here translateth Son of *Maizob*. in 1. Chron. 1. daughter: in Chaldees, daughter of the Gold-melter, (or gold-smith) In 1. Chron. 1. 51. there is added the death of this *Hadar*. here omitted; as, And *Hadad* dyed.

40 V. 40. the dukes] after eight Kings, it

seemeth the form of government was again changed among the Edomites; though it is uncertaine when it was. At Israel's coming out of Egypt, they mention the Dukes of Edom, Exod. 15. 15, and as they passed through the wilderness, they sent to the King of Edom, Num. 20. 14. and here it was layd, these 8. Kings reigned in Edom before any King reigned in Israel, v. 3. It is likely therefore, that upon the unkinde dealing of that King of Edom, (which seemeth to be *Hadar*) who denied to let Israel passe through their land: the Lord removed the dignity of Kings from that common-wealth, & let it be ruled by Dukes again; whereof eleven are here by name rehearsed. families] the Greek sayth, in their tribes. *Tunna*] in Greek *Thamna*: and *Thaiman*, in 1. Chron. 1. 51.

Alva] called *Alja*, 1. Chron. 1. 51. in Greek *Gola*: and there, *Aloua*. *Iethah*] in Greek *Iethar*.

41 V. 41. *Aholibamah*] the Greek writeth these names here, *Olibantas*, *Helas*, *Phinon*: and in 1. Chron. 1. 52 *Elibama*, *Hela*, *Phinon*.

42 V. 42. *Mibzar*] in Greek *Mazar*.

43 V. 43. *Tam*] in Greek here *Zaphoei*: but in 1. Chron. 1. 54. *Ateraman*.

habitations] which the Greek translateth edifices, that is, builded habitations.

possession] or firm-held: whereas *Iakob* & his children dwelt in the land of their peregrination or sojournings, v. 7. Gen. 37. 1. & 28. 4. God thus giving Esau his portion first in this world; and after, doing good unto Israel, Deut. 2. 5. &c. See also Gen. 25. 12.

CHAP. XXXVII.

2. Joseph is hated of his brethren, 5. His two dreams: portending his superiority over them. 13. Jakob sendeth him to visite his brethren. 18. They conspire his death. 21. Reuben saveth him. 23. They strip him and cast him into a pit. 26. By Judah's advise, they sell him to the Ismaelites. 31. His father, deceived by the bloody coat, mourneth for him. 36. He is sold into Egypt to Potiphar Pharaoh's eunuch.

And



1 **A**ND Iakob dwelt, in the land of
 2 the sojournings of his father: in
 the land of Canaan. These *are* the
 generations of Iakob; Ioseph *being* se-
 venteen yeres old, was feeding the
 flock vvith his brethren, and he *was* a
 lad; with the sonns of Bilhah & vvith
 the sonns of Zilpah, his fathers wives:
 3 and Ioseph brought their evil report,
 unto his father. And Israel, loved
 Ioseph, *more* then al his sonns; because
 he *was* the son of old-age, unto him:
 and he made him, a coat of many-co-
 4 lours. And his brethren savv, that
 their father loved him, *more* then all
 his brethren; & they hated him: and
 could not speak to him, with peace.
 5 And Ioseph dreamed, a dream; & he
 told *it*, to his brethren: and they ha-
 6 ted him, yet the more. And he sayd
 unto thē, Hear I pray you this dream,
 7 vvhich I have dreamed. For behold,
 we *were* binding sheaves, vvithin the
 feild; and loe my sheaf arose, and also
 stood upright: and loe your sheaves,
 8 compassed-about; and bowed-down
 themselves, to my sheaf. And his
 brethrē sayd to him; shalt thou reign-
 ing reign over us, or ruling rule over
 us? & they hated him, yet the more;
 for his dreams, and for his vvords.
 9 And he dreamed yet, an other dream;
 and told it to his brethren: and sayd,
 behold I have dreamed yet a dream;
 & behold, the sun & the moon, and
 eleven starrs, bowed-down thēselves
 10 unto me. And he told *it* to his father,
 and to his brethren: and his father
 rebuked him, & sayd unto him; what
 a dream *is* this, vvhich thou hast

dreamed? shall I, and thy mother &
 thy brethren, coming come, to bow-
 down our selves to thee, to the earth?
 11 And his brethren, envied him: but his
 12 father, observed the saying. And his
 brethren vvent, to feed their fathers
 13 flock, in Sechem. And Israel sayd,
 unto Ioseph; doe not thy brethren
 feed in Sechem? Come, and I will send
 thee unto them: and he sayd to him,
 14 loe *here am* I. And he sayd to him;
 Goe I pray thee, see the peace of thy
 brethren, and the peace of the flock;
 and bring me word agayn: & he sent
 him from the vallie of Chebron, and
 15 he came to Sechem. And a man
 found him; and behold *he was* wan-
 dring in the feild: and the man asked
 16 him saying, vvhar seekest thou? And
 he sayd, I *am* seeking my brethren: tell
 me, I pray thee, vvhere *are* they feed-
 17 ing? And the man sayd, they are de-
 parted hence, for I heard *them* saying,
 Let us goe to Dothan: And Ioseph
 18 vvent, after his brethren; and found
 them, in Dothan: And they savv him,
 a farr off: and before he came-neer
 unto them, they craftily- conspired a-
 19 gainst him, to slay him. And they
 sayd, *ech* man unto his brother: be-
 hold, this mayster of dreams, *is* com-
 20 ming. And now, come and let us
 kill him, and cast him into one of the
 pits; and we will say, an evil wild- beast
 hath eaten him: and we shall see, what
 21 his dreams will be. And Ruben heard
it; and he delivered him, out of their
 hand: and sayd, let us not smite him,
 22 *in soule*. And Ruben sayd unto them;
 Shed no bloud; cast him, into this pit
 which *is* in the wildernes, and lay no
 hand upon him: that, he might deli-

23 ver him, out of their hand; to return
 him, unto his father. And it was,
 when Ioseph was come, unto his bre-
 thren: that they stript Ioseph out of
 his coat: the coat of many colours,
 24 which *was* on him. And they took
 him, and cast him unto a pit: and the
 pit *was* empty. *ther was* no water in it.
 25 And they sate-down, to eat bread: &
 they lifted up their eyes, & saw; and
 behold, a wayfaring companie of Is-
 maelites, *was* coming from Gilead: &
 their camels bearing, spicery, and
 baulm and myrrh; going, to cary *it*
 26 down to Egypt. And Iudah sayd,
 unto his brethren: what profit *is it*, if
 we kill our brother, and concele his
 27 bloud? Come, and let us sell him to
 the Ismaelites; and let not our hand,
 be upon him; for he *is* our brother,
 our flesh: and his brethren hearkned.
 28 And ther passed by, Midianites mer-
 chant men; and they drew, and lifted-
 up Ioseph, out of the pit; and sold Ioseph
 to the Ismaelites, for twenty (*she-*
kels) of silver: and they brought Ioseph,
 29 into Egypt. And Ruben retur-
 ned, into the pit; and behold Ioseph,
was not in the pit: and he rent his
 30 clothes. And he returned unto his
 brethren, and sayd: the lad is not; & I,
 31 whither shall I goe. And they took,
 Iosephs coat: and killed, a kid of the
 goats; and dipped the coat, in the
 32 bloud. And they sent the coat of
 many-colours, and they brought *it*
 to their father; and sayd, this have we
 found: know now, whither it *be* thy
 33 sonns coat, or no. And he knew it,
 and sayd, *it is* my sonns coat; an evill
 wild-beast hath eaten him: Ioseph
 34 *is* torn *is* torn-in-peeces. And Iakob

35 rent his garments, and put sackcloth
 upon his loins: and mourned for his
 son, many dayes. And all his sonns,
 & all his daughters, rose up to com-
 fort him; and he refused to be com-
 36 comforted: & he sayd, for I will goe down
 unto my son, mourning, to hell: &
 his father, wept for him. And the
 Medanites, sold him into Egypt un-
 to Potiphar, an Eunuch of Pharaohs;
 the Provost Marshall.

Annotations.

□ □ □ Here beginneth the ninth
 section of the Law, called *And (Iakob)*
dwelt. See Gen. 6. 9. & 28. 10.

I Ver. 1. of the sojournings] or pilgrimages,
 that is, (as the Greek sayth) *wherin his fa-*
ther Izaak sojourned: so Gen. 17. 8. & 28. 4.
 Hereby Gods remembrance of his pro-
 mise to Iakob, and providence for him is
 manifested, Gen. 28. 13. & 36. 6. 7. also
 Iakobs faith. Heb. 11. 9. Psal. 37. 3.

2 Ver. 2. *These*] which are rehearsed in
 Gen. 35. 23.--26. for this is a prosecuting
 of that historie, which was by narration
 of Esaus pedigree, interrupted: or, *these*
 which follow, are the generations, that is
 the storie of things which did befall him;
 see Gen. 6. 9. & 25. 9. old] Hebr.
son of 17. yeres: see Gen. 5. 32. As his father
 nourished him a child 17. yeres, so he a-
 gaine nourisheth his aged father 17. yeres
 in Egypt. Gen. 47. 9. 28. a lad] or
 yong man: which word is used not onely
 for yong in yeres, but often for a servant,
 or minister, see Gen. 14. 24. In this sense, it
 noteth Iosephs humilitie, and how his fa-
 ther, though he loved him most, yet
 brought him up without idlenes, or coc-
 kering. So Christ the son of man, came not to
 be served, but to serve: Mat. 20. 28.

report] or infamie; their infamous cariage,
 which caused yll report of them. It inti-
 mateth Iosephs good affectio & godlines.

And

And this was one occasion, which his brethren took to hate him. So Christ was hated of the world, for testifying that the works therof were evil. *Ioh. 7. 7.*

3 Ver. 3. *of old-age unto him*] that is, *of his old-age*, born when his father was old: so *Gen. 44. 20.* The Chaldee applieth this old age to Iosephs manners, saying, *he was a wise son unto him.* And others say, *was not Benjamin also a son of old age?* But because (*Jakob*) *saw by (the spirit of) prophesie*, that Ioseph should reign; therefore he loved him, above all his sonnes. *Pirkei R. Eliez. ch. 38.*

many colours] *Hebr. passim*, that is, *varieties*, and so the Greek hath (*poikilon*) *various or manifold*; o weete in threeds & colours, *an embroydered coat*; such kings daughters used to wear, *2. Sam. 13. 18.* Such God spiritually clotheth his church with al, *Pf. 45. 14. 15. Exek. 16. 10. 13.* and therby is signified the varietie of wisdome and manifold graces given to his people. *Ephes. 3. 10. 1 Pet. 4. 10. Song. 1. 9. 10.* And Christ had such, above his fellowes, *Psalms. 45. 8. Heb. 1. 9.*

4 Ver. 4. *with peace*] or *unto peace*, that is, *peaceably, gently, lovingly*; for of the abundance of the hart, the mouth speaketh, *Mat. 12. 34.* The Greek translateth, *no peaceable thing.*

5 Ver. 5. *dreamed*] by such means God used of old to shew unto men, what he was about to doe; *Gen. 41. 25. Joel 2. 28. Num. 12. 6. 1 King. 3. 5.* Such dreams were to be regarded as oracles of God: other, have their deceits and vanities: see *Gen. 20. 3.* And God sent dreams to his people, sometime to comfort, sometime to chalten & afflict them. *Mat. 2. 19 -22. Job. 7. 13. 14.* yet the more] *Hebr. they added yet to hate him.* So Christ & his disciples for declaring Gods word were hated of men, as *Ioh. 17. 14.* *I have given them thy word, & the world hath hated them.* This storie of Ioseph is a pattern of afflictions, which the godly suffer in this world for Christs sake and for the word of their testimony: and it ministereth comforts to the distressed.

6 Ver. 7. *binding*] *Hebr. sheaving*, or *sheaf-*

binding. This being harvest work, and harvest usually signifying the later time or end, *Psal. 126. 5. 6. Mat. 13. 39. Rev. 14. 18.* God foretold, not the present but future honour which Ioseph should have, after many dayes of sorow. Also when his brethren went into Egypt for corn, this dream was fulfilled, *Gen. 42. 6.* *within*] or, *in the midst of a feild.* *compassed*] or *stood-round about*; and this is a signe of honour to him that is compassed. Therefore the testimonial of Gods glorious presence, usually is in the midst; and others stand about. *Num. 2. 17. Rev. 4. 3. 4. So Exo. 18. 13. Pf. 8 & 142. 8.* *bowed down*] or *did obedience*: as was fulfilled in *Gen. 42. 6.*

8 Ver. 8. *reigning reign*] that is, *in deed reign*: so after, *in deed rule*; and in *v. 10.* *in deed come.* They apply this dream unto themselves, (as did also the Madianites, *Iudg. 7. 13. 14.*) which aggravated their syn, in resisting Gods manifested will. *Ioh. 15. 22.* The manner of speaking, is also a denial: *shalt thou reign?* that is, *thou shalt not*: see *Gen. 18. 17.* Thus Moses, and Christ himself, were refused by their people, *Act. 7. 27. 35. Luk. 19. 14.*

10 Ver. 10. *brethren*] Abrahams seed were likened to *stars* for multitude, *Gen. 22. 17.* here Jakobs children are likened to stars, for glorie, shining as lights in the world *Phil. 2. 15.* & in *Dan. 8. 10.* they are also the *host of heaven.* *Jakob* and his wife are here the *sun & moon*; such honour God vouchsafeth to his contemned servants. And *Ioseph* in this, as in many other particulars, may resemble *Iesus*, at whose name all knees must bow. *Phil. 2. 10.*

21 Ver. 11. *observed*] layd it to hart, howsoever for the present, he gave his son a leight rebuke; not fully perceiving the end of the thing. Thus is it spoken also of Marie the mother of Christ, *Luk. 2. 19. 51.*

14 Ver. 14 *the peace*] that is, *the welfare*, or *how they prosper*: as the Greek explayneth it, *if they be well.* See *Gen. 41. 16.* As Ioseph here, so Christ was sent to the lost sheep of the house of Israel, not only to know, but to procure their peace. *Mat. 18. 24. Luk. 19. 42.*

to Sechem] which was about 60. English miles, distant from Chebron. There also was that great massacre committed a while before, by Iakobs sonns, Gen. 34. The danger of the place, might make Iakob more carefull to inquire of their welfare.

15 Ver. 15. *a man*] The Hebrew doctors understand this of the Angel Gabriel, called in Dan. 9. 21. the man Gabriel: Pirke R. Eliezer ch. 38. but this is uncertayn.

16 Ver. 16. *seeking my brethren*] this setteth forth Iosephs care and diligence. So the Son of man came, to seek and save that which was lost: Luk. 19. 10.

17 Ver. 17. *Dothan*] or *Dothain*; for both wayes it is written. The Greek calleth it *Dothaim*. It was a place about 8. miles from Sechem. In this town was Elizeus the Prophet, 2. King. 6. 13.

18 Ver. 18. *craftily conspired*] or *malignantly*, as the Greek translation sayth. This word is also used in Psal. 105. 25. & Num. 25. 18. of the Egyptians and Madianites, craftily plotting against the Israelites. So the husbandmen conspired the death of the son of God, Luk. 20. 14. *This is the heire, come let us kill him.*

19 Ver. 19. *myster of dreams*] this they speak in mockage: the Greek translateth it, *a dreamer*. The Hebrue phrase meaneth one that hath great skill in dreaming, or a *captayn dreamer*: as his brethren, are after called *maisters of arrowes*, that is, *cunning archers*, for their malicious practises against him, Gen. 49. 23. and a *maister of anger*, is an *angry furious man*, Prov. 22. 24. & 29. 22.

20 Ver. 20. *one of the pits*] or, *some pit*; this setteth forth their inhumane cruelty, that would kill their brother, and not vouchsafe him honest buriall: to which they next add, a lye to dissemble their murder; and a contempt of the oracles of God, vvhich they sought and thought to defeat. So running headlong together, into a world of vickednes: envie carrying them, Act. 7. 9. Gen. 49. 23.

21 Ver. 21. *delivered him*] to weet, in respect of death which they intended a-

gainst him. in *soul*] that is, so as to take away his life: *smite him dead*. A like phrase is in Jer. 40. 14. Deut. 19. 6. 11. for which in Num. 35. 11. 15. is sayd to *smite a soule*; so also in Levit. 24. 17. 18. where *soule*, is put for the life of man or beast. See Gen. 19. 17. *Smiting* is used for *killiing*, Gen. 4. 15.

22 Ver. 22. *that*] or, *to the end that*. The Greek addeth, *for he sought, that he might deliver him*. It appeareth by Gen. 42. 22. that Ruben exhorted them to more then they would yeild unto.

23 Ver. 23. *stript Ioseph*] so Iesus also was stripped by the wicked, Mat. 27. 28. Here Ioseph, in the anguish of his soule, besought his brethren, for favour, but they would not hear him. Gen. 42. 21.

24 Ver. 24. *no water*] into such a dungeon was Ieremie put, Jer. 38. 6. and out of such a pit in figure, God delivereth his people, as Zach. 9. 11. *I have sent forth thy prisoners, out of the pit, wherein is no water.*

25 Ver. 25. *eat bread*] so doo the vicked, eating Gods people, Psal. 14. 4. This sheweth they wanted remorse, or sought (at least) to put it away with banqueting, as eating of bread sometime signifieth, Exod. 18. 12. See also Gen. 25. 34. *way faring-company of Ism.*] the Greek translateth, *wayfaring Ismaelites*, and the Chaldee calleth them a *troup of Arabians*. After in vers. 28. they are called *Midianites*, and in vers. 36. *Medanites*, so they were a mixt people, dwelling in that countrie, called therefore by the Chaldee *Arabians* which signifieth *Mixed people*, see Gen. 10. 7.

Gilead] which was a place of merchandise, as appeareth also in Jer. 8. 22. & 22. 6. & 46. 11.

spicerie] in Hebrue *Necoib*, which is thought to be a certayn fruit of some, waxe.

bau'm] or *rosin*, as the Greek translateth it: a thing good to heal wounds, Jer. 8. 22. & 46. 11. & 51. 8.

myrrh] or *Ladanum*, vvhich is a fat moisture on the herb *Ladum*, or, the fruit of the *Lot tree*, according to the Hebrue name *Lot*. So Gen. 43. 11. Or according to the Greek *Stactee*, (commonly called

Storax

Storax liquida) which is made of the fat of new myrrh, as Dioscorides sayth in b. 1. c. 62.

26 V. 26. *conceale*) or *cover*, (hide) his blood. *Iob. 16. 18.*

27 V. 27. *hearkned*] or *heard*, and so consented, and obeyed.

28 V. 28. *Midianites*] children of Midian Abrahams son by Keturah, *Genes. 25. 2.* who dwelt in the Imaelites countrey, (which also were Abrahams children by Hagar, *Gen. 16. 15.*) therefore they are here called by both names. So in *Judg. 8. 22. 24. 26.* It may also be translated thus, *And the men, the Midianite merchants, passed by.* *shekels*] or *shilings*: this word the Chaldee expresseth, which waneth in the Hebrew. What a *shekel* was, see noted on *Gen. 20. 16.* Christs price was a little more, whom Iudas Iscariot sold for 30. shekels, *Math. 27. 3.* yet that was but the price of a slaves life, *Exod. 21. 32.* here Ioseph is by the counsell of his brother Iudas the patriarch, sold for a slave, *Psal. 105. 17.* for twenty shekels. After by the law, mens persons of Iosephs age, were in case of vowes, valued at twenty shekels, *Levit. 27. 5.* but those were shekels of the sanctuary, double the value of common shekels. The Hebrew Doctors referre unto this, that threatening against Israel, because they *sold the just one for silver; and the poore, for a paire of shooes, Amos 2. 6.* and they feigne, that of the 20. shekels, every of the ten patriarchs had two shekels, to buy shooes for their feet: *Pirkei R. Eliez. ch. 38.*

29 V. 29. *rent his clothes*] a signe of sorrow, and renting of the heart with grief, *Joel. 2. 13.* So Iakob did, *vers. 34.* and others, *Job. 2. 12. Gen. 44. 13. Numb. 14. 6.*

30 *Vers. 30. is not*] to weete, *alive*: so hee thought, and so the phrase signifieth, *Jer. 31. 15.* for he supposed, his brethren had killed him, as *v. 20.*

31 *Vers. 31. a kid*] or, *goat-buck*. By this pollicie, Iakob should suppose his sonne was dead, and make no further inquirie after him.

33 V. 33. *is torn is torn*] or, *tearing is torn*, that is, *surely torn*: the Chaldee sayth, *killed.*

This is added to all Iakobs former sorrowes, and one of the most grievous; for which he admitted no comfort, *v. 35.* Iakob also was yet alive, and a partaker of his son Iakobs grief. See the notes on *Genes. 35. 29.*

34 V. 34. *sackcloth*] another sign of sorrow, with which they sometime added earth or ashes upon their heads. *2. Sam. 3. 31. 1. King. 21. 27 Nehem 9. 1. Est 4. 1.*

35 V. 35. *all his sonns*] the evill-doers counterfeite sorrow, & concele their cruel fact, Reuben himself also keepeth counsel. The Rabbines say, they had bound themselves by a curse not to bewray it. *R. Eliez. per. 38.*

to hell] or, *to the grave*: the word meaneth not the grave digged or made with hands, named in Hebrew *Keter*; but the common place, or state of death, here called in Hebrew *Sheol*; which hath the significatiō of *craving* or *requiring*, because it is one of the foure things that are never satisfied, *Prov. 30. 15. 16.* The Greek and new testament usually translate it *Hades*, or *Haides*, which word is by change of letters, formed of the Hebrew *Adam*, & *Adamah*, the earth, unto which for syn, God hath condemned Adam and all his race to return, *Gen. 3. 19.* For so in the first book of the ancient Greek oracles of Sibylla, it is sayd: they call it *Haden* for that Adam first went thither, when he tasted death. As Abram, is in Greek *Habram*, *Gen. 12. 1.* and *Habram*, *Luk. 3. 34.* & *Mizraim*, in Greek is *Misraim*, *Gen. 10. 6.* *Hemam*, is *Haiman*, *Gen. 36. 22.* so of *Adam* they formed *Haiden*, and after the Greek termination *Haides*, or *Hades*: such changes of letters are usuall. The Chaldee paraphrase; (when it keepeth not the Hebrew word,) most commonly translateth it the *house of the grave*, or *place of buriall*. Our English, cometh from the old Saxon or German word *Helle*: in which tongues originally *Hel* signifieth *High* & *Deep*; *Leh*, is *low*: & so it meaneth a *low* or *deep* place; and agreeth with the Hebrew *Sheol*, which is sayd to be *Low* and *Deep*, *Deut. 32. 22. Job. 11. 8.* And as death is appointed for all men, so is this *Sheol*, *Psa.*

29. 49. *Eccles.* 9. 10. as death is sometime desired of the godly, so Iob desired to be hid in *Sheol*, *Iob.* 14. 13. By this *Hell* therefore in scripture is not meant the place of the damned onely, but of all that goe out of this world: as *Sibylla* in the fore-named place sayth, *al earthly men are sayd to goe into the houses of Haides.* And as for the wicked, they have a prison. *1. Pet.* 3. 19. and place of torments, in hell, *Luk.* 16. 23. which the scripture calleth *everlasting fire*, *Math.* 25. 41. and by another Hebrue name, *Gehenna*: whereof see *Mat.* 5. 22. the Greeks called that place *Tartaros*, *Homer.* *Iliad.* 8. unto which word the Apostle hath reference in *2. Pet.* 2. 4. *Tartaros*, *He cast them down (to Hell or) into Tartarus.* So on the contrary, *Heaven* is not onely the place of the Angels, and holy men, but generally all above us, as the aire, spheares, &c. where the fowls fly, and the sun & stars run their courses, as is shewed on *Gen.* 1. 7. And the place of joyes in heaven, is called the garden of Eden, or *Paradise*, *Luk.* 23. 43. to which the heathens alluded by the garden of *Alcinous*: *Homer.* *Odyss.* 7. Iakob therefore by going down to hell, meaneth a departing out of this life into the comon place and state of death, whither all must goe. So after in *Gen.* 42. 38. & 44. 29. 31. See also the annotations on *Psal.* 16. 10.

36

V. 36. *Medanites*] which were the posterity of *Medan*, the son of Abraham, and brethren to the *midianites* before mentioned, v. 28. *Gen.* 25. 1. 2. these were mixed in dwelling with the *Ismaelites*, as they were generally before called in v. 25.

Eunuch] properly and commonly this word is used for a gelded man, *Esa.* 56. 3. 4. 5. *Mat.* 19. 12. & is borrowed of the Greek *Eunuchos*, which signifieth a keeper of the bed, or *Chamberlain*: in Hebrew he is called *Saris*. Such gelded men they used to have in kings courts, for *Chamberlains* to keep their womē, *Esa.* 2. 3. & 4. 4. But in Israel, the law allowed not such, *Deut.* 23. 1. Through custome, the name was also given to other chief officers and courtiers, as here to *Potiphar*, who was a married man, *Gen.*

39. 7. and after to the kings chief butler and baker, *Gen.* 40. 2. Therefore the Chaldee here translates it *Rabba*, a Prince, or Officer. *Provost Marshal*] or, prince of the slaughter men; or Captain of the guard: he was an officer that kept malefactours in prison, *Gen.* 40. 3. & was sent with a band of men to doe execution upon rebels: 2. *King.* 25. 8. 10. Or, as the Greek translateth it, the chief Cook: for so the Hebrue word is sometime used for a cook that killeth & dresteth meat, *1. Sam.* 9. 23. & 8. 13.

CHAP. XXXVIII.

1. *Judas* marieth a Canaanitess, and begetteth of her *Er*, *Onan*, & *Selah*. 6. *Er* marieth *Thamar*, and dieth. 8. *Onan* marieth her, and for spilling his seed, the Lord slayeth him. 11. *Thamar* stayeth for *Selah*, but is not given to him to wife, 13. wherefore she deceiveth *Judas*, who supposing her to be an whore, lieth with her. 24. He hearing she was with childe, would have had her brunt. 26. but knowing himselfe to be the father, he acknowledgeth his fault. 27. She beareth twins, *Pharez* and *Zarah*.

1 **A**ND it was, in that time; that *Iudah* went down from his brethren: and turned in to a man an *Adullamite*, and his name was *Hirah*.
2 And *Iudah* saw there, a daughter of a man a Canaanite, and his name was *Shuah*: and he took her, and went in unto her. And she conceived, and bare a son: and he called his name,
3 *Er*. And she conceived agayn, and bare a son: and she called his name,
4 *Onan*. And she added again, & bare a son; and she called his name, *Selah*: and he was in *Chezib*, when she bare him. And *Iudah* took a wife, to *Er* his firstborn: and her name was *Thamar*. And *Er* *Judahs* firstborn, was evil in the eyes of *Iehovah*: and *Iehovah* slew him. And *Iudah* sayd, un-
8 to

9 to Onan; goe in unto thy brothers
 wife, and mary her: and raise-up seed,
 to thy brother. And Onan knew,
 that the seed should not be his: and it
 was, when he went in unto his bro-
 10 thers wife, that he spilled it on the
 earth; that he might not give seed, to
 his brother. And that-which he did,
 11 was evill, in the eyes of Iehovah: and
 he slew, him also. And Iudah sayd,
 to Thamar his daughter in-law; Re-
 mayn a vvidow in thy fathers house;
 til Selah my son, be growen-great; for
 he sayd, lest he also die, as his bre-
 12 thren: and Thamar went; and remay-
 ned, in her fathers house. And the
 dayes were multiplied; & the daugh-
 ter of Shua Iudahs wife, dyed: & Iu-
 dah was comforted, and went up un-
 to his sheep shearers, he, and Hirah
 his freind the Adullamite, to Timnath.
 13 And it was told unto Thamar, saying:
 behold thy father-in-law, is going-up
 14 to Timnath, to shear his sheep. And
 she put-away, the garments of her
 widowhood, from upon her; and co-
 vered her with a veil, and wrapped her
 self; & sate in the opening of Enaim,
 which is by the vway to Timnath: for
 she saw, that Selah was growen-great;
 and she, was not given unto him, to
 15 wife. And Iudah saw her, & thought
 her, to be an harlot: because she had
 16 covered her face. And he turned-
 aside unto her, by the way; and sayd,
 Graunt I pray thee, that I may come-
 in unto thee; for he knew not, that she
 was his daughter-in-law: & she sayd,
 what wilt thou give me, that thou
 17 mayst come-in unto me? And he
 sayd, I wil send a kid of the goats, fro
 the flock: and she sayd; if thou wilt

18 give a pledge, till thou send it. And
 he sayd; what is the pledge, that I shal
 givee thee? and she sayd; thy signet, &
 thy bracelet; and thy staff, that is in
 thy hand: and he gave them unto her,
 and went in unto her, and she concei-
 19 ved by him. And she arose & went-
 away; and put-away her veil, from up-
 on her: and put-on, the garments of
 20 her widowhood. And Iudah sent,
 the kid of the goats, by the hand of
 his freind the Adullamite; to receive
 the pledge, from the womans hand:
 21 but he found her not. And he asked
 the men of her place, saying; where is
 the whore, she that was in Enaim, by
 the way? And they sayd, ther was no
 22 whore, in this (place.) And he retur-
 ned, to Iudah; and sayd, I have not
 found her: and also the men of the
 place sayd, ther was no whore, in this
 23 (place.) And Iudah sayd, let her rake
 it to her; lest we become a contempt:
 Behold, I sent this kid; and thou, hast
 24 not found her. And it was, ab-ut
 a three moneths after; that it was told
 unto Iudah saying, Thamar thy
 daughter-in-law hath committed-
 fornication; and also, behold she is
 vwith childe, by fornications: & Iu-
 dah sayd; bring her forth, and let her
 25 be burnt. She was brought forth;
 and she, sent unto her father-in-law,
 saying; by the man whose these are,
 am I vwith child: and she sayd, ac-
 knowledge I pray thee; whose are
 these, the signet, and the bracelet, &
 26 the staff? And Iudah acknowledged;
 and sayd, she is more just then I; for
 because that I gave her not, to Selah
 my son: and hee did not agayn, I now
 27 her any more. And it was, in the

time of her *child*-birth : that behold,
 28 twins were in her womb. And it
 was in her *child*-birth, that *the*-one
 gave out the hand : and the midwife
 took, and bound upon his hand a
 skarlet *thread*, saying, This, is come-
 29 out first. And it was, as he turned-
 back his hand; that behold, his bro-
 ther came-out; and he sayd, How hast
 thou broken forth, upon thee the
 breach: and he called his name, Pha-
 30 rez. And afterward, came-out his
 brother; that *had* on his hand, the
 skarlet-*thread*: and he called his name,
 Zarah.

Annotations.

I [That time] in the time before spoken
 of, when Iakob returned out of Me-
 fopotamia into the land of Canaan, and
 long before the selling of Ioseph into E-
 gypt; did these things begin about Iudah.
 Who likewise married when he was very
 yong, as did also his children, otherwise
 the Chronicle will not agree. For Ioseph
 was born six yeres before Iakob left Labā
 and came into Canaan, Gen. 30. 25. & 31.
 41. and Ioseph was seventeen yeres old,
 vvhen he vvas sold into Egypt, Gen. 37. 2.
 25. and thirtie yere old vvas he, vvhen he
 interpreted Pharaohs dream, Gen. 41. 46.
 and nine yeres after, when ther had been
 7. yeres plenty, and two yeres famine, did
 Iakob vvith his familie goe down into E-
 gypt, Gen. 41. 53. 54. & 45. 6. 11. & at their
 going-down thither, Pharez the son of
 Iudas (whose birth is set down in the end
 of this chapter,) had two sonns, *Er*, &
Hamul, Gen. 45. 8. 12. Seing then from the
 selling of Ioseph, unto Israels going into
 Egypt, there cannot be above three and
 twentie yeres; how is it possible that Iu-
 das should take a wife, and have by her
 three sonns one after another; and Selah
 the yongest of the three be marriageable,

when Iudas begat Pharez of Tamar, Gen.
 38. 14. 24. and Pharez be grovven up,
 married, and have two sonns, all within so
 short a space? The time therfore here spo-
 ken of, seemeth to be soon after Iakobs
 coming to Sechem, Gen. 33. 18. before
 that historie of Dinah, Gen. 34. though
 Moses, for special cause, relateth it in this
 place. [Iudah] or Iudas as the Greek
 alvvayes nameth him: Mat. 1. 2. a
 man an *Adullamite*] that is, an herhen man
 dvvelling in *Adullam* (or *Odollam* as the
 Greek calleth it,) a citie in the land of
 Canaan, vvhich aftervvard was given for
 a possession to the sonns of this Iudas, Ios.
 15. 1. 35. The vvord *man* here (as in the
 verse folovving) may be omitted, for the
 sense: see Gen. 13. 8. or it may be read a
 man of *Adullam*; as vvhere one Evangelist
 vvriteth, *The men Ninivites*, Mat. 12. 41.
 another vvriteth, *The men of Niniveh*, Luk.
 11. 32.

2 Ver. 2. *Canaanite*] the Chaldee transla-
 teth it a *merchant*, and so the vvord is som-
 time used in scripture, Prov. 31. 24. Iob.
 41. 6. but the Greek here calleth him a
Chananaean. *Shua*] in Greek *Saba*:
 but in v. 12. *Saua*. *took her*] name-
 ly to wife, as vers. 12. Contrary to his du-
 ty, for he should not have married vvith
 such, Gen. 24. 3. & 27. 46. & 28. 1. Iudas
 vvas novv in likelihood, about 13. or 14.
 yeres of age. *went in*] that is, lay
 vvith her: see Gen. 6. 4.

4 Ver. 4. *Onan*] in Greek *Aunan*.

5 Ver. 5. *Selah*] or *Shelah*: in Greek *Selom*:
 so after, v. 11. &c. *he was*] the Greek
 sayth, *she was*. *Chexib*] a town cal-
 led also *Achzib*, vvhich likewise bel to the
 tribe of Iudah, Ios. 15. 44. The Greek cal-
 leth it *Chazbi*. The name hath in Hebrue
 the signification of *lying*: & to it the pro-
 phet alludeth, saying, *the houses of Ach-
 zib shall be (Achzab) a Lye to the Kings of Is-
 rael*, Micah. 1. 14.

6 Ver. 6. *to Er*] or, *for Er*; vvhen in likeli-
 hood, he also was about 14. yeres of age.

Tamar] or *Tamar*, that is by inter-
 pretation a *palm tree*, Song. 7. 7. Of what
 kindred

kindred she was, the scripture speaketh not; but she became the mother of our Lord Christ, according to the flesh: *Mat. 1. 3.*

7 V. 7. *evill in the eyes*] that is, *displeasing*. The letters in Hebrue of this word *evill*, and of his name *Er*, are the same, the order onely changed: the like wherof is before in *Noes* name, and *Grace*, *Gen. 6. 8.*

7y *flew him*] this was very soone after his mariage, in his youth. So *evil doers shal be cut off*, *Psal. 37. 9.* And this judgment on *Iudas* first borne, is mentioned sundry times. *Gen. 46. 12. Num. 26. 19. 1. Chron. 2. 3.* And as our Lord Christ was to come of *Iudas*, *Hebr. 7. 14.* so God would have no wicked man to be his progenitor.

8 V. 8. *marie her*] the Hebrue word is not meant of usuall solemnization of marriage, but peculiar for *marrying with his brothers widow*, & doing that dutie of a kinsman: wherof there was a law after give of God, according to this case, *Deut. 25. 5.* which law (as many other) God had made knownen before unto the Patriarchs, as this scripture manifesteth. The Hebrew Doctors say, *It is commanded by the Law (in Deut. 25. 5. 6.) that a man shall marie the wife of his brother by the fathers side, if they have been married, or if they have been betrothed together, if he dye without seed. Brethren by the mothers side onely, are not counted brethren in this case of marrying the brothers wife, or for matter of inheritance &c. Maimony in Misneh. tom. 2. in Fibbum & Chalisah. chap. 1. S. 1. 7. See the annotations on Deut. 25.*

seed] a child; which may be counted thy brothers, who is deceased; that his name be not wiped away out of Israel. *Deut. 25. 6.* Otherwise excepting this case, it was unlawful for a man to have his brothers wife, *Lev. 18. 16. & 20. 21.*

9 V. 9. *not be he*] but stand up with his brothers name, as his brothers childe: though this was onely for the first born, all the rest should have been counted his own. *Deut. 25. 6.* So the Chaldee translateth, *that the seed should not be called by his name* when] or if at any time. *When-*

soever. *spilled*] or *corrupted*, which the Greek translateth, *shed* (or *spilled*.) An unkind, and most unnaturall fact, to spill the seed, which by Gods blessing should serve for the propagation of mankind; & in this man, for the propagation of the son of God according to the flesh; in whom all nations of the earth should be blessed, *Gen. 22. 18.* which made the syn most impious, and hastened *Onans* speedy death from the hand of God.

11 V. 11. *Remayn*] or *sit, dwell a widow*: so sending her home to her fathers house, but without permission to marry another man, yet not purposing she should have his son, for whom he made her stay. This was in him very injurious, which God soon chastened him for, by the death of his wife, and giving him over to incest with his daughter in law. By the law, in *Lev. 22. 13.* a widow that had no childe, might return to her fathers house, & her estate was, as in her youth. *he sayd*] in his hart, as the Greek explaineth it.

lest he dye] meaning, *I will not give her unto Selah to wife, lest he dye also*, v. 14. An unperfect speech, (whereof see *Gen. 3. 22.*) and an evill surmise that he had of *Thamar*, as if she had caused his others sons death.

12 V. 12. *the daughter of Shuah*] the Greek translateth, and *Saua* the wife of *Iudas* dyed. *was comforted*] after mourning for his wives death, as *Gen. 23. 2. & 24. 67.*

sheep sheavers] At such times they used to have feasts, *1. Sam. 25. 8. 11.* So he went to make merry, after his mourning.

his friend] the Greek translateth *Eira* his shepherd: reading for *Rogneh*, a friend, (without vowels). *Rogneh*, a shepherd: and so in v. 20. but the Chaldee translateth friend: & it hath the name in Hebrue of feeding-together; and so generally of societie, friendship, neighbourhood.

Timna] or *Thanna*, a citie in the Philistines countrey, which, also befell to *Iudas* children for a possession, *Jos. 15. 57.* There *Sapson* took a wife, *Judg. 14. 1. &c.*

14 V. 14. *wrapped her selfe*] that she might

not be known. The Greeke and Chaldee understand it, of *trimming and adorning*.

the opening] or, *dore of Enaim*, as being the name of a place: so the Greek translateth, *the gates of Ainan*. *Enaim* signifieth eyes, or fountayns: & the *dore* (or opening) of the eyes, may be understood, an open place to be viewed, or place of two wayes. After it is called onely *Enaim*, v. 21. Such open places, harlots used, *Ezek. 16. 25. Ier. 3. 2.*

16 V. 16. *Grant*] or Give me leave: as the Greek sayth, *Suffer me*: or, *Come on now, let me*, &c. An example of inordinate lust in this patriarch: so lightly to be affected unto a stranger, and esteemed harlot. But God hereby would shew, how the Iewes (so named of this *Judah*) have nothing wherof to rejoyce in the flesh, more then other nations: but onely in Christ, his holy seed, (if they would receive him) who came to save sinners, *1. Tim. 1. 15.*

17 V. 17. *a pledge*] or pawn; earnest; in Hebrue *Erabon*, whence the Greeke *Arrhabon*, is borrowed. By this means, she provided for her security against the danger which after followed, v. 24. 25. Yet she carried herselfe herein, after the manner of Harlots, *Ezek. 16. 33.*

18 V. 18. *signet*] or seal: the Greek translateth it *ring on the finger*. Men did wear such for honour: *Luk. 15. 22. Ier. 22. 24.*

bracelet] or, *riband*, or *handkerchief*.

21 V. 21. *her place*] that is, the place where she was. So, the prayer of this place; that is, made in this place: *2. Chron. 6. 40.*

the whore] the word here used, in Hebrue *Kedeshah*, cometh from *Kades*, which commonly signifieth holynes: and the man thus prostitute unto filthines, is caled *Kades*, usually Englished a Sodomite *1. King. 14. 24.* This name is thought to be given (by a contrary meaning,) to comon whores, who are most unholy and unchast. But it may be such abomination was committed among the Canaanites, under a pretext of religion and holynes. For in the apostasie of Israel, howses of such unclean persons, were in the howse of the Lord. *2. King. 23. 7.* and they sacrificed with such

whores, *Hos. 4. 14.* An expresse law was given to Israel, that there should be no such Sodomite, or Sodomite among them, nor their hire brought into Gods howse, for any vow, *Deut. 23. 17. 18.* *become n contempt*] or, *be to contempt*: be laughed to scorne, for being thus deceived by a whore. Among the hethens this syn was infamous.

24 V. 24. *be burnt*] by Gods law after given, to defile a betrothed woman (which here was Thamar's case with Selah,) vvas death, by stoning them, *Deut. 22. 23. 24.* and a priests daughter if she played the harlot, vvas to be burnt with fire, *Levit. 21. 9.* These lawes it seemeth vvere executed before, and after even among the hethens: so the King of Babylō roasted two Iewes in the fire for committing adulterie, *Ier. 29. 22. 23.* Here Judas in judging an other, condemned himself, *Rom. 2. 1.* so David, in like case, *2. Sam. 12. 5. 7.*

26 V. 26. *know her*] that is, *lye with her*: see *Gen. 4. 1.* By this free confession (according to Judah's name, vvhich signifieth a Confessor,) and abteyning frō further evill vvith her, appeareth the true repentance of the Patriarch. And though hee was now (in all likelihood) not above thirtie years of age: yet find we no mention of any children that ever he had more, but these two of Thamar, and Selah his son before: from vvhich three onely, the families of Judah are reckoned, *Gen. 46. 12. Num. 26. 19. 22. 1. Chron. 2. 3. 4.* Eyther he married not after this time, or God blessed him not vvith any more seed.

28 V. 28. *gave-out*] that is, *put forth*: the Greek translateth, *the one brought forth the hand*. This sheweth the birth to be most hard and dangerous, not according to the course of nature. God so chastening the syn of Thamar vvith her father. See the like also in Iakobs birth, *Gen. 25. 26.*

is come out] the Greek translateth, *shall come out*: as comforting the vvoman in the extremity of her travell.

29 V. 29. *Hast thou broken forth*] or *hast thou made-a-breach*? *upon thee*] that is, *the breach is thine*, thou hast made it, and shalt

shall carry the name of it upon thee. The Greek translateth. *Why is the partition divided for thee? The Chaldee, How great strength hath been in thee, that thou mightest prevail? This strange & perillous childbirth, may be compared with that of Iakob & Esau. Gen. 25. 22.--26. who strove for the first birthright in the womb; as these also did at the birth.*

Pharez] Hebr. *Perets*, that is by interpretation *Breach*, so named upon this fact of his, at the birth. He violently took the dignity of the first birthright from his brother, is set before him in the genealogie, *Num. 26. 10. 1. Chron. 2. 4. 5.* and became father of Christ, after the flesh. *Math. 1. 3.*

Zarah] Hebr. *Zerach*, which signifieth *Risen* or *Strung up*: (as the *Sun* is sayd to *Rise*;) because hee should first have risen, that is, have been born, but for the breach which his brother made. The Hebrew Doctors say, that *Zarah* had by name of the *Sun*, & *Pharez* had by name of the *Moon*, which sometimes is broke (as in peeces) sometimes is full. And that in *Pharez*, the strength of Davids house was portended: and therefore from him proceedeth the kingdom of the house of David. *R. Menachem*, on *Gen. 38.* In the birth of these two brethren, the estate of the two Churches of Iewes and Gentiles, may as in a figure, be considered: The Iew, as the elder, drawing back the hand through unbelief, *Rom. 10. 3. 21.* The Gentiles as by violence getting the heavenly birthright, *Math. 23. 11. 12. Luk 15. 11.--32. Act. 13. 46.--48.* and when the Gentiles are fully born, then shall the Iewes (that had the signe of the first birthright on their hand) come forth again. *Rom. 11. 11.--25. 26.*

CHAPTER. 39.

1. Ioseph being sold into Egypt, is there advanced in Potiphar's house. 5. The Lord blesteth the house for Iosephs sake. 7. His mistress tempteth him to lye with her, but he refuseth & shunneth her. 15. She comp'ayneth of Ioseph to the men of his house: 17. & falsely accuseth him to her husband, 19. who in anger casteth him into prison, 33. but God is with him there.

1 **A**ND Ioseph, was brought-down
to Egypt: and Potiphar an Eu-
nuch of Pharaoh, the Provost Mar-
shal, an Egyptian man, bought him;
of the hand of the Ismaelites, which
2 had brought him down thither. And
Iehovah was with Ioseph, and he was
a prosperous man: and he was, in the
3 house of his lord, the Egyptian. And
his lord saw, that Iehovah was with
him: & al that he did, Iehovah made-
it prosper in his hand. And Ioseph
4 found grace, in his eyes, and minis-
tered to him: and he made him over-
seer, over his howse; and al that he had,
5 he gave into his hand. And it was,
from the time that he had made him
overseer, in his house, & over al that he
had; that Iehovah blessed the howse
of the Egyptian, for Iosephs sake: and
the blessing of Iehovah, was upon al
that he had, in the howse, and in the
6 feild. And he left all that he had, in
Iosephs hand: & he knew not ought
(that was) with him, save the bread
which he did eat: and Ioseph was fair
in form, and fair in countenance.

7 And it was, after these things; that
his lords wife lifted up her eyes, un-
to Ioseph: and she sayd, Lye with me.
8 And hee refused, and sayd unto his
lords wife; Behold, my lord knoweth
not what is with me in the house: &
al that he hath, he hath given into my
hand. There is not he greater in this
howse, then I: and he hath not kept-
back from me, any thing; but thee,
because thou art his wife: and how
shall I doe this great evill, and syn a-
gainst God? And it was, as she spake
to Ioseph, day by day: that he heark-
ned not unto her, to lye by her, to be

11 with her. And it was, on a certaine like day; that he went into the howse, to doe his work: & *there was* no man, of the men of the howse, there in the howse. And she caught him by his garment, saying, Lie with me: and he left his garment in her hand; and fled, and got him out. And it was, when she saw; that he had left his garment, in her hand: and was fled, out. Then called she to the men of her house, & sayd unto them, saying; See, he hath brought-in unto us an Hebrue man, to mock us: he came-in unto me, to lie with me; and I called, with a great voyce. And it was, when he heard, that I lifted-up my voyce, & called: that he left his garment by me; and fled, and got him out. And she layd-up his garment by her: until his lord came, unto his house. And she spake unto him, according to these words, saying: the Hebrue servāt, which thou hast brought unto us, came-in unto me, to mock me. And it was, vwhen I lifted-up my voyce, and called: then left he his garment by me, and fled out. And it was, when his lord heard the vvords of his wife; which she spake unto him, saying; according to these words, did thy servant unto me: then his anger was kindled. And Iosephs lord, took him; and cōmitted him into the tower house, a place where the kings prisoners *were* bound: and he vv as there in the tower house. And Iohovah was with Ioseph, and extended mercie unto him: and gave him grace in the eyes of the chief-keeper of the tower house. And the chief-keeper of the tower house, committed to Iosephs hand; al the prisoners, that

23 *were* in the tower house: and all that they did there; he, was the doer of it. The chief-keeper of the tower-howse, looked not to any thing at all, in his hand; because Iehovah *was* with him: and that which he did, Iehovah made it to prosper.

Annotations.

1 **E**gypt] in Hebrew, *Mizraim*; meaning the land of *Mizraim*: see Gen. 12. 10. God sent Ioseph before his brethren, for their preservation, Gen. 45. 5. 7. Potiphar] in Greek, *Pentephres*. Provost *Mar-shal*] or Prince of the *slayers*: see Gen. 37. 36. *[maelites]* the Chaldee calleth them *Arabians*. See Gen. 37. 25.

2 V. 2. with Ioseph,] and delivered him out of all his afflictions, *Act*. 7. 9. 10. The Chaldee sayth, the word of the Lord was his helpe: So after in v. 3. & 21. The like promise God maketh to every faithfull man, *[I will be with him in trouble: Psal. 91. 15.]*

was in the house] that is, remained there, patiently bearing his servitude: and ran not away, to his father againe. For in his masters house, and in prison, he continued thirteen yeers, Gen. 37. 2. & 41. 46. In the Iewish records it is sayd, that he served 12. moneths in Potiphars house, and was 12. years in prison: *Seder Olam, chap. 2.*

4 V. 4. ministred] or served: in Greeke pleased. *Ministration* is a free service differing from slavery. *made him overseer]* or visiter: in Greek constituted him; which word is used in this sense, in *Luk.* 12. 44.

5 V. 5. *from the time]* so the Chaldee expounds the Hebrue phrase *from then*: the Greek transliteth it after.

6 V. 6. *save the bread]* this may be meant eyther of his ease and security, vvho cared for nothing, but to eat and drink, leaving all the trouble of his house upon Ioseph: or, it excepteth bread, that is meat and drink, for that the Egyptians would not eat with the Hebrues; see Gen. 43. 32.

7 V. 7. *lifted up]* that is, cast her eyes, or looked

looked, vvith impure affections and lust, vvhich Christ condemneth for adulterie; Mat. 5. 28. So the Apostle speaketh of eyes full of adulterie, 2. Pet. 2. 14. The contrary was in Iob, Iob. 31. 1. *I made a covenant with mine eyes; &c.* Lye vvith me] this shewveth the impudencie of her face, such as Solomon vvarneth of, Prov 7. 13. 18. And the dangerous assault of Ioseph, vvhom Saran tempteth now vvith pleasure; when he could not before overcome him vvith afflictions.

9 Ver. 9. not he] This may be meant of all the houthould, not any; or of his lord himself, in a respect, not he himself.

10 Ver. 10. day by day] or dayly: Hebr. day day; vvhich the Greek explaineth day after day: the Hebrue sometime addeth day and day: Hest. 3. 4. so the Greek, in 2. Cor. 4. 16. to be vvith her] in her company, so avoyding the occasions of evill. According to Solomons counsel, Remove thy way farr from her; and come not nigh the dore of her house, Prov. 5. 8. This chastitie of Ioseph, is here opposed to the unchast cariage of Iudah, in Gen. 38.

11 Ver. 11. on a certaine like day] so the Greek explaineth the Hebrew phrase as this day: meaning, a day vvherin his mistresse lusted after, or intised him. Or day, being put for time, (as in 2. Cor. 6. 2) the meaning may be, About this time.

hu work] in Greek, works, vvhich the Chaldee explaineth to be the serching of the wrtings of hu accounts.

12 Ver. 12. got him out] or, went forth out: so in v 15. The woman, whose hart is snares & nettis, her hands, bands; is more bitter then death: but, he that is good before God, escapeth from her: Eccles. 7. 26.

14 Ver. 14. Hebrue] so she nameth him in contempt: for the Hebrues were abhorred of the Egyptians, Gen. 43. 32. but is was indeed a name of honour; see Gen. 14. 13.

to mock] to abuse us, vvherupon vve shall be mocked and laughed to scorn, Or, to play vvith us. This vvord was used before, but in a better sense, Gen. 26. 8. And here the adulteress hunteth for the precious life, Prov. 6. 26.

20 Ver. 20. tower house] or, round house, a prison built after a round form. The Greek calleth it a fort, (or skonce:) the Chaldee, a house of prisoners. prisoners] bound-men; or, restreyned of their libertie. Among them, Ioseph was layd in yrons, they hurt his feet vvith fetters; untill the time that his word came, the word of the Lord tried him: Psal. 105. 18. 19. He suffered trouble as an evill doer, even unto bonds: but the word of God is not bound: 2. Tim. 2. 9. And in his sufferings he vvvas a figure of Christ, who was taken from prison and from judgment: Esai. 53. 8. and in his humiliation, hu judgment was taken away: Act. 8. 33.

21 Ver. 21. gave him grace] so the Greek explaineth the Hebrue phrase, gave hu grace: that is, made him to be gracious, and favoured. For if when men doe well, they suffer for it, and take it patiently; this is acceptable vvith God, 1. Pet. 2. 20.

chief-keeper] Hebr. Prince, or master the Greek translateth it, Chief-gaolor.

22 Ver. 22. the doer] that is, by his word & appointment it was doen. So the Chaldee paraphrase, (in the Massorites Bible) explaineth it, adding, by hu word. Thus Pilate is sayd to give the body of Christ unto Ioseph, Mark. 15. 45. when he commanded it to be given: Mat. 27. 58. See also Exo. 7. 17.

24 Ver. 23. looked not &c.] or saw not any thing: the Greek translateth, knew not any thing by him. The Chaldee sayth, saw not any fault: understanding the Hebrue Meumah, as Meum in Dan. 1. 4. for a fault, or blemish. And thus, though many archers had shot at Ioseph; hu bow abode in strengib, and the arms of hu hands were made firm, by the hands of the Mighty (God) of Iakob: Gen. 49. 23. 24.

CHAP. XL.

1. The Butler and Baker of Pharaoh in prison, 4. Ioseph hath charge of them. 5. He interpreteth their dreams; 20. which come to pass, according to his interpretation, the Butler being restored to his place, and the Baker hanged. 23. Yet the Butler forgetteth Ioseph.

And

1 **A**Nd it was, after these things; *that*
 2 the butler of the king of Egypt,
 and the baker, synned: against their
 lord, the king of Egypt. And Pha-
 3 raoh was wroth, against two of his
 Eunuches: against the chief of the
 butlers, and against the chief of the
 4 bakers. And he committed them in-
 to vvard, *in* the house, of the Provost
 Marshall, into the tower house: the
 place, where Ioseph was bound. And
 the Provost Marshall, charged Ioseph,
 vwith them, & he ministred to them:
 and they vvere *some* dayes in vvard.
 5 And they dreamed a dream both of
 the, *ech* man his dream in one night;
ech man, according to the interpre-
 tation of his dream: the butler & the
 baker, vvhich (*belonged*) to the king
 of Egypt, vvhich *were* bound in the
 6 tower house. And Ioseph came in
 unto them, in the morning: and saw
 them, and behold, they *were* sad.
 7 And he asked Pharaohs Eunuches,
 vvhich *were* with him in the ward of
 his lords house, saying: wherfore, *are*
 8 your faces evill, to day. And they
 sayd unto him; we have dreamed a
 dream, and *ther is* no interpreter of
 it: And Ioseph sayd unto them; doe
 not interpretations (*belong*) to God?
 9 tell me *them*, I pray you. And the
 chief of the butlers, told his dream,
 to Ioseph: and sayd unto him; in my
 dream, behold a vine, *was* before me.
 10 And in the vine, *were* three branches:
 and it *was* as though it budded, the
 blossome therof shot-up; the clusters
 therof, brought forth ripe grapes.
 11 And Pharaohs cup, *was* in my hand:
 and I took the grapes, and pressed
 them into Pharaohs cup; and I gave

12 the cup, into Pharaohs hand. And
 Ioseph sayd unto him; This *is* the in-
 13 terpretation of it: the three branches,
 they *are* three dayes. Yet within three
 dayes, *shal* Pharaoh lift-up thine head,
 and restore thee into thy place: and
 thou shalt give Pharaohs cup, into his
 hand; after the former manner, when
 14 thou wast his butler. But remember
 me with thee, when it *shal* be wel with
 thee; and doe mercy with me, I pray
 thee; and make-mention of me, un-
 to Pharaoh; and bring me forth, out
 15 of this house. For I was stollen by
 stealth, out of the land of the Hebrues:
 and here also, I have not doen any-
 thing; that they should put me, into
 16 the dungeon. And the chief of the
 bakers saw, that he had given a good
 interpretation: and he sayd, unto Io-
 seph; I also (*saw*) in my dream; and
 behold, three white baskets, *were* on
 17 my head. And in the uppermost
 basket, *there was* of al Pharaohs meat,
 of bakers work: and the fowls, did
 eat them, out of the basket, upon my
 18 head. And Ioseph answered, & sayd;
 This *is* the interpretation therof: the
 three baskets, they *are* three dayes.
 19 Yet within three dayes, *shal* Pharaoh
 lift up thy head, from off thee; and
 shall hang thee, on a tree: and the
 fowls shall eat thy flesh, from off thee.
 20 And it was, in the third day, *which*
was Pharaohs birth day; that he made
 a banquet, unto all his servants: and
 he lifted-up the head, of the chief of
 the butlers; and the head, of the chief
 of the bakers, among his servants.
 21 And he restored, the chief of the but-
 lers, unto his butlership: and he gave
 22 the cup, into Pharaohs hand. And

23 the chief of the bakers, he hanged: as Joseph had interpreted to them. Yet did not the chief of the butlers, remember Joseph, but forgot him.

Annotations.

1 **B**utler] or, cup-bearer, who used to give the cup into the kings hand, *vers.* 13. So *Neh.* 1. 11.

2 V. 2. Eunuchs] or officers, in Chaldee Princes: see *Gen.* 37. 36. chief] or Prince. The Greeke translateth *Archioinochoos*, the Chief wine power: and *Archisito-pois* the Chief bread-maker. The Chaldee *Rab-shakei*.

3 V. 3. Provost-marshal] see *Gen.* 37. 36. tower] prison, *Gen.* 39. 20.

4 V. 4. some dayes] or a yeare: for so the word dayes often signifieth: see *Gen.* 24. 55. & 4. 3.

5 V. 5. according to the interpretation] that is, no vain dreame, but significant, and shewing things to come, according to the interpretation that Joseph gave of them. Of dreaming, see the notes on *Gen.* 20. 3.

6 V. 6. sad] the Greeke translateth, troubled: & so the Hebrue importeth an angrily discontent, and fretfull trouble of mind, *Prov.* 19. 3. with a sad and lowring countenance, *Dan.* 1. 10. So dreams and visions sent of God, use much to afflict men, *Gen.* 41. 8 *Dan.* 2. 1. 3. *Mat.* 27. 19.

7 V. 7. evill] that is, sad; as the Greeke translateth *skuthropa*, which word the Evangelists use in like sense, *Luk.* 24. 17. *Mat.* 6. 16. so good, is often used for merrie or cheereful, *Esa.* 1. 10. *Esa.* 65. 14.

8 V. 8. no interpreter] they being prisoners, could not goe to the soothsayers & wise men of Egypt, as that people was wont to doe, *Gen.* 41. 8. When Gods oracles are not opened and understood, it is a cause of heaviness. *Rev.* 5. 4. tell me] Joseph was in bonds, as an evil doer: but the word of God is not bound: & so Paul; *2. Tim.* 2. 9. Here Josephs faith shewed it selfe; before, he himselfe was a

dreamer, *Gen.* 37. 5. 9. now he becometh an interpreter; and maketh a way for the accomplishment of those promises: and calleth these idolaters from their superstitions, to the true God, as *Deut.* 18. 10. 11. 12. *Esa.* 8. 19. And taxeth the vanity of such in our times, as write bookes of the art of interpreting dreams.

9 V. 9. behold] Hebr. and behold: but the word and sometime is redundant in that tongue, as is observed on *Gen.* 36. 24.

10 V. 10. as though] or, when it budded. shot-up;] Heb. ascended.

12 V. 12. they are] that is, they signifie three dayes. So in *Gen.* 41. 26.

13 V. 13. within three dayes] which is explained *vers.* 20. to be in the third day: see a like phrase in *Gen.* 7. 4. and of the mystical number three. See *Gen.* 22. 4.

lift up] this phrase sometime signifieth to promote unto honour, as *Ier.* 51. 31. sometime head, is used for summe, & it meaneth to take the summe, or to reckon, as *Exod.* 30. 12 which may also be intended here. The Greeke translateth *shal remember thy principality*: the Chaldee, *shal remember thee.* place] or base, seat: meaning his office, of butlership, as the Greeke & Chaldee explain it, and is confirmed by *vers.* 21.

14 *Vers.* 14. this house] this prison: so the Greeke sayth, *this hold*. Joseph though patient in adversitie, yet useth all good means to procure his libertie.

15 *Vers.* 15. stolen by stealth] or indeed stolen: Hebr. stealing stolen. the Hebrues] the land of Canaan, wherein the children of Abraham dwelt, who was called an Hebrue, *Gen.* 14. 13. Thus Joseph calleth it, by faith in Gods promises. In *Zach.* 2. 12. it is called the holy land.

dungeon] or pit: in Chaldee, the house of prisoners. Thus Joseph pleadeth his innocencie, as Daniel also did, *Dan.* 6. 22. & Paul *Act.* 24. 12. 13. 20. & 25. 10. 11.

16 V. 16. saw] this word the Greeke addeth, *I saw a dream.* white] or, with holes, for the Hebrue word signifieth both: and may mean baskets made of white rods, with holes, as net-work. But

the Greek, and Targum Ierufalemy doe understand it of white bread, or meats in them.

19 V. 19. *lift up*] or (as the Greek translatheth it,) *take away thine head*; in a contrary meaning to the former, *verf. 13.* but it may be understood of *rekening*, as before; and putting this man out of the number of his officers.

a tree] the Chaldee translatheth it, *a Gallow tree*, or *gybbet*, *croffe*: such as that wheron Christ was crucified, called sometime onely *a tree*, as *Act. 5. 30. & 10. 39. 1. Pet. 2. 24.* After by the law, such as dyed on tree, had the curse of God upon them; *Deut. 21. 23.*

20 V. 20. *a banquet*] Hebr. *a drinking*. This custome to keep bankets on birth dayes, appeareth to be most ancient; and it continued till Christs time on earth; *Mat. 14. 6.* and so till this day. *lifted up*] the Chaldee translatheth, *he remembred the head.* &c.

22 V. 22. *hanged*] As Ioseph was in prison with these two malefactors, & according to his word, the one was restored to his former honour; the other put to death: so Christ was in the midst of two malefactors; who one of them was restored to eternal life, the other left to dye in his synns, *Luk. 23. 33. 39. - 43.*

23 V. 23. *forgot him*] which was both great unthankfulnesse, and unto Ioseph, a further exercise of faith & patience from the hand of God, two years longer: until the time his word came, *Psal. 105. 19.* So the scripture elsewhere taxeth forgetfulness of benefits, & of the affliction of Ioseph. *Ecclef. 9. 15. 16. Amos. 6. 6.*

CHAPTER. XLI.

1. Pharaohs two dreams, of seven kine, and seven ears of corn. 8. the wise men of Egypt could not interpret them. 9. The Butler remembreth Ioseph, and mentioneth him to Pharaoh. 14. Who sendeth for Ioseph out of prison, & propoundeth to him his dreams. 25. Ioseph interpreteth the m. 29. Seven years of plenty are fore-told, and seven

years of famine. 33. Pharaoh is counseled to provide against the dearth. 39. Ioseph is advanced, to be over Pharaohs house, & over all the land of Egypt. 45. He marieth Asenath. 49. gathereth up much corn. 50. begetteth two sonns, Manasses and Ephraim. 54. The famine beginneth in Egypt and all lands.

§ § §

1 **A**ND it was, at the end of two Ayeres of dayes: that Pharaoh dreamed; and behold, *he was* standing by the river. And behold, there came-up out of the river, seven kine; fair in sight, and fat in flesh: and they fed in a medow. And behold, seven other kine came-up after them, out of the river; yll in sight, and lean in flesh: and they stood, by the (*other*) kine, upon the brinke of the river. And the kine (*that were*) yll in sight, and lean in flesh; did eat-up the seven kine, (*that were*) fair in sight, and fat: and Pharaoh awoke. And he slept, and dreamed the second-time: & behold, seven ears of-corn, came-up in one stalk, fat and good. And behold, seven ears-of-corn, thinn and blasted with the east-wind: sprang-up, after them. And the thinn ears swallowed-up the seven fat and full ears: and Pharaoh awoke, and behold, (*it was*) a dream. And it was in the morning, that his spirit was stricken-amazed; & he sent, and called all the magicians of Egypt, and al the wise-men therof: and Pharaoh told them, his dream; and *ther was* no interpreter of them, to Pharaoh. And the chief of the butlers spake to Pharaoh, saying: I, doe remember *this* day, my synns. Pharaoh, was wroth with his servants: and comitted me into ward, in the house

11 house of the Provost Marshall: *both* me,
and the chief of the bakers. And we
dreamed a dream in one night, I and
he; we dreamed, *each*-man according
to the interpretation of his dream.
12 And *ther* ~~was~~ there with us, a yong-
man an Hebrue, servant to the Pro-
vost Marshall; and we told him, & he
interpreted to us our dreams: *to ech*-
man according to his dream, did he
interpret. And it was, as he inter-
preted to us, so it was: me, he resto-
red unto my place, & him he hanged.
14 And Pharaoh sent, and called Ioseph;
& they brought him hastily, out of
the dungeon: and he shaved *himself*,
and changed his garments; & came-
15 in unto Pharaoh. And Pharaoh sayd,
unto Ioseph; I have dreamed a dream,
and *there is* no interpreter of it: and I,
doe hear say, of thee; thou wilt hear
a dream, to interpret it. And Ioseph
16 answered Pharaoh, saying, It *is* not in
me: God will answer, the peace of
17 Pharaoh. And Pharaoh spake, unto
Ioseph: In my dream, behold I *was*
standing, upon the brink of the river.
18 And behold, *ther* came-up out of the
river, seven kine; fat in flesh and faire
in form: and they fed, in a meadow.
19 And behold, seven other kine, came-
up after them; poor and very yll in
form, & lean in flesh; I have not seen
their like, in all the land of Egypt, for
20 evilnes. And the lean and evil kine;
did eat up, the first seven fat kine.
21 And they came into the inward-parts
of them; and it was not knowen, that
they were come into their inward-
parts; and their sight *was* evil, as at
22 the beginning: and I awoke. And I
saw, in my dream; and behold, seven

23 ears-*of corn*, came-up in one stalk,
full and good; And behold, seven
ears-*of corn*; withered, thinn, blasted
with an east-wind: sprung up, after
24 them. And the thinn ears, swallow-
ed-up the seven good ears: and I told
this, unto the magicians; and *ther is*
25 none that declareth it, to me. And
Ioseph sayd, unto Pharaoh; the dream
of Pharaoh, is one: that which God
is a doing, hath he declared to Pha-
26 raoh. The seven good kine, they *are*
seven yeres; and the seven good ears-
of corn, they *are* seven yeres: the dream
27 is one. And the seven lean and evil
kine, that came up after them, they
are seven yeres; and the seven empty
ears-*of corn*, blasted *with* an east-wind:
28 shalbe, seven yeres of famine. This
is the word, which I have spoken un-
to Pharaoh: that which God *is* a do-
ing, he sheweth unto Pharaoh. Be-
29 hold, seven yeres *are* coming: of great
plentie, in all the land of Egypt. And
30 seven yeres of famine, shall arise after
them; and all the plentie shalbe for-
gotten, in the land of Egypt: and the
31 famine, shall consume the land. And
the plentie shall not be known, in the
land; because of that famine, after-
32 wards: for it, *shalbe* very heavy. And
for that the dream was doubled, unto
Pharaoh, twice; *it is* because the thing
is firmly-prepared, of God; and God
33 hasteneth, to doe it. And now, let
Pharaoh provide, a man discret and
wise: and set him, over all the land of
34 Egypt. Let Pharaoh doe *this*; and let
him appoint Bishops, over the land:
and take up the *fift*-part, of the land
of Egypt, in the seven yeres of plentie.
35 And let them gather, all the meat of

these good yerres that come: and lay-
 up corn under the hand of Pharaoh,
 for meat in the cities, and let them
 36 keep it. And the meat shalbe for
 store, to the land; for the seven yerres
 of famine, which shall be in the land
 of Egypt: that the land be not cut-
 37 off, by the famine. And the vword
 was good, in the eyes of Pharaoh, &
 38 in the eyes, of all his servants. And
 Pharaoh sayd, unto his servants: shall
 we find such *a one* as this *is*, a man in
 39 whom the spirit of God *is*? And Pha-
 raoh sayd, unto Ioseph; forasmuch,
 as God hath made-known unto thee,
 all this: *ther is* none discreet and wise
 40 as thou *art*. Thou, shalt be over my
 house; and at thy mouth, shall all my
 people kys: onely *in* the throne, will
 41 I be greater then thou. And Pharaoh
 sayd, unto Ioseph; see, I set thee, over
 42 all the land of Egypt. And Pharaoh
 took-off his ring, from on his hand;
 and put it, upon Iosephs hand: and
 arayed him, in vestures of fine linnen;
 and put a chain of gold, upon his
 43 neck. And he made him to ride, in
 the second charret, which he had; and
 they cried before him, Abrek: and he
 set him, over all the land of Egypt.
 44 And Pharaoh sayd, unto Ioseph, I *am*
 Pharaoh: and without thee, shall not
 a man lift-up his hand, or his foot,
 45 in all the land of Egypt. And Pha-
 raoh called Iosephs name, Zaphnath-
 paaneach; and he gave unto him Ase-
 nath, the daughter of Poti-pherah,
 preist of On, to wife: & Ioseph went-
 46 out, over the land of Egypt. And
 Ioseph, *was* thirtie yerres old; when he
 stood, before Pharaoh king of Egypt:
 and Ioseph went-out, from before

47 Pharaoh; and passed through all the
 land of Egypt. And in the seven yerres
 48 of plentie; the land yeilded, by hand-
 fulls. And he gathered-up all the
 meat of the seven yerres, vvhich vvere
 in the land of Egypt; and layd-up the
 meat, in the cities: the meat of the
 feild which was round about every
 citie, he layd-up within the same.
 49 And Ioseph gathered corn, as the land
 of the sea, very much: untill he left
 50 numbring, for *it was* without num-
 ber. And unto Ioseph vvere born,
 two sonns; before there came, a yere
 of the famine: vvhich Ase-nath the
 51 daughter of Poti-pherah, preist of
 On, bare unto him. And Ioseph
 called, the name of the first-born,
 Manasses; for God hath made me for-
 52 get, all my molestation; and all my fa-
 thers house. And the name of the
 second, called he Ephraim: for God
 53 hath made me fruitfull, in the land
 of my affliction. And the seven yerres
 54 of plentie, which were in the land of
 Egypt; were ended. And the seven
 yerres of famine, began to come; as
 Ioseph had sayd: and the famine was
 in all lands; but in al the land of Egypt,
 55 there was bread. And all the land of
 Egypt, was famished; and the people
 cried to Pharaoh, for bread: & Pha-
 56 raoh sayd unto all the Egyptians, Goe
 unto Ioseph; what he sayth unto you,
 doe. And the famine was, over all
 the face of the earth: and Ioseph ope-
 ned all (*the houses*) that (*had corn*) in
 them, and sold to the Egyptians: &
 the famine waxed strong, in the land
 57 of Egypt. And every land, came in-
 to Egypt, to Ioseph, for to buy (*corn*):
 because the famine was strong, in e-
 very land.

Annotations.

□ □ □

Here beginneth the tenth section of the law, called AT THE END: See Gen. 6. 9.

1 Ver. 1. of dayes] that is, two full yeres; as a moneth of dayes, is a full moneth; Gen. 29. 14. See the notes on Gen. 4. 3. So in the second yere, Nebuchadnezzar dreamed: Dan. 2. 1. and behold] the Greek translateth, he thought he stood. So in v. 17.

3 Ver. 3. yll] that is, deformed, or (as the Greek translateth) fowl. So after, in v. 4. &c. brink] or bank; Hebr. *lyp*. So v. 17.

6 Ver. 6. East wind] whose propertie is to burn and blast the fruits: Ezek. 17. 10. & 19. 12. Hos. 13. 15.

7 Ver. 7. the thin] the Greek adderth, the seven thin ears: so in v. 20. 24. a dream] or, the dream was; that is, continued in his mind and troubled him, as the next words manifest. Of a dream, see Gen. 20. 3. & 37. 5.

8 Ver. 8. stricken amazed] the Greek translateth, *his soule was troubled*. The Hebrue word signifieth stricken or beaten as with a hammer; behammered. The same is spoken of K. Nebuchadnezzar in like case, Dan. 2. 1. 3. It sheweth the power of God in his word and works, even before men doe understand the meaning of them.

magicians] in Hebrue *Charumim*, the Greek calleth them here *expeditors* (elsewhere, *inchanters*, Exod. 7. 11.) they were such as had skil in the nature of things. Nebuchadnezzar King of Babylon called also for such, to shew him his dream, Dan. 2. 2. and Belshazzar, his vision, Dan. 5. 7. 8.

wise-men] the Learned of all nations, were so called, even among the Iewes, Mat. 23. 34. among the Greeks they were named *Philosophers*, that is *Lovers of wisdom*. Act. 17. 18. Pythagoras was the first, vvhho devised the name, because he thought no man was wise, but God onely. dream] both his dreams, as the word *them* after manifesteth: called a dream because they

were both one, v. 16. or, after the usuall manner of the Hebrue tongue, that putteth one for many: see Gen. 3. 2. interpreter] that could interpret. Thus God maketh the wisdom of the wise, to perish, Est. 29. 14. So was it also with the Mages of Babylon, Dan. 2. 10 & 5. 8.

13 Ver. 13. he] that is *Pharaoh* restored: v. 20. The Greek translateth that I was restored to my principalltie, & he was hanged.

place] that is, as the Chaldee expounds it Office, or ministration. So Gen. 40. 13.

14 Ver. 14. brought him hastily] Hebr. *made him runn*. So Daniel was brought before the King in hast, Dan. 2. 25. Of Ioseph it is sayd, The King sent & loosed him; the ruler of the people (sent) and released him: Psal. 105. 20.

dungeon] or pit: the Chaldee sayth, the house of the prisoners. shaved] vvhho before (it seemeth) had let his hayr grow, in sign of sorow and mourning, as in 2. Sam. 19. 24. Mophibosheth had not trimmed (as the Chaldee paraphrast sayth not shorn) his beard; from Davids departure, till his return in peace. And other nations kept this rite: for T. Livius (in his 6. book,) telleth how one *Mulius* being cast in prison, many men sorowing for him, did let the haire of their head and beard grow long. The like is mentioned of others, *Plutarch*, in *Catone Vir.* *Cicero* in *Orat. de lege Agrar.* And by shaving, understand polling in a seemly sort; for to shave the haire all avway, specially of the beard, vvvas also a signe of sorow, Jer. 41. 5. Therefore both extremities are forbidden, and the mean commanded to the Preists, in Ezek. 44. 20. See also the notes on Lev. 10. 6. garments] his prison weeds, vvhich vvvere also mournfull, & so not meet to come in before the King; as Est. 4. 2.

15 Ver. 15. thou wilt hear] or, that thou canst understand: as hearing often signifieth, Gen. 11. 7. The Greek translateth, that thou hearing dreams, doost interpret them.

to interpret] or, as the Chaldee explains it, and interpret it. See the notes on Gen. 2. 3.

Ver. 16. It is not in me] or, Be it not in me, to take this upon me: or, without me, God

will answer. The Greek (neglecting the points & distinctions) translateth, without God, shall not be answered, the salvation of Pharaoh. The Chaldee addeth, not out of my wisdom, but from before the Lord, answered shall be the peace of Pharaoh. Like modestie was in Daniel also, not to take the glorie to himself. Dan. 2. 30. 28. peace] in Greek, salvation: peace comprehendeth welfare, prosperitie, safetie, and all good things. For the word Salom, Peace, hath the signification of integritie & whole perfection of ones good estate. So Gen. 37. 14.

19 Ver. 19. evilnes] that is, leannes, yll favourednes, or deformitie.

21 Ver. 21. the inward parts] that is, the bowels, as the Chaldee; the bellies, as the Greek translateth. This noteth the greatnes of the famine: v. 30. And both sorts of kine, fat & lean, coming out of the same river, seemed to portend the means of the famine. For in Egypt there falleth no rayn, but the land is watered by the overflowing of the river Nilus, & by the husbandmens care to draw small rivers along to moisten the countrie, Deut. 11. 10. 11. And as the overflowing of that river is less or more, so have they their increase.

[awoke] the Greek addeth, and slept againe.

30 Ver. 30. the land] that is, as the Chaldee expalayneth, the people of the land: So v. 36. See Gen. 11. 1.

31 Ver. 31. very heavy] or vehemently greivous: the Greek transluteth it strong.

32 Ver. 32. the thing] Hebr. word. firmly-prepared] or surely-purposed, stablished: the Greek saith, the word is true. Here God teacheth the reason, why things are sundry times repeted in the scriptures.

34 Ver. 34. Bishops] or overseers, officers to visit and look to the state of the land. The Hebrue Pakid, as the Greek Episcopos, (from whence we have formed our English word Bishop,) is any man that hath charge and office; for any business civil or ecclesiasticall: as the Bishops of the armie, Num. 31. 14. 2. King. 11. 16. the Bishops (or overseers) of them that did the work, 2. Chron. 34. 12.

17 So among the Preists & Levites, Num. 4. 16. Neh. 11. 9. 14. and Ministers of the gospel, 1. Tim 3. 1. 2. take-up-the fist]

Hebr. five the land; as to tithe, is to take the tenth part. So Thargum Ierusalemey expounds it, to take up one of five. Thus taught he providence in the time of plenty, against time of want; as Solomon dooth by example of the pismire, Prov. 6. 6. 7. 8. See also Luk. 16. 9.

35 V. 35. of Pharaoh] the Chaldee explaineth it, of Pharaohs officers.

36 Ver. 36. for store] or, provision; a thing committed in trust to be kept. See Lev. 6. 2. the land] the Chaldee sayth, the people of the land: as in v. 30.

37 Ver. 37. the word was good] or, the thing was pleasing. God gave Ioseph favour and wisdom in the sight of Pharaoh, Act. 7. 10. & enclined the Kings hart to assent unto good counsel: for, the hearing ear, and the seeing eye; the Lord hath made even both of them: Prov. 20. 12.

38 Ver. 38. [spirit of God] The Chaldee paraphraseth, the spirit of prophesie from before God. The like praise is of Daniel, Dan. 4. 6. & 5. 11. So for office in the church, men are to be chosen full of the Holy Spirit, Act. 6. 3. By this speech of Pharaoh, and by the verbe folowing, it may be gathered, that Ioseph preached many things unto the King, of God, his power, providence, goodnes &c. wherupon the King made him a teacher of wisdom unto his Senators, Psal. 105. 22.

39 Ver. 39. all this] the Greek sayth, all these things. Ioseph hath honour, for opening myteries: so Daniel in Babylon, Dan. 2. 46. 47. & 5. 29. and the Lamb Iesus, Rev. 5. 9. 12. And as Ioseph by telling two dreams; fell into affliction, Gen. 37. 8. 19. 20. So here by expounding two dreams, he cometh to his exaltation. discreet &c. the Greek translates it, more prudent & wiser, then thou.

40 Ver. 40. over my house] as steward: or governour: as the Chaldee sayth, Officer of my house; so 1. King. 8. 3. 2. King. 18. 18. Luk. 12. 42. He made him Lord of his house, and ruler

valuable his possession. *Psal. 105. 21.*

mouth] that is, word (as the Chaldee explaineth it,) or commandment: so *Job. 39. 30. Num. 9. 20. Luk. 19. 22. Gen. 24. 57*

kisse] or apply, namely the hand to the mouth, as *Job. 31. 27.* in sign of honour and obedience, so the Greek translateth, *at thy mouth shall all my people obey.* Or, we may refer it to the former, *shall kiss thy mouth*, that is, love, honour, obey thee and thy words, in which sense David sayth, *kisse the son, Ps. 2. 12.* and Samuel kissed Saul, when hee annoynted him king, *1. Sam. 10. 1.* & men kiss his lips, *that answereth right words, Prov. 24. 26.* The Chaldee translateth, *at thy word shall all the people be armed.* Ioseph had authority over all the Princes of Egypt, *to bind them to his will, and to make the Elders wise; Psal. 105. 22.* the king made him governor over Egypt, and all his house. *Act. 7. 10.*

41 V. 41. *I set*] or give: so v. 43. these words are used as one: see *Gen. 1. 17. & 9. 12. & 17. 5.* The Greek sayth, *I constitute thee this day.* As Ioseph over Egypt, so Daniel had the government over Babylon, for expounding the kings dreame. *Dan. 2. 48.* Thus God bringeth low, and lifteth up: raiseth up the poore out of the dust, and lifteth up the begger from the dunghill, to set him among princes, &c. *1. Sam. 2. 7. 8. Psal. 113. 7.*

42 V. 42. *fine linnen*] or, byß, in Hebr. *shest*: a kind of silk that groweth in Egypt and other lands, *Ezek. 27. 7.* It made costly white cloth, which great personages used to weare: *Prov. 31. 22. Ezek. 16. 10. Luk. 16. 19. Rev. 19. 8.* The Greek and Chaldee, term it byß. See the notes on *Exod. 25. 4.*

43 V. 43. *the second*] Kings had two charrets, for more honour and use, *2. Chron. 35. 24.* by setting Ioseph hereon, the King honoured him; as *Mordecai* was, by riding on the Kings horse, *Esth. 5. 8. &c.* The Hebrue phrase is *charret of the second*, wherby may be meant, *of the second person*, or next to the King. The Greek translateth, *second charret.* *Abrek*] the Chaldee translateth *this is the father of the King*: as compounded of *Ab*, a father, and *Rek*, which the Syriak useth sometime for a King, accor-

ding to the Latine *Rex*: and Ioseph professeth, that God had made him a father to *Pharaoh*, *Gen. 45. 8.* *Thargum Jerusalem* also expoundeth it, *God save (or Live let) the Father of the King; the Master in wisdom, and tender in years.* Or, *Abrek* is to kneel-down; the same that *Habrek*, after the Egyptian manner of pronouncing, as *Egaliti Esa. 63. 3.* is used for *Higaltis* and *Ashcem Jer. 25. 3.* for *Hashcem*.

44 V. 44. *am Pharaoh*] that is, King: for this is an honourable title, and no proper name: see the notes on *Gen. 12. 15.* It may also be an oath, to confirm his authority: *so true as I am Pharaoh; so without thee, &c.*

his hand or foot] that is, doo anything. The Chaldee as before he spake of armes, v. 40. so here againe, translateth, *without thy word shall not a man lift up his hand to hold weapons, nor his foot to ride on a horse, &c.*

45 Vers. 45. *Zaphnath paaneach*] Egyptian words, which the Greek leaveth untranslated, the Chaldee paraphrast interpreteth, *The man to whom secrets are revealed: & Philo sayth, a finder out of secret things.* Hierom expoundeth them, *the saviour of the world.*

priest of On] or Prince, President; (as the Chaldee calleth him *Rabba*.. But the Greek translateth *Priest of Heliopolis*. He might be both, as was the maner of those times and places. See *Gen. 14. 18.* And among the Egyptians, Priests were learned men and Doctors of Arts, as well as sacrificers to their Gods, *Diodor. Sicul. 2. book.* On was a citie in Egypt called also *Aven*, *Ezek. 30. 17.* in Greek *Heliopolis*, that is, the citie of the Sun. They of *Heliopolis* are reported to be the wisest of all the Egyptians, and unto that citie the people used to resort once a yeare to do honour unto the Sun, by sacrifice. *Herodot. in Euterpe.*

over] the Chaldee addeth, *ruler over the land.* So in v. 46.

46 V. 46. *old*] Hebr. *son*, that is, going on his 30. yere: see *Gen. 5. 31.* So this exaltation of Ioseph was 13. yeres after he was sold into Egypt, *Gen. 37. 2.* And at this age of 30. yeares, our Lord Iesus began his administration, *Luk. 3. 23.* so did the Levites

in the Lords tabernacle, Num. 4. 3. & David then began his reign, 2. Sam. 5. 4.

47 V. 47. yielded] Heb. made, that is, brought-forth fruit: see Gen. 11. by handfuls] meaning abundantly, a handfull increate of one kernel.

48 V. 48. layd up] Hebr. gave: see Genes. 9. 12. the field which was &c.] in the Hebrew the words stand thus, the field of the citie which (was) round about it.

51 V. 51. Manasses] Hebr. Me'assseh; the holy Ghost in Greek calleth him Manasses, Rev. 7. 6. by interpretation, it is Forgetting, or Making to forget: the reason whereof followeth. So in Esai. 65. 16. promise is made of former troubles to be forgotten.

fathers house] meaning the molestation and injurie which hee had sustained at his brethrens hands.

52 V. 52. Ephraim] that is, Made fruitfull, This son, was by Iakob set before his elder brother; and of these two, came two tribes, so Ioseph had a double portion for the first birthright. Gen. 48. 5. 14. 19. 20. 1. Chron. 5. 2.

55 V. 55. was famished] or hungred, had famine.

56 V. 56. all the houses, &c.] in Greek, all the barns of corn. sold] to weet, corn. The Hebrue word signifieth breaking, and because corn and meat breaketh mens fast and hunger; therupon it is applied to the selling & buying of corn or food; the reason whereof it shewed in Gen. 42. 19. where it is called the breaking of the hunger; meaning, corn for the hunger (or famine) of their houses. So in Psal. 104. 11. by water, the wild Asses are sayd to breake their thirst. To this also we may add, the phrase of breaking bread, that is, of distributing & communicating it, Esa. 58. 7. Mat. 2. 46. & 20. 7. Hee that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it: Prov. 11. 26.

57 Vers. 57. every land] or, all the earth: so the Chaldee sayth, all the inhabitants of the earth: in Greek, all countries; that is, the people in them, meaning, all the countries adjoining therabout. in every land]

or, in all the earth, as vers. 56. God called a famine upon the land, (or earth,) he brake all the staffe of bread. But he had sent a man before Iakob and his house; even Ioseph, who was sold for a servant; him God sent before them, to preserve life: Psal. 105. 16. 17. Gen. 45. 5.

CHAP. XLII.

1. Iakob sendeth his ten sonns to buy corn in Egypt. 6. They are imprisoned by Ioseph for spies. 18. They are set at libertie, on condition to bring Benjamin. 21. They have remorse for the injurie they had done to Ioseph. 24. Symeon is kept bound for a pledge. 25. They returne home with corn and their money. 29. They relate unto Iakob the hard things befallen them. 36. Iakob refuseth to send Benjamin, though Ruben would ingage his two sonns for him.

1 **A**ND Iakob saw, that there was
corn-to-sell in Egypt: and Iakob
sayd unto his sonns; why look ye
one-upon-an other? And he sayd,
2 Behold I have heard, that ther is corn-
to-sell, in Egypt: goe-ye-down thi-
ther, & buy-corn for us from thence;
3 that vve may live, and not dye. And
Iosephs ten brethren vvent-down; to
4 buy corn, in Egypt. But Benjamin,
Iosephs brother, Iakob sent not vvith
his brethren: for he sayd, lest mis-
5 chief befall him. And the sonns of
Israel came; to buy corn, among those
that came: for the famine vvas, in the
6 land of Canaan. And Ioseph, he was
the ruler over the land; he it was that
sold corn to all the people of the land:
and Iosephs brethren came, & bow-
ed-down-themselves unto him, vvith
7 their faces to the earth. And Ioseph
saw his brethren, & knew them: and
he made-himself-strange unto them,
and spake with them hard-words; and
sayd

8 sayd unto them, whence come yee?
 And they sayd, from the land of Canaan, to buy food. And Ioseph, knew his brethren: but they, knew not him.
 9 And Ioseph remembred, the dreams, which he had dreamed of them: and he sayd unto them, yee *are* spies; to see the nakednes of the land, you are come. And they sayd unto him, Nay my lord: but thy servants are come, to buy food. We all of us, *are* sonns of one man: we *are* true *men*; thy servants, are not spies. And he sayd, unto them: Nay, but yee are come to see, the nakednes of the land. And they sayd; We thy servants, *were* twelve brethren, the sonnes of one man, in the land of Canaan: and behold, the yongest, *is* with our father *this* day; & one, is not. And Ioseph sayd, unto them; That *is* it, that I spake unto you, saying, yee *are* spies. By this, ye shalbe proved: *as* Pharaoh liveth, if ye goe-forth from hence; except, when your yongest brother come, hither.
 16 Send one of you, and let him fetch your brother: & you, be yee in bonds; that your words may be proved, whether truth be in you: and if not, *as* Pharaoh liveth, surely ye *are* spies. And he put them all together, into ward, three dayes. And Ioseph sayd unto them, in the third day; This doe, and live: I, fear God. If yee *be* true *men*; let one of your brethren, be bound in the house of your ward: & goe you, bring ye corn, for the famine of your houses. And bring your yongest brother, unto me; and your words shalbe verified, and ye shal not dye: and they did so. And they sayd, *ech*-man unto his brother; Verily, we

are guiltie, concerning our brother: in that we saw the distresse of his soul, when he besought us for-grace, and we heard *him* not: therefore, this distress, is come upon us. And Reuben answered them, saying; did not I say unto you, saying, doe not syn against the child, and ye heard not? and his bloud also, behold it is required.
 23 And they, knew not; that Ioseph heard: for an interpreter, *was* between them. And he turned about from them, and wept: and he returned unto them, and spake unto them; and took from them, Simeon; and bound him, before their eyes. And Ioseph commanded, that they should fill their vessels with corn, and to restore, every mans money into his sack; and to give them, provision, for the way: & thus, did he unto them. And they took-up their corn, upon their asses: and went, from thence. And one opened his sack, to give provender, to his ass, in the Inn: & he saw his money, and behold it *was*, in his baggs mouth. And he layd unto his brethren, my money is restored; and also, behold *it is* in my bag: and their hart went-forth; and they trembled, *ech*-man to his brother, saying; what *is* this, *that* God hath done, unto us?
 29 And they came, unto Iakob their father, unto the land of Canaan: and told him, all that befell them, saying.
 30 The man, the Lord of the land, spake with us, hard-words: and took us, as spies of the land. And we layd unto him, we *are* true *men*: we are not spies.
 31 We *were* twelve brethren, sonns of our father: one is not, and the yongest *is* *this* day, with our father, in the land of

33 Canaan. And the man, the Lord of
the land, sayd unto us; By this shall I
know, that yee, *are true men*: leave
one of your brethren, vvith me; and
take for the famine of your houses, &
34 goe. And bring your yongest bro-
ther, unto me; and I shall know, that
ye *are not spies*; but *that yee are true*
men: I will give you, your brother; &
35 ye shall traffike, in the land. And it
was, they emptying their sacks; that
behold, *every mans bundel of money,*
was in his sack: and they saw the bun-
dles of their money, they and their
36 father, and they feared. And Iakob
their father, sayd unto them; Me, have
ye bereaved-of children: Ioseph is
not, & Simeon is not; and Benjamin
ye will take *away*, all these things, are a-
gainst me. And Reuben sayd unto
37 his father, saying; Slay, my two sonns;
if I bring him not, unto thee: give
him, into my hand; and I, will bring
38 him agayn unto thee. And he sayd,
my son shall not goe down, with you:
for his brother is dead, and he, is left
himself alone; and mischief shal befall
him, by the way, in the which ye goe;
and ye shall bring-down my gray-
hayres, with sorow, unto hell.

Annotations.

I **C**orn-to-sell] or sale of corn: so the He-
brue *Sheber*, (which is *breaking*,) is
here translated in Greek, *the selling of wheat*:
the Chaldee also so expresth it. See Gen.
41.56. Iakob saw, that is understood this, by
the report of others; he heard it, v.2. So
the people saw the voices, Exod 18 20.

one on another] or, on your selves: as neg-
ligent, or as men helpless, none knowing
what to doe. The Greek translateth, *why*
are ye slothfull? By the famine that came

over all Egypt & Canaan, ther vvvas great
affliction, that our fathers found no sustenance:

Act. 7.11. In Abrams dayes, Canaan vvvas
vexed vvith famine, Gen 12.10. againe in
Isaaks time, Gen.26.1. and novv in Iakobs.
So God exercised the faith and patience
of the saincts, in the common calamities
of the vvorld. The like was in Act. 11.28.

4 Ver. 4. *lest mischief*] understand, *I must*
take heed, lest &c. see Gen.3. 22. For mis-
chief, the Chaldee putteth death: the vvord
implieth it, and lesser evils also, as appea-
reth by Exod.21.22.23.24. The Greek cal-
leth it, *sicknes*.

6 Ver. 6. *the ruler*] he that had authoritie
and pover, in his hand; as the originall
vvord signifieth, Eccles. 8. 8. 4. and David
confirmeth, Psal. 105. 22. Of the Hebrue
Shallet, and *Shilton*, is made in Arabik the
name *Sultan*, a title vvherby the chief ru-
lers of Egypt & Babylon are still called.
bowed-down] so fulfilling the oracle, in
Gen. 37.7.8.

7 Ver. 7. *made himself strange*] in Greek, he
was alienated from them. The Chaldee ex-
pounds it, *he bethought him what he should*
speake with them. with them] or, unto
them: for the scripture useth these phrases
indifferently, as *speake not with us in the Iewes*
language, 2 King. 18.26. or, *speake not unto us*,
Esa. 36. 11. and, *spake with him*, 2 Chron. 10.
10. or, *spake unto him*: 1 King. 12. 10. & in
Greek, as, *he spake with them*, Mark. 6.50. or,
he spake unto them, Mat. 14.27.

9 Ver. 9 *spies*] The Hebrue hath the signi-
fication of *footing*, or going from place to
place. The Apostle in Greek translateth
it *spies*, Heb. 11.31. *nakednes*] that
is, *the naked, weak, or ruined places*; as the
Chaldee explayneth it. The Greek tran-
slateth it, *footsteps*. Ioseph dealeth vvith
his brethren in syn, as God doeth with his
children: vvho, often estrangeth himself
from them, dealeth roughly, & counteth
them unto him as his enemies, Job 19. 11,
& 13. 24.

11 Ver. 11. *true*] or *upright, honest men*. The
Greek sayth, *peaceable*.

13 Ver. 13, *is not*] that is, *he is dead*: as the
phras

phrase signifieth, *Mat. 2. 16. 18.* and so it is expounded in *Gen. 44. 20.*

15 Ver. 15. as *Pharaoh liveth*] a kind of asseveration or swearing, (as the like phrase of God manifesteth, *Jer. 5. 2.*) which sometime is joyned with the name of God, as *1. Sam. 20. 3.* as the Lord liveth, and as thy soule liveth: so *2. King. 2. 2. 4. 6. 2. Sam. 15. 21. 1. Sam. 25. 26.* And to swear by the kings life, was a great oath in Egypt. The Greek translateth, *by the health of Pharaoh.* It may also be read as a wish; so *Pharaoh live*: and is likewise an earnest asseveration. if ye goe] that is, ye shall not goe; as the Greek explayneth it: see *Gen. 14. 23.* yongest] Hebr. *lile*: so after, in *v. 20. 32. 34.*

16 Ver. 16. be ye in bonds] you shall be bound, or prisoners. In Greek, be ye led away, until your words be manifest, whither ye speak-trueth or not.

17 Ver. 17. put them altogether] Hebr. gathered them. ward] or prison: called the house of ward (or custodie) *v. 19.* & so by the Chaldee here. Here God by tribulation, calleth the patriarchs to repentance for their synns: he chasteneth us for our profit, that we might be partakers of his holyness; *Heb. 12. 10.*

18 Ver. 18. the third day] of which number, diverse things are observed, on *Gen. 22. 4.*

19 Ver. 19. bring] to your families. corn for the famine] or, after the Hebrue phrase, the breaking of the famine; meaning corn: as *Gen. 41. 56.* The Chaldee sayth, corn which wanteth in your houses.

21 Ver. 21. guilty] the Greek translateth in syn. our brother] Joseph they mean, who besought them when they sold him into Egypt, *Gen. 37.* Thus by afflictions they are brought to acknowledge their syn committed about 13. yeres before, which their consciences did now accuse them of. So God sayth, I will goe and return to my place, til they acknowledge their guiltines, and seek my face: in their affliction they will seek me early: *Hos. 5. 15.* distress] or anguish, the Greek translateth, we despised the tribulation.

22 Ver. 22. & required] that is, God punish-

eth us for killing our brother: as is threatened *Gen. 9. 5.* After many yeres, the guilt of innocent blood could not be removed out of their hearts; but the memorie of it, is renewed upon this their trouble.

23 Ver. 23. heard] that is, understood: as *Gen. 11. 7.*

24 Ver. 24. wept] shewing his love & naturall affection, which yet he hid from his brethren, til they were thoroughly humbled. So God in mens afflictions often hideth himself, *Esa. 46. 15. Psal. 10. 1.* yet in all their affliction, he is afflicted, *Esa. 63. 9.*

Simeon] who seemeth by this, to have been the chief procurer of Iosephs trouble; he was by nature, bold and feirce, as his fact against the Sichemites dooth manifest; *Gen. 34. 25. & 49. 7.*

25 Ver. 25. vessels] meaning, their sacks. money] Hebr. their silvers. provision,] or food: the Greek addeth, food ynough.

did he] or, as the Greek translateth, it was done; meaning by Iosephs servant. See the like phrases noted, on *Gen. 2. 20. & 16. 14.* The holy Ghost observeth this kindness of Ioseph, who was far from revenge, and did good for evill. Thus we all should doe, *Rom. 12. 17. 19. Mat. 5. 44.*

28 Ver. 28. went forth] or, was gone, that is, fayed them: or (as the Greek translateth) was astoned; A like speech is in *Song. 5. 6.* My soule went forth, that is, fayed: fainted. The Chaldee translateth, the knowledge of their hart departed. trembled] or, (as the Greek sayth) were troubled: & so manifested it one to another; See *Gen. 27. 33.*

30 Ver. 30. took us] Hebr. gave us: that is, esteemed and counted. Or used us; as the Greek translateth, he put us in prison. A like phrase is in *1. Sam. 1. 16.*

33 Ver. 33. for the famine] understand from the 19. verse, corn for the famine. And so the Greek expresseth it here, as there, The Chaldee also sayth, corn that wanteth in your houses. Such defects are often in scripture: as, he slew Goliath, *2. Sam. 21. 19.* for, the brother of Goliath; as is expressed in *1. Chron. 20. 5.*

36 Ver. 36. against me] or upon me, as a hea-

vy burden, hastening my death.

37 Verſ. 37. *my two ſonns*] ſo the Greek tranſlateth, and the Hebrue is elſewhere ſo uſed, *Exod. 18. 3.* But it may alſo bee Engliſhed, *two of my ſonns*: he having tow in all, *Gen. 46. 9.* This condition being unnatural & ſynful, Iakob would not admit of: but continueth his purpoſe, not to let Benjamin goe, *v. 38.*

38 V. 38. *himſelf alone*] meaning of Rachels children, as is explained, *Genef. 44. 20. 27. 28.* and] *or, if miſchief*; in Chaldee, death: ſee *v. 4.* *my gray-hairs*] Heb. *my grayneſſe, or hoarineſſe*: that is, *me who am gray headed.* unto hell] *to the grave, or ſtate of death.* See *Gen. 37. 35.* Iakob in theſe doubts and feares, bewrayeth weakneſſe of faith; which afterwards he overcommeth, reſting in the providence of God: and then Moſes nameth him *Israel*, *Gen. 43. 11.*

CHAP. XLIII.

1. The famine continuing, Iakob would ſend againe into Egypt; but his ſonns durſt not goe without their yongeſt brother. 8. Iudas offereth to be ſurety for Benjamin. 11. Iſrael at length yeeldeth, and ſendeth them with a preſent, double money, & a bleſſing. 15. Ioseph entertaineth his brethren. 18. They are aſrayd; and offer the ſteward the money which had been reſtored them. 23. The ſteward comforteth them, and bringeth out Symeon. 26. Ioseph receiveth their preſent, 29. bleſſeth Benjamin, 31. and maketh all his brethren a feaſt. 34. but ſheweth ſpeciall favour to Benjamin.

1 **A**ND the famine, was heavy in the
2 land. And it was, when they
had made-an-end of eating the corn
which they had brought, out of E-
gypt: that their father ſayd unto the,
3 Goe-againe, buy for us a little food.
And Iudah ſayd unto him, ſaying; The
man did proteſting proteſt unto us,
4 ſaying, ye ſhall not ſee my face; except
your brother be with you. If thou

5 wilt ſend our brother, with us, we wil
goe-down, and buy food for thee.
6 And if thou wilt not ſend him, we will
not goe-down: for the man ſayd un-
to us, ye ſhall not ſee my face; except
your brother be with you. And Iſ-
7 rael ſayd; vwherefore did you me the
evil; to tel the man, whether ye had yet
a brother? And they ſayd, the man
aſking aſked of us & of our kindred,
ſaying; Is your father yet alive? have
ye a brother? and vve told him, accor-
8 ding to the tenour of theſe vvords:
Did vvee knowing know, that hee
would ſay, bring your brother down?
9 And Iudah ſaid unto Iſrael his father,
ſend the yong-man with me, and vve
vwill ariſe and goe: that we may live &
not dye, both we and thou, and alſo
10 our little-ones. I, vvill be ſurety for
him; of my hand, ſhalt thou require
him: if I do not bring him unto thee,
and ſet him before thee, then will I be
11 a ſynner unto thee, all dayes. For,
except we had lingred: ſurely now we
had returned theſe two-times. And
Iſrael their father, ſayd unto them; it
(it muſt be) ſo now, doe this, take of
the praiſ-worthy fruit of the land, in
your veſſels; & cary-down to the man,
a preſent: a litle baulm, and a litle ho-
12 ney, ſpices and myrrh, terebinth-
nuts, and almonds. And take in
your hand, double money: and the
money that was reſtored, into the
13 mouth of your baggs, ye ſhall cary a-
gayn in your hand: peradventure it
was an over-ſight. And take your
14 brother: and ariſe, goe-agayn unto
the man. And God almighty, give
you mercies, before the man; that he
may ſend-away with you, your other
brother;

brother, and Benjamin : and I, if I be
 bereaved of *my-children*, I am berea-
 15 ved. And the men took this present;
 & took double money in their hand,
 and Benjamin : and aroſe, and went-
 16 down to Egypt; and ſtood, before Io-
 ſeph. And Ioseph ſaw Benjamin,
 with them; & he ſayd to *him* that *was*
 over his houſe, bring the men to
 houſe : and ſlay a ſlaughter (*of beaſts*),
 and make ready; for the men ſhal eat
 17 with me, at noon. And the man did
 as Ioseph had ſayd : and the man
 brought the men into Iosephs houſe.
 18 And the men feared, becauſe they
 were brought *into* Iosephs houſe : &
 they ſayd, for the matter of the mo-
 ney, that *was* returned in our baggs
 at the firſt; are we brought-in: to roll
 himſelf upon us: and to fall upon us;
 and to take us for ſervants, and our
 19 aſſes. And they came-neer unto the
 man, which *was* over Iosephs houſe :
 and they ſpake unto him at the dore
 20 of the houſe. And ſayd, Oh my lord:
 coming-down we came-down at firſt,
 21 to buy food. And it was, vvhhen we
 came to the Inn, and opened our
 baggs; that behold *every* mans mo-
 ney *was* in the mouth of his bag; our
 money, in the weight therof : and we
 have brought it againe, in our hand.
 22 And other money, have we brought-
 down in our hand, to buy food : we
 know not, vvhho put our money, in
 23 our baggs. And hee ſayd, peace *be*
 to you, fear not; your God, and the
 God of your father, hath given to
 you the treaſure, in your baggs; your
 money, came unto me: & he brought-
 24 out Simeon, unto them. And the
 man brought the men, into Iosephs

25 houſe : and gave *them* water, and they
 vvaſhed their feet; & he gave proven-
 der, to their aſſes. And they made-
 ready, the preſent; againſt Ioseph
 26 came, at noone : for they heard, that
 they ſhould eat bread, there. And
 Ioseph came to houſe; and they
 brought unto him, the preſent which
was in their hand, into the houſe : and
 they bowed-down-theirſelves unto
 27 him, to the earth. And hee asked
 them, of *their* peace; and ſayd, *is there*
 peace to your father the old-man, of
 vvhom you ſpake? is hee yet alive?
 28 And they ſayd; *ther is* peace to thy ſer-
 vant, to our father, he *is* yet alive: and
 they bended-down-the-head, & bow-
 29 ed-theirſelves down. And he liſ-
 ted-up his eyes; & ſaw Benjamin his
 brother, his mothers ſon; and ſayd,
is this your yonger brother, of whom
 you ſpake unto me? & he ſayd, God
 30 be gracious unto thee, my ſon. And
 Ioseph made-haſt; for his bowels did
 yern, towards his brother; and hee
 ſought, (*where*) to vveep; & entred in-
 31 to a chamber, and vvept there. And
 he vvaſhed his face, & vvent-out: and
 refreyned himſelfe; and ſayd, ſet-on
 32 bread. And they ſet-on for him, by
 himſelf alone, and for them by them-
 ſelves alone; and for the Egyptians
 that did eat with him, by themſelves
 alone: becauſe the Egyptians, might
 not eat bread with the Hebrues; for
 that *is* an abomination, unto the E-
 33 gyptians. And they ſate before him;
 the firſt-born, according to his firſt-
 birthright; & the yongeſt, according
 to his youth: and the men marveled,
 34 *each*-man at his neighbour. And hee
 took-up meaſes from before him,

unto them; and Benjamins measure, was five times more, then the measures of any of them: and they drank & largely-drank, with him.

Annotations.

2 **B**y Hebr. break: so after; v. 4. 20. &c. See Gen. 41. 56.

3 Ver. 3. protesting] that is, did solemnly & earnestly protest; even with oath, Gen. 42. 15. Of this phrase, see Gen. 2. 17. be] or, as the Greek translateth, unless your younger brother come with you.

7 Ver. 7. asking] that is straightly asked: see v. 3. They excuse themselves, as having not done it purposely, but of necessity; which they could not honestly avoid.

tenour] Hebr. mouth of these words; that is, as the Greek translateth, according to this asking, of his. did we knowing know] that is, did (or could) we any way know; or certainly know?

8 Ver. 8. young-man] meaning Benjamin: who was now above 30. yeres of age; being but seven yeres younger then Joseph.

9 Ver. 9. will I be a synner] or syn; that is, be guilty, as a violator of my faith; & subject to punishment according. So the word synners, is used in 1. King. 1. 21. all dayes] of my life: or, for ever.

11 Ver. 11. praise-worthy-fruit] Hebr. of the musick (or melody) of the land; meaning the best fruits, most commendable, & for which songs of praise are given to God. So the Greek translateth it, fruits; & the Chaldee, that which is laudable. So a blessing is sayd to be in the cluster of grapes, Esa. 65. 8.

baums] or rosin: see Gen. 37. 25.

Therebint nuts] or, nuts of the turpentine-tree. So the Greek translateth it Terebinth. The word is not found elsewhere in holy scripture. By this present, Jakob thought to procure favour, as he did before, Gen. 32. 20. &c. for, a mans gift make him room for him, and bringeth him before great men. Prov. 18. 16. So Kings, bring presents to Christ; Psal. 72. 10.

12 Ver. 12. double money] because the famine continuing, it was like corn was dearer. an oversight] or error, Gr. an ignorant-act. Hereupon justice required, that the money should be restored.

14 Ver. 14. if I be] or, when I am bereaved: a like phrase is in Esth. 4. 16. if I perish I perish. Both of them, seem to be a committing of themselves, and of the event of their actions unto God, in faith: which if it fell out otherwise then they wished, they would patiently bear.

16 Ver. 16. him that was over] that is, his steward: so v. 19. & 44. 1. see Gen. 41. 40. a slaughter] as is wont to be killed for a feast. So in Prov. 9. 2. 1. Sa. 25. 11. Gen. 31. 54.

18 V. 18. for the matter] or, because of the money, as the Greek translateth. So gnol debar, signifieth because, or concerning, Exod. 8. 12. to roll] that he may roll; namely, the Lord of the land; by rolling, meaning violent oppression, as the Chaldee expoundeth it dominating, and the Greek false accusing, or, calumination. See the like phrase in Job 30. 14. to fall] or to fell, that is, cast down himself; which the Chaldee translateth, seek an occasion against us. A guilty conscience made them fearfull, and suspicious. So Gods works of grace, through our syn and ignorance, doe occasion our fear; Judg. 13. 22. 23. Mat. 14. 25. 26. 27.

20 Ver. 20. Oh] or Vnto me; understand, look, or let thine eyes be; as the phrase is more fully expressed, in Job 6. 28. & 7. 8. The Greek & Chaldee translations make it here a word of intreating, We pray. So Gen. 44. 18. Exod. 4. 10. Judg. 6. 15. Ios. 7. 8.

23 Ver. 23. peace to you] that is, be of good comfort: or, ye are in safety. Peace is here opposed to fear: so in Job 21. 9.

25 Ver. 25. against] or, untill Joseph came. eat bread] the Greek explaineth it, dine there.

26 Ver. 26. the present] Gr. the gifts which they had in their hands, which being also from their father, now the Sun, & eleven stars, doe obeysance to Joseph; as he dreamed, Gen. 37. 10.

27 Ver. 27. of their peace] that is, of their welfare,

welfare, how they did, as the Greek translateth, *how doo ye?* So after, *is your father in health?* See Gen. 37. 14. & 41. 16.

30 Ver. 30. *made-hast*] Gr. *was troubled, did yern*] or *did burn*, were kindled with naturall affection. The Greek and Chaldee expresse it, by being *turned*. The like is in 1. King. 3. 26.

32 Ver. 32. *an abomination*] The Greek explyneth the cause, for that every feeder of sheep was an abomination to the Egyptians: & Moses telleth the same, Gen. 46. 34. The Chaldee more plainly sayeth, *because the Hebrewes eat the cattel which the Egyptians worship*. Compare this exposition with Exod 8. 26.

33 Ver. 33. *yongest*] Hebr. *least according to his littlenes*: meaning of age, not of stature. *as*] or, *looking upon his neighbour*.

34 Ver. 34. *unto them*] understand, and sent unto them. *five times*] or *five parts*: Hebr. *five hands*: which the Greek expoundeth *five fold*; the Chaldee *five parts* (or portions:) so Gen. 47. 24. *largely-drunk*] or *drunk-themselves merry*: were drunken, which word is used for large drinking, unto merth, but with sobriety. Hag. 1. 6. Joh. 2. 10.

CHAP. XLIV.

1. Ioseph sending his brethren away with corn, causeth his cup to be put in Benjamins sack.

4. He sendeth after them, complainyng of iniurie. 11. Search is made, and the cup found. 13. They are brought back, and submit themselves to servitude. 17. Ioseph would receyve Benjamin only. 18. Iudahs humble supplication to Ioseph: wherein (after relation of things that had passed) he offered himself bond man in Benjamins stead, in commiseration of his aged father.

1 **A**ND he commanded him that was over his house, saying; fill the mens baggs, with food; so much as they can carie: and put every mans money, in his baggs mouth. And my cup the silver cup, put in the baggs mouth of the yongest; and his corn money: and he did, according to the word of

3 Ioseph, which he hath spoken. The morning was light; and the men were sent-away; they and their asses. They were gone-out of the citie, not gone-farr; and Ioseph sayd, to him that was over his house; rise-up, follow after the men: and overtake them, and say unto them; wherfore have ye rewarded evill, for good? Is not this it, in which my lord drinketh; & he would searching search-diligently for it? ye have done-evill, in that ye have done. And he overtook them: and he spake unto them, these same words. And they sayd unto him; wherfore speaketh my lord such words? Fart be it from thy servants, to doe such a thing. Behold, the money, which we found in our baggs mouth; we brought agayn unto thee, out of the land of Canaan: and how should we steal, out of thy lords house; silver, or gold? With whomsoever of thy servants it be found, both let him dye: and we also, will be to my lord, for servants. And he sayd; now also according to your words, so let it be: he with whom it is found, shall be my servant; & you, shall be blameless. And they hastened, and took-down, every man his bagg, to the ground: and they opened, every man his bagg: And he searched, he began with the eldest, and ended with the yongest: and the cup was found, in Benjamins bag. And they rent their garments: and laded every man his ass, & returned to the citie. And Iudah and his brethren, came to Iosephs house; and he, was yet there: & they fell before him, on the ground. And Ioseph sayd unto them; what deed is this, that ye have done? knew ye not,

16 ye not, that such a man as I, could
 16 serching serch-diligently? And Iu-
 dah sayd, what shall we say, unto my
 lord? what shall we speak, & how shall
 we justifie our selves? God hath found
 out, the iniquitie of thy servants; be-
 hold, we *are* my lords servants; both
 17 we, and he in whose hand the cup is
 found. And he sayd, farr be it from
 me, to doe this: the man, in whose
 hand the cup is found, he shall be my
 servant; and you, get ye up in peace,
 unto your father.

□ □ □

18 And Iudah came-neer unto him, and
 sayd; O my lord; let thy servant I pray
 thee, speak a word, in the ears of my
 lord; & let not thy anger be kindled,
 against thy servant: for thou *art*, even
 19 as Pharaoh. My lord asked his ser-
 vants, saying; have ye a father, or a
 20 brother? And we sayd, unto my lord;
 we have a father, an old-man; and a
 child of *his* old-age, the yongest: &
 his brother is dead; and he himself
 alone, is left of his mother, and his
 21 father loveth him. And thou saydest
 unto thy servants; bring him down,
 unto me: that I may set mine eye, up-
 22 on him. And we sayd, unto my lord;
 the yong-man, *can* not leave his father:
 and *if* he should leave his father, then
 23 he would dye. And thou saydest, un-
 to thy servants; if your yongest bro-
 ther, come not down, with you; ye
 24 shall no more, see my face. And it was,
 when we came-up, unto thy servant,
 my father: then wee told him, the
 25 words of my lord. And our father
 sayd, Return, buy for us a litle food.
 27 And we sayd, we cannot goe-down: if

our yongest brother be with us, then
 will we goe-down; for we cannot see,
 the mans face; & our yongest brother,
 27 not be with us. And thy servant, my
 father, sayd unto us: you doe know,
 28 that my wife bare unto me two. And
 the one, went-out from me; & I sayd,
 surely he is torn is torn-in-peeces: &
 29 I saw him not, since. And *if* ye take
 this also, from my face, and mischief
 befall him: then shall ye bring-down
 my gray-haires, with evill unto hell.
 30 And now; when I come, to thy ser-
 vant my father; and the yong-man, he
be not with us: and his soul, *is* bound-
 up in his soul. Then will it be, when
 31 he seeth that the yong-man *is* not,
 that he will dye: and thy servants shall
 bring-down, the gray-haires of thy
 servant our father, with sorow unto
 32 hell. For thy servant, became-surety
 for the yong-man; unto my father,
 saying: if I bring him not, unto thee;
 33 the will I, be a synner unto my father;
 all dayes. And now, I pray thee let
 thy servant abide, in sted of the yong-
 man; a servant to my lord: and let the
 yong-man, goe-up with his brethren.
 34 For how, shall I goe up to my father;
 and the yong-man, be not with me?
 lest I see the evill, that shall find my
 father.

Annotations.

1 **O**Ver his house] that is, his steward: see
 Gen. 43. 16. 19. The Chaldee calleth
 him, *Provost over the house*. So in v. 4.
 food] that is, corn; as the Chaldee explains
 it: So in v. 25.

2 Ver. 2. yongest] Heb. *least*: meaning in
 age: so after. By this, Ioseph meant to
 trie his brethrens love to Benjamin, & to
 their

their father: whither they would assist him, in his utmost perill. The hard measure which before they had offered unto Ioseph himself, moved him hereunto:

5 Ver. 5. *Is not this &c.*] Here the Greek translation addeth: *Wherefore have ye stolen my silver cup? Is not this &c.* would *serching serch*, so the Chaldee here translateth it: or *would learn by experience by it*, that is, would trie your truth & loyalty. So the word was used before, in Gen. 30. 27. The Hebrue *Nachash* (whereof the Serpent in that tongue hath his name, Gen. 3. 1.) signifieth first a diligent observation, trial or serch, 1. King. 20. 33. Gen. 30. 27. secondly, a too curious serch or finding out, by soothsaying or divination, which Gods law forbiddeth, Deut. 18. 10. And so the Greek translateth it here, and *Thargam Jerusalem*; as if Ioseph could find out the these, by divination, or by consulting with the soothsayers of Egypt: or used the cup for such an art. So alter in v. 15.

7 Ver. 7. *such words*] or, according to these words. *farr be it*] or, be it a profane thing: see Gen. 18. 25. *such a thing*] or, according to this word.

8 Ver. 8. *silver*] the Chaldee expounds it, vessels of silver, or vessels of gold.

10 Ver. 10. *blameless*] or, clear, innocent, and so without punishment: the Greek sayth pure,

13 Ver. 13. *rent their garments*] for greif of hart. See Gen. 37. 29. 34.

16 Ver. 16. *iniquitie*] other synns, for which they were under Gods wrath: though in this they were innocent. This was the end, why God by Ioseph brought this tentation upon them, that they might see their former synns, and repent. So the Prophet sayth, *By this shall the iniquitie of Iakob be purged; & this is all the fruit, to take away his syn.* Esa. 27. 9.

Here beginneth the eleventh section of the law, called *Fayggasb*, that is, *And (Judah) came-neer*: see Gen. 6. 9.

18 Ver. 18. *Oh*] or, Have respect unto me: see Gen. 43. 20. The Greek and Chaldee ex-

playn it, *I pray thee my Lord.* as *Pharaoh*] that is, of princely power, and majesty: so shewing a reason why he besought him not to be angry: for the Kings wrath, is like the roaring of a Lion: Prov. 19. 12.

20 Ver. 20. *and a child*] understand, he hath a child, as the Greek explyneth it.

of old age] that is, born him, when he was old, see Gen. 37. 3. *the youngest*] or, a little one.

21 Ver. 21. *that I may see*] or, and I will see my eye, that is, behold him. The Greek translateth, *and I will have care of him*. So, *setting of the eye*, sometime signifieth, as *Ier. 40. 4*. In this sense, it was a promise of princely clemencie; that they might the more readily bring their brother.

22 Ver. 22. *yong-man*] so called because he was the yongest of the brethren: yet was he at this time married, & had ten sons. Gen. 46. 21. *he*] that is, the father would dye.

23 Ver. 23. *no more see*] or, not add to see my face. See Gen. 43. 3.

28 Ver. 28. *it torn*] or, tearing a torn: the Chaldee sayth *killed*: the Greek thus, *ye sayd unto me that he was eaten of wild beasts*: see Gen. 37. 33.

29 Ver. 29. *mischief*] in Chaldee, death. *gray-hayres*] Hebr. *graynes*, or hoarines. So Gen. 42. 38. *with evil*] that is, with affliction and sorrow, as is explyned v. 31. So evils, are often used for afflictions, Deut. 31. 17. Psal. 88. 4. *hell*] or the grave: so v. 31. See Gen. 37. 35.

30 Ver. 30. *his soule*] that is, the old mans life: see Gen. 19. 17. & 37. 21. *bound up in his soul*] that is, knit with the yong mans life. The Greek translateth, *his soul hangeth on this mans soul*, (or life.) This phrase signifieth intyre love, as 1 Sam. 18. 1. So the Chaldee expresth it, *his soul is beloved unto him, as his own soul*.

31 Ver. 31. *is not*] namely with us, as the Chaldee addeth.

32 Ver. 32. *a synner*] and so guiltie, & subject to punishment: see Gen. 43. 9.

33 Ver. 33. *in sted of the yong-man*] herein Iudah sheweth his faithfulness and love to his father, and brother, in this necessities

upon which experiment Ioseph presently manifesteth himselfe. Gen. 45. 1. Iudas being suretie for his brother, is here an image of Christ (the Lion of the tribe of Iudas, Rev. 5. 5.) who being suretie for us. Heb. 7. 22. hereby have we perceived his love, that he layd down his life for us: therefore we ought also to lay down our lives for our brethren, 1. Ioh. 3. 16.

34 V. 34. shall find] that is, shall come upon my father. So finding is often used. 1. Chro. 10. 3. Psal. 116. 3. & 119. 113.

CHAP. XLV.

1. Ioseph maketh himselfe knowne to his brethren. 5. He comforteth them in Gods providence. 9. He sendeth for his father. 16. Pharaoh confirmeth it. 21. Ioseph furnisheth them for their journey, and exhorteth them to concord. 25. Iakob is revived with the newes.

1 **A**ND Ioseph could not refreine himself, before alth at stood by him; and he cryed, Cause every man to goe-out from me: and there stood not a man with him, when Ioseph made himself knowne, unto his brethren. And he gave forth his voice, with weeping: & the Egyptians heard, and the house of Pharaoh heard. 2 And Ioseph sayd unto his brethren, 3 I am Ioseph, is my father yet living? And his brethren could not answer him; for they were suddainly troubled at his presence. And Ioseph sayd unto his brethren; Come neere to me I pray you, & they came-neere: and he sayd, I, am Ioseph your brother; he whom you sold, into Egypt. 4 And now, be not grieved; neyther let there be anger, in your eyes, that ye sold me hither: for God did send me before you, for preservation-of-life. 5

6 For these two yeares, hath the famine been in midst of the land: and yet, (there are) five yeares; in which there shall be no caring, or harvest. And God sent me, before you; to put for you a remnant, in the earth: and to preserve life unto you, by a great escaping. And now, not you send me hither, but God: and he hath put me, for a father to Pharaoh; & a lord, to all his house; and a ruler, in all the land of Egypt. 7 8 9 Haste you, and goe up to my father; and say unto him, thus sayth thy son Ioseph; God hath put me for a lord, of all Egypt: come-downe unto me, stand not still. 10 And thou shalt dwell in the land of Goshen, and thou shalt be neer unto me; thou, & thy sonns, and thy sonns sonns: and thy flocks and thy herds, and all that thou hast. 11 And I will nourish thee, there; for yet, (there are) five yeares of famine: lest thou bee impoverished, thou and thy house, & all that thou hast. 12 And behold, your eyes see; and the eyes of my brother Benjamin: that it is my mouth, that speaketh unto you. 13 And you shal tel my father of all my glory, in Egypt; and of all that ye have seen: and ye shal haste, and bring-down my father; hither. 14 And he fell upon his brother Benjamins neck, and wept: and Benjamin, wept upon his neck. 15 And he kissed all his brethren, & wept upon them: and afterward, his brethren spake with him. 16 And the voyce was heard, in Pharaohs house, saying; Iosephs brethren, are come: and it was good in the eyes of Pharaoh: & in the eyes of his servants. 17 And Pharaoh sayd, unto Ioseph; say unto thy brethren, this doe ye: lade your beasts, and

18 & goe get ye, to the land of Canaan.
 And take our father, & your houses,
 and come unto me: & I will give you,
 the good of the land of Egypt; and ye
 19 shall eat, the fat of the land. And
 thou art commanded, this doe ye:
 take unto you out of the land of E-
 gypt, wagons, for your little-ones, &
 for your wives; and take-up your fa-
 20 ther, and come. And your eye, let it
 not spare your stuff: so the good of
 21 all the land of Egypt, is yours. And
 the sonns of Israel, did so; and Ioseph
 gave them wagons, according to the
 mouth of Pharaoh: and gave them
 22 provision, for the way. To all of them
 he gave, to *each* man changes of gar-
 ments: & to Benjamin he gave, three
 hundred (*shekels*) of silver; and five
 23 changes of garments. And to his fa-
 ther, he sent after this *maner*, ten hee-
 asses; carying of the good *things* of E-
 gypt: and ten she-asses, carying corn
 and bread, and victuals for his father,
 24 by the way. And he sent-away his
 brethren, and they departed: and he
 sayd unto them, be not styrred (*one a-*
 25 *gainst another*) by the way. And they
 went-up, out of Egypt: and came, to
 the land of Canaan; unto Iakob their
 26 father. And they told him, saying;
 Ioseph *is* yet alive; and that he *is* ruler
 over all the land of Egypt: & his hart
 fainted, for he beleaved them not.
 27 And they spake unto him, all the
 words of Ioseph, which he had spo-
 ken unto them; and he saw the wa-
 gons, which Ioseph had sent, to cary
 him: and the spirit of Iakob their fa-
 28 ther revived. And Israel sayd; *It is*
 ynough, Ioseph my son *is* yet alive:
 I will goe and see him, before I dye.

Annotations.

1 **R**efreyn] or *conceale* himself by force, from
 crying out and manifesting himself,
 as hitherto he had done, Gen 43.31. This
 word, the Prophet applyeth also unto
 God, who having long *refreyned* himself in
 the afflictions of his people; will in the
 end for their deliverance, *crie out like a*
traveling woman &c. Esa 42. 14.

2 Ver. 2. *gave forth his voice*] that is, *cried-*
aloud. And Hebrue *maner* of sp. aking of-
 ten used, as Num. 14. 1. 2. Chron. 24. 9. Psal.
 46. 7. & 68. 34. & 77. 18. So the Greeke,
He sent forth his voice with weeping.

3 Ver. 3. *suddenly-troubled*] or *appalled*, with
 fear, and hally troubled thoughts. Occa-
 sioned by the conscience of their former
 wickednes, and the beholding of Iosephs
 present glorie. So when *the spirit of grace*
shalbe powred upon the Israelites, they
 shall see Iesus *whom they have peirced*, and
 shall *mourn* for him, &c. Zach. 12. 10. Rev. 1. 7.

4 Ver. 4. *he whom*] Hebr. *me*: which word
 eyther may be omitted, (as that obser-
 ved on Gen. 5. 29.) or expressed in English,
he: added for vehemencie sake, & to as-
 sure his brethren, that he was Ioseph.

5 Ver. 5. *anger*] or *displeasure*, grief, as Gen.
 4. 5. that is, *be not angry* (or *displeased*) *with*
your selves. He would have them mode-
 rate the sorow for their syn, with confi-
 deration of Gods providence, that turn-
 ed it unto good. The Greeke translateh,
let it not seem hard unto you. Here Ioseph is
 farr from revenge, or insulting against his
 troubled brethren: so Christ *prayed* for his
 crucifiers, Luk. 23. 34. & by his Apostles
 comforted them with hope of the blot-
 ting out of their synns, *when the times of re-*
freshing shoud come from the presence of the
Lord, Act 3. 14. 15. 17. 18. 19.

6 Ver. 6. *earyng*] that is, *ploughing*, or *tillage*
 of the land: the Chaldee sayth, *sowing*.
 This seemeth to be for lack of corn,
 which therefore in the last yere, Ioseph
 supplied: Gen. 47. 23.

Ver. 7. *to put for you a remnant*] that is,

to preserve for (or unto) you, a remaynder, that you and yours might remayn alive. The contrary wherof is in 2. Sa. 14. 7. The Greek translateth, that they might be left unto you a remnant.

to preserve life unto you] that is, to keep you and yours alive. Or, to preserve alive unto you: as the Greek turneth it, to nourish up of you a great remnant.

by a great escaping] or, evasion; that is, by a great deliverance: or (according to the Greek interpretation) by a great multitude that escape: having respect to the great multiplication of them in Egypt according to Gods promise, Gen. 15. 13. 14. The Hebrue escaping or Evasion, is used for a company or remnant that escape danger, 2. Chron. 30. 6. Esa 10. 20. (as captivitie, is a company of captives, Num. 21. 1. Deut. 21. 10.) and so the Greek here translateth it a remnant.

8 Ver. 8. but God] whose wisdom and providence ruleth all, and his goodnes turneth the evil actions of men, oftentimes to good events: therefore is this ascribed to God rather then to them, Gen. 50. 20 Psal. 105. 17. So Herod & Pontius Pilate, with the Gentiles and the people of Israel, did against Iesus, whatsoever Gods hand, & his counsel determined before to be done, Act. 4. 27. 28.

put me for] or, as the Greek explyneth ~~he~~ made me as a father; so acknowledging God to be his exalter, as he had been his afflicter. A father, is used for any teacher, guide, counsellor &c. Iudg. 17. 10. 11.

10 Ver. 10. Goshen] in Greek Gesem: a province in the land of Egypt, fat and fertile, good for to feed cattell, lying next to the land of Canaan: see Gen. 46. 28. 29. & 47. 1. 6. 27.

11 Ver. 11. impoverished] Gr. worn-out: that is, perish with povertie. thy house] that is, howshold: in Greek, thy sonns.

12 Ver. 12. my mouth] and not an interpreter, as did before, Gen. 42. 23. for an interpreter is an other mans mouth, Exod. 4. 16. The Chaldee sayth; in your tongue I speak with you.

14 Ver. 14. wept] through joyfull passion of mind. See Gen. 29. 11.

15 Ver. 15. spake] being refreshed by his words, from their amazed fear, which keepeth men from speaking, Psal. 77. 5. By speaking may also be implied the confession of their syn, and fear for the same. So Moses spake, Exo. 19. 19. that is, acknowledged his fear and infirmity, Heb. 12. 21.

16 Ver. 16. the voice] that is, the same, or rumour of this thing. good in the eyes] that is, pleasing: they liked well of it. See Gen. 16. 6. The Greek here translateth, Pharaoh was glad.

18 Ver. 18. Your houses] that is, your households, as v. 11. The Chaldee sayth, the men of your houses: the Greek, your goods.

the good] that is, the good things: the Greek addeth, of all the good things. So after in v. 20. & 23. the fat] the Chaldee translateth, the good; the Greek, the marrow: that is, the best fruits: see Gen. 27. 28.

19 Ver. 19. thou art commanded] thou (Ioseph) hast authoritie from me & full power. The Greek expresth is thus: & thou command, thou these things, that they take wagons, &c. As Pharaoh here sheweth himself bountifull & gracious to Iakobs house, for Iosephs sake: so God hath promised for Iesus sake, to make Kings the nursing fathers of Israel, Esa. 49. 1. — 23.

20 Ver. 20. let it not spare] that is, not regard your stuff (or vessels:) or, let it not be grieved, to leave your stuff behind you. The eye sparing (or pitying) is a common phrase, see Deut. 7. 16. & 19. 13. 21. Ezek. 7. 4. 9. & 16. 5. & 20. 17. &c.

21 V. 21. the mouth] that is, the commandements, v. 19. or words, as the Greek explyneth it. So in Job. 39. 30. Eccles. 8. 2. See Gen. 24. 57. provision] or food, as the Greek hath.

22 Ver. 22. changes of garments] robes or upper garments, which they used in those countreyes often to shift, putting off and on: as we doe clokes, or gownes. The Chaldee translateth them stoles (or robes:) and the Greek here double stoles: & after to Benjamin changeable stoles. Such were wont to be given for honour, or reward, Iudg. 14. 12. 19. So in Rev. 6. 11. white stoles (or robes) are given to the souls under the altar.

car. Also Rev. 7. 9. 14. *shekels*] or *shil-
lings*: this word the Chaldee also addeth:
see Gen. 20. 16.

23 Ver. 23. *after this manner*] as many robes
and shekels, as he gave Benjamin: so the
Greek translateth, according to the same
things. Or, *as this* that followeth: viz.
ten asses &c.

24 Ver. 24. *be not styrr'd*] or, *make no styrr*;
that is, as the Greek translateth, *be not ar-
gry*: the Chaldee, *contend not*; or, *fall not out
by the way*. The word signifieth *styrring*
with anger and rage, as Prov. 29. 9. 2. King.
19. 27. or with grief, as 2. Sam. 18. 33. Thus
he spake, because some perswaded, & the
rest (save Ruben) consented to the selling
of him into Egypt: Gen. 37. that now, they
should make no styrr about these and the
like things, and Rubens former words, in
Gen. 42. 22. occasioned this charge.

26 Ver. 26. *and that he*] or, leaving out the
word *that*, as superfluous, as the Greek
translateth, *and he ruleth all Egypt*. For in
the Hebrue, words sometime are redund-
ant, as is observ'd on Gen. 7. 17. & 17. 4.

fainted] or *was weakned*, with unbelief;
that is, *doubted of* that they sayd: yet daun-
ted with the newes they brought. So the
Chaldee interprets it *doubting*, or *wavering*;
and the Greek, *astonishment*. For unbelief
& doubting, weakneth the hart, Rom. 4. 19.
10. Mat. 14. 31. See also Gen. 15. 6.

27 Ver. 27. *revived*] the Greek expresth
it by a word (*anexopurese*) which signifieth
the *reviving* or *styrring* up of syre that is
buried under ashes; which word Paul u-
seth in 2. Tim. 1. 6. for *styrring* up the gift of
God. The Chaldee also here translateth,
the holy spirit rested upon Jakob.

28 V. 28. *ynough*] or *much*. The Greek trans-
lateth, *it is a great thing to me, if my son Joseph
yet live*: and the Chaldee sayth, *it is great
joy unto me*.

·CHAP. XLVI.

1. Jakob sacrificing at Beersheba, is com-
forted of God, concerning his journey. 5. Thence
he with his company, goeth into Egypt. 8. The

number of his family that went into Egypt. 28.
Judah is sent to Joseph, who cometh to meet Is-
rael his father. 31. He instructeth his brethren
how to answer to Pharaoh.

1 **A**ND Israel journeyed, and all that
he had; and came to Beersheba:
and sacrificed sacrifices, unto the God
of his father Isaak. And God sayd
to Israel, in visions of the night; and
sayd, Iakob Iakob: and he sayd, loe
here I am. And he sayd; I am God,
the God of thy father: fear not, to
goe-down into Egypt; for I will make
of thee there, a great nation. I, will
goe-down with thee, into Egypt; and
I, will also bringing bring thee up:
and Joseph, shall put his hand upon
thine eyes. And Iakob rose-up, from
Beersheba: and the sonns of Israel,
caried Iakob their father, and their
litle-ones, and their wives; in the wa-
gons, which Pharaoh had sent to ca-
ry him. And they took their cattell;
and their substance, which they had
gathered in the land of Canaan; and
came into Egypt: Iakob, and all his
seed with him. His sonns, and his
sonns sonns with him; his daughters,
and his sonns daughters, and all his
seed; brought he with him, into E-
gypt. And these are the names, of
the sonns of Israel, which came into
Egypt, Iakob and his sonns: the first-
born of Iakob, Reuben. And the
sonns of Reuben: Enoch and Phallu,
and H:zron and Carmi. And the
sonns of Simeon; Iemuel, and Iamin,
and Ohad, & Iachin, & Zohar: and
Saul, the son of a Canaanitefs. And
the sonns of Levi; Gershon, Kohath,
and Merari. And the sonns of Judah;
Er, and Onan, & Selah, & Pharez &
Zarah:

13 Zarah: and Er and Onan dyed, in the
 land of Canaan; and the sonns of Pha-
 rez, *were* Hezron and Hamul. And
 14 the sonns of Issachar; Thola, & Phu-
 vah, and Iob and Simron. And the
 15 sonns of Zabulon; Sered, and Elon, &
 Iahleel. These, *be* the sonns of Leah;
 which she bare unto Iakob, in Padan-
 Aram; and Dinah his daughter: all the
 16 soules, his sonns and his daughters,
were thirtie and three. And the sonns
 of Gad; Ziphion, and Haggi, Suni, &
 17 Ezbon; Eri, and Arodi, and Areli.
 And the sonns of Aser; Limna & Iisvah,
 and Iisvi, and Beriah; and Serah their
 18 sister: and the sonns of Beriah; Che-
 ber, and Malchiel. These, *are* the sonns
 of Zilpah; whom Laban gave, to Leah
 19 his daughter: and she bare these unto
 Iakob, sixteen soules. The sonns of
 20 Rachel, Iakobs wife; Ioseph, & Ben-
 jamin. And there was born to Ioseph,
 in the land of Egypt; whom Asenath
 daughter of Potipherah preist of On,
 21 bare unto him: Manasseh, & Ephraim.
 And the sonns of Benjamin; Belah, &
 22 Becher, and Ashbel; Gera, and Naa-
 man, Echi, and Rosh: Muppin and
 23 Huppin, and Ard. These *are* the
 sonns of Rachel, which were born to
 24 Iakob: all the soules, fourteen. And
 the sonns of Dan, Chushim. And
 25 the sonns, of Naphtali: Iachzeel, and
 Guni, and Iezer, and Sillem. These,
 26 *are* the sonns of Bilhah; whom Laban
 gave, to Rachel his daughter: and she
 bare these unto Iakob, all the soules,
were seven. All the souls that came
 with Iakob into Egypt, *which* came
 out of his thigh, besides the wives of
 Iakobs sonns: all the souls, *were* sixtie
 27 and six. And the sonns of Ioseph,

28 which were born to him in Egypt,
were two soules: all the soules of the
 house of Iakob, that came into E-
 29 gypt, *were* seventie. And he sent Iu-
 dah before him, unto Ioseph; to sig-
 nify before him, to Goshen: & they
 came, into the land of Goshen. And
 Ioseph, bound his charret; and went-
 up, to meet Israel his father, to Go-
 30 shen: and he presented himself unto
 him; and he fell on his neck, & wept
 on his neck, still. And Israel sayd un-
 to Ioseph, now let me dye: since I
 have seen thy face, because thou *art*
 31 yet alive. And Ioseph sayd unto his
 brethren, and unto his fathers house;
 I will goe up, and shew Pharaoh: and
 will say unto him; my brethren, and
 my fathers house, which *were* in the
 land of Canaan, are come unto me.
 32 And the men, *are* sheep-herds; for they
 are, men that *feed* cattell: & they have
 brought their flocks and their herds,
 33 and all that they have. And it shalbe,
 when Pharaoh shall call you; and shall
 34 say, what *are* your works? Then ye
 shall say; thy servants have been men
 that *fed* cattell, from our youth even
 untill now; both we, and also our fa-
 thers: that, ye may dwell, in the land
 of Goshen; because every sheep-herd,
 is an abomination to the Egyptians.

Annotations.

1 **B** *Eersbela* in Greek, *The well of the oath*
 [see Gen. 21. 14 31. & 26. 33. this was
 the way frō Chebron in Canaan, towards
 Egypt: and a place where he and his fa-
 thers had received mercies from God.
 Gen. 21. 31, 33. & 26. 33. *[sacrificed]* that
 is, killed beasts for sacrifice: so both gi-
 ving thanks for the tidings of Ioseph, &
 consulting

consulting with God about his going into Egypt, whither in former time, Isaac his father was forbidden to goe, in time of famine, Gen. 26. 1. 2. 3. and whereof he now made some doubt, vers. 3. For he knew the oracle, that his seed should be afflicted in Egypt, Gen. 15. 13. 14. & now he and his fathers had been pilgrims 215. yeares, from the time that God had promised the inheritance of Canaan unto Abraham, Gen. 12. and he saw little hope of the fulfilling of that promise, being now to goe but with 70. soules into another barbarous countrey. Onely, as by faith they had sojourned in the land of promise, as in a strange countrey, Heb. 11. 9. so now also by faith he would goe to sojourn in Egypt, if God should so command him. Among the Gentiles they used also to offer sacrifice, when they took a journey in hand: *Festus lib. 14.*

2 V. 2. visions] in Greek, a vision, or Sight. See Gen 15. 1.

3 V. 3. God.] Hebr. *El*; that is, the Mighty: see Gen. 14. 18. *make of thee*] Hebr. *put thee there unto a great nation.* So Gen. 21. 13. This God had promised him in times before, Gen 28. 14. & 35. 11.

4 V. 4. bringing bring-up] that is, sure'y bring thee up: Gr. *will bring thee up unto the end.* This promise was like that which God gave him when he went to Mesopotamia, Gen. 28. 15. And Jakob himselfe was brought again into Canaan, dead, Gen. 50. 5. 13. his posteritie were brought alive, a mighty army, *Ios. 3.* &c. And from hence, the Hebrew Doctors gather a generall rule, that *whersoever Israel are in captivity (or affliction) the presence of God is with them* R. Menachem on Gen 46. *upon thine eyes*] that is, shall close up thine eyes when thou dyest; and so burie thee. An ancient and honourable custome, used of them, and all nations. The custome (afterwards) in Israel, about the dead, and their buriall, was this; they closed up the eyes of the dead; and if his mouth were open, they tyed up his jawes; and stopped the holes of his body, after that they had washed him: and anointed him with oint-

ment made of divers sorts of spices: and staved off his haire, and wrapped him in white linnen clothes, that were not of deare price: and they used to cover the face of the dead with a napkin of 4 *zuz*, (that is, a quarter of a shekel) price, that the poore might be able also to buy it, &c. And it was unlawfull to bury them in shrowds of sike, or cloth of gold, or broiderie, though he were a Prince in Israel: for this was gross pride of spirit, and the corrupt work of infidels. And they carried the dead upon their shoulders unto the grave. *Maimony in Mishn. tom 4. treat. of Mourning, ch. 4 S. 1. 2.*

6 V. 6. into Egypt:] to sojourne there, in the land of Cham, *Psal. 105. 23.* This journey of his is sundry times mentioned, *Ios. 24. 4. Esa 52. 4. Act. 7. 15. Num. 20. 15. Deut. 10. 22.* This was in the 130. yeare of Iakobs life, Genes. 47. 9. after the promise made to Abraham 215. yeares, Gen. 12. 4. in the yeare of the world 2298. *seed*] that is, children, or posterity. See Gen. 3. 15. & 13. 55. So the Chaldee translateth it *sonns.*

7 V. 7. daughters] one daughter, Dinah, vers. 15. so in v. 23. *sonns* for one son.

9 V. 9. Carmi] in Greek *Charmee.* These foure, were heads of their fathers house, and of them are named the families of the tribe of Reuben: *Exod. 6. 14. Num. 26. 5. 6. 1. Chron. 5. 3.* So of the rest that follow.

10 V. 10. Lemuel] called also Nemuel, in *Num. 26. 12. 1 Chro. 4. 24.* *Ohad*] in Greek *Sod.* This man is not mentioned in the families of Symeon, *Numb. 26. 12. 1. Chron. 4. 24.* it seemeth hee and his were then perished. *Jachin*] called also *Iarib.* 1. *Chron. 4. 24.* of him was a familie called *Iachinites* *Num. 26. 12.*

Zohar] in Greek *Sazr*: by transposition of letters he is also called *Zerah*, and his familie *Zarhites*, *Num. 26. 13. 1. Chron. 4. 24.* *Canaaniteffe*] or *Canaanitish-woman*; the cursed stock, with which Israels sonns ordinarily might not marry, Gen 28. 1.

11 vers. 11. *Gershon*] called also *Gershon*, 1. *Chron. 6. 16.* *Kohath*] or *Kehath*, in Greek *Kath.* This man was grandfather

her to *Aaron* and *Moses*, & *Marie*: *Exod.* 6. 18. 20. Of this familie came the Preists of Israel, *1.Chron.* 6. 3. 4 &c. and the *Kohathites* had the principall place in the service of the sanctuary, *Num.* 3. 31. & they are reckoned before the *Gersonites*, *Num.* 4. 34. &c.

12 Ver. 12. *died*] by untimely death, at Gods hand, for their syn, *Gen.* 38. 7.—10.

Hezron] in Greek *Afron*; but the Apostles writeth him in Greek, *Efrom*. *Mat.* 1. 3. by interpretation, the middest of exultation.

13 Ver. 13. *Issachar*] why his familie is set before other his elder brethren, is shewed on *Gen.* 35. 23.

Tola] he had a rare blessing, in multitude of children: for of this *Tolah* were 22600. valiant men of warr, in Davids dayes, *1.Chron.* 7. 2. Ther was also a Judge of this name and tribe, *Judg.* 10. 1.

Phuvah] called also *Phuah*, *1.Chron.* 7. 1. and so the Greek here writes him, *Phoua*.

Iob] called also *Iasub*, *Num.* 26. 24. *1.Chron.* 7. 1. and so the Greek writeth him here, *Iasoub*.

Simron] or *Shimron*; in Greek, *Zambran*.

14 Ver. 14. *Elon*] in Greek, *Allon*.

Iahleel] in Greek *Aiel*.

15 Ver. 15. *Padan*] or *Mesopotamia*; see *Gen.* 25. 20. There Leahs sonns were born; but the families of her sonns here reckned, were born after they came thence into Canaan. *all the souls*] that is persons, *Gen.* 12. 5. Heb. *soul*, which the Greek translateth, *souls*: so after.

and three] counting *Iakob* himself for one, as v. 8. & excluding *Er* & *Onan*, which were dead; as *Leah* her self also was.

16 Ver. 16. *Ziphan*] called also *Zephon*, *Num.* 26. 15. and here in Greek *Saphon*.

Suni] in Greek *Sannu*. *Exhon*] called also *Oxni*, *Num.* 26. 16. in Greek here *Tosfoban*.

Eri] in Greek *Aedes*.

Aiodi] called *Arod*, *Num.* 26. 17. in Gr. *Aoredes*.

Ver. 17. *Israh*] in Greek *Iesoua*. This mans name and familie is wanting, in *Nu.* 26. 44.

Beriah] in Greek *Baria*, and *Sara* their sister.

17 Ver. 19. *wife*] so called rather then the

rest, because *Iakob* purposed to marie her only, & loved her best; see *Gen.* 29. 18. 30.

20 Ver. 20. *preist*] or prince: see *Gen.* 41. 45. The Greek sayth, *Preist* of *Heliopolis*.

Ephraim] Here the Greek translation addeth these words: *And the sonns of Manasse, whom his concubine Syra bare unto him, were Machir: And Machir begat Galaad. And the sonns of Ephraim, Manasses brother, were Sutaalam and Taam, & the sonns of Sutaalam; Edem.* This is not in the Hebrue of *Moses*, but was translated by the Greek interpreters; from *1.Chron.* 7. 14. 20. unto this place, by reason of that speech in *Gen.* 50. 23. that *Ioseph* saw his children to the third generation. And having added these five sonns and nephewes, they doe sum up all in v. 27. to be 75. *soules*, where the Hebrue hath but 70. and the new testament also allegeth that number, 75. in *Act.* 7. 14. following the Greek, as it dooth elsewhere for *Cainan*, in *Luk.* 3. as is observed on *Gen.* 11. 12.

21 Ver. 21. *Belah*] in Greek *Bala*; he was the eldest of his sonns, *1.Chron.* 8. 1. *Becher*] in Greek *Chobor*: he was not the second, but seemeth to be the fourth son, called *Nahab*, *1.Chron.* 8. 2. neyther is his name or family reckned, in *Num.* 26. 38. but in *1.Chron.* 7. 8. ther is mention of his children.

Ashbel] in Greek *Asphel*: he was the second son by byrth, *1.Chron.* 8. 1. called also *Iediael*, *1.Chron.* 7. 6. and is named as second in *Num.* 26. 38. *Gera*] the Greek translation addeth, and the sonns of *Bala* were *Gera* &c. which seemeth to be taken from *1.Chron.* 8. 3. where one *Gera* is made son of *Belah*. But how *Benjamin* being himself so yong, should now have 3 sonns son, is hard to comprehend. Moreover in *Num.* 26. 38. ther is no mention of *Gera*: neyther was he *Benjamin*s third son, but *Achrah*, *1.Chron.* 8. 1. called here *Achi*.

Nsaman] in Greek *Noeman*: in *1.Chron.* 8. 4 one of this name is son to *Belah*; as the Greek translation maketh this here: see also *Num.* 26. 40.

Achi] in Greek *Eigheim*: called also *Achiram*, *Num.* 26. 38. & *Achrah*, the third son of *Benjamin*, *1.Chron.* 8. 1.

Rash]

Rosb] of this man, there is no mention in Num. 26. 38. but in 1 Chron. 8. 2. he seemeth to be named *Rapha*, the fifth son: who was father to *Palti*, one of the spies sent to view the land of Canaan, Num. 13. 10. who for his slanderous report, dyed with the rest, of a plague before the Lord, Num. 14. 36. 37. and so it may be, none of his family was left, to be reckoned in Num. 26.

Muppim] in Greek *Mamphim*: called also *Shupham*, Num. 26. 39. & *Shupim*, 1 Chron. 7. 12. *Huppim*] called *Hupham*, Num. 26. 39. in Greek *Opheimeim*. And] The Greek sayth, and *Gera* begate *Arad*. In Num. 26. 40. And seemeth to be the son of *Belah*.

22 Ver. 22. were born] Hebr. was born: so in Gen. 31. 26. *fourtien*] the Greek sayth *eighteen*: by reason of that addition fore-mentioned in v. 20. yet here sayeth one in the summ. The Chaldee agreeth with the Hebrew.

23 Ver. 23. *sonns*] that is, one Son; which was all that Dan had. So in v. 7. daughters, for one daughter. Change of number is often in the Hebrew. As *tribes* of Benjamin. 1 Sam. 9. 21. *Sepulchres*, 2 Chron. 16. 14. *sonns* for son, Gen. 21. 7. Num. 26. 42. 2 Chr. 24. 25. *theeves*, for one of them, Math. 27. 44. Luk. 23. 39. 40. *asses*. Zach. 9. 9. for an ass; Math. 21. 9. and he sat upon them, Mat. 21. 7. for which in Mark. 11. 7. is written, he sat upon him. *Chusim*] called also *Shuhim*, Num. 26. 42. In Greek, *Asom*.

24 Ver. 24. *Jachziel &c.*] in Greek, *Asel*, & *Gouni*, & *Issachar*. *Silleim*] or *Shilleim*: called also *Sallum*, 1 Chron. 7. 13. in Greek, *Sallom*.

26 Ver. 26. *by which*] that is, his body; or *loynes*: of his seed; a modest manner of speech: so Exod. 1. 5. *sixte and six*] so also the Greek here is. This number, is beside *Iakob* himself, with whom they came.

27 Ver. 27. *two soules*] these words the Greek translation dooth omit: having added more, in v. 20. *came*] understand, with *Ioseph* & his *sons* who were there before. *seventie*] with *Iakob* and 70-

seph in the summ. The Greek translateth, *seventy five*; & so *Stephen* allegeth the number, Act. 7. 14. the cause is before touched in v. 20. The like is in Exo. 1. 5. But in Deut. 10. 22. the *Lxx*. Greek interpreters, as well as the Hebrew, have but 70. *soules*. Which manifesteth the Hebrew text here to be exact; and the five to be added by the translators. The Hebrew doctors say, that things beneath do mystically signify things above: and these 70. *soules* signified the 70. Angels that are about (Gods) glorious throne, the Presidents over the (seventie) nations. R. *Menachem* on Gen. 46. See also the notes on Deut. 32. 8. In that *Abrahams* seed in 215. yeres, were but 70. *soules*: it sheweth the slow and small increase of the church at the beginning. But in 215. yeres more, they were multiplied to six hundred thousand men, besides women and children Exod. 12. 37. Num. 1. 46. Hereupon *Moses* sayd; Thy fathers went down into Egypt, with 70. *soules*: and now, *Jehovah* thy God hath made thee, as the stars of heaven for multitude: Deut. 10. 22.

28 Ver. 28. *to informe*] or, *to teach*, that is, that he might inform (or teach) him. And it may be understood, both that *Iudas* might inform *Ioseph* of his fathers coming; and especially that *Ioseph* might inform and teach where *Iakob* should abide at *Gosen*, when there he came; and so as the Chaldee translateth it, *to prepare before him*. Likewise *Targum* *Jerusalemy* expoundeth it, *to prepare a place for him, wherein to dwell in Goshen*. *before him*] that is, before himself came to *Goshen*: so the phrase sometime meaneth, as Gen. 30. 30 or, *to his face*, that is, to meet him; so the Greek translateth, he sent *Iudas* before him unto *Ioseph*, to meet him at *Heroopolis* in the land of *Rameses*.

29 Ver. 29. *bound*] that is, ordered and made ready, (as the Chaldee expounds it:) tying and coupling the horses in it. So Exo. 14. 6. 1 Reg. 18. 41. The Greek translateth, *joined*. *presented himself*] or, *was seen*, *appeared*; this was to honour his father. The same word is used in the law, for mens appearing (or presenting themselves)

H h

unto

unto the Lord, *Exod. 13. 17.* *Still* or yet, that is, a good while; and as the Greek translateth, *with much weeping.*

30 Ver. 30. *let me dye*] that is, *I am willing to dye.* The Chaldee translateth, *now though I should dye; yet am I comforted, since I see thy face.* So Simeon, when he saw Christ, *Luk. 2. 29. 30.*

32 Ver. 32. *sheep-herds*] or *feeders of sheep:* so *v. 34.* *men that feed cattell*] so the Greek wel explyneth the Hebrue phrase *men of cattell*, that is, which feed or nourish them: *grassiers.* The Chaldee sayth *Lords* (or *possessors*) of *flocks.* So *man of the ground*, for an *husbandman*, *Gen. 9. 20* Joseph was not ashamed of his kindred, and their base trade, before K. Pharaoh: though he knew their occupation was abominable in Egypt: *vers. 33.*

33 Ver. 33. *works*] in Greek, *work*; that is, *your occupation, or trade.* So in *Gen. 47. 3.* *an abomination*] therefore the Egyptians would not so much as eat with them: see *Gen. 43. 32.* This is the condition of Gods church on earth; they are *made as the filth of the world; the offscouring of all things;* *1. Cor. 4. 13.* Even Christ himself (*the shepherd of our soules*, *1. Pet. 2. 25.*) was the reproch of men; and despised of the people, *Psal. 22. 7. Esa. 53. 3.*

CHAP. XLVII.

1. Joseph presenteth five of his brethren, 7. & his father before Pharaoh. 11. He giveth them habitation and maintenance. 13. The famine increasing, Joseph for corn getteth all the Egyptians money, 16. their cattell, 18. their lands, 19. Pharaoh. 22. The Preists land was not bought. 23. He letteth the land to the Egyptians for a fift part. 28. Iakobs age. 29. He sweareth Joseph, to bury him with his fathers.

1 **A**ND Joseph came, and told Pharaoh; and sayd, my father & my brethren; and their flocks and their herdes, & all that they have; are come, out of the land of Canaan: & behold,

2 they are in the land of Goshen. And he took some of his brethren; five men: & presented them, before Pharaoh. And Pharaoh sayd, unto his brethren, what are your works? And they sayd unto Pharaoh, thy servants are shepherds; both we, & also our fathers. And they sayd unto Pharaoh; for to sojourn in the land, are we come: for *there is* no pasture, for the flocks, which thy servants have; for the famine *is* heavy, in the land of Canaan: and now, we pray thee, let thy servants dwell, in the land of Goshen. And Pharaoh sayd, unto Joseph, saying: thy father and thy brethren, are come unto thee. The land of Egypt, it *is* before thee; in the best of the land, make thou thy father & thy brethren to dwell: let them dwell, in the land of Goshen; & if thou knowest, that there bee among them, men of activitie: then appoint thou them rulers of cattell, over *those* which I have. And Joseph brought-in, Iakob his father; & made him stand, before Pharaoh: & Iakob, blessed Pharaoh. And Pharaoh sayd, unto Iakob: how many are the dayes, of the yeres of thy life? And Iakob sayd, unto Pharaoh, the dayes, of the yeres of my pilgrimages; are an hundred, and thirtie yeres: few and evill, have been the dayes, of the yeres of my life; & they have not attayned, unto the dayes of the yeres of the life of my fathers; in the dayes, of their pilgrimages. And Iakob, blessed Pharaoh: and went out, from before Pharaoh. And Joseph placed, his father and his brethren, and gave them a possession, in the land of Egypt; in the best of the land, in the land of Rameses

Rameses: as Pharaoh had commanded.
 12 And Ioseph nourished his father and
 his brethren; and all his fathers house:
 13 with bread, according to the little-
 ones. And *there was* no bread, in all
 the land; for the famine *was* very hea-
 14 vy: and the land of Egypt, & the land
 of Canaan, faynted; by reason of the
 famine. And Ioseph gathered-up all
 the money that *was* found in the land
 of Egypt, and in the land of Canaan;
 for the corn which they bought: and
 Ioseph brought the money into Pha-
 15 raohs house. And the money was
 spent out of the land of Egypt, and
 out of the land of Canaan: and all the
 Egyptians came unto Ioseph saying,
 give us bread; & why should we dye,
 16 in thy presence: because money fayl-
 eth. And Ioseph sayd, give your cat-
 17 tel; and I will give you, for your cat-
 tel: if money fail. And they brought
 their cattel, unto Ioseph; and Ioseph
 gave them bread, for horses, and for
 cattel of the flock, and for cattell of
 the herd, and for asses: & he led them
 18 with bread, for all their cattel; in that
 yere. And that yere, was ended; and
 they came unto him, in the second
 yere, and sayd unto him, we will not
 hide *it* from my lord; how-that mo-
 ney is spent, and the possession of
 beasts, (*is come*) unto my lord: ther is
 not left, before my lord; ought save
 19 our bodies, and our land. Where-
 fore shall wee dye before thine eyes;
 both we and our land? buy us & our
 land, for bread: and we wil be, we and
 our land, servants to Pharaoh; and
 give thou seed, that we may live and
 not die, that the land be not desolate.
 20 And Ioseph bought all the land of E-

gypt, for Pharaoh; for the Egyptians
 sold, *every* man his field; because the
 famine prevailed over them: and the
 21 land became Pharaohs. And the
 people, he removed them to cities:
 from *one* end of the border of Egypt,
 22 even to the *other* end therof. Onely
 the land of the priests bought he not:
 for the priests had an allowance from
 Pharaoh; & they did eat their allow-
 23 ance, which Pharaoh gave them; ther-
 fore, they sold not their land. And
 Ioseph sayd unto the people; behold,
 I have bought you *this* day; and your
 land, for Pharaoh: loe *here is* seed for
 24 you, and ye shall sow the land. And
 it shal be, in the revenue; that you shall
 give the fift *part* unto Pharaoh: and
 four parts shall be for you; for seed of
 the field, and for your mear, and for
 25 *them* that *are* in your houses, and for
 mear for your litle-ones. And they
 sayd, thou hast preserved-us-alive: let
 us find grace in the eyes of my lord;
 and we wil be servants to Pharaoh.
 26 And Ioseph put it for a statute, unto
 this day, over the land of Egypt, for
 the fift *part* unto Pharaoh: onely the
 land of the priests, of them alone; was
 27 not Pharaohs. And Israel dwelt, in
 the land of Egypt, in the land of Go-
 shen: and they held-possession therein,
 & were-fruitful and multiplied excee-
 dingly.

□
 28 **AND** IAKOB LIVED,
 in the land of Egypt seventeen yeres:
 and the dayes of Iakob, the yeres of
 his life, were an hundred and fourtie
 29 yeres, and seven yeres. And the dayes
 of Israel drew nigh, to dye: and hee
 called his son Ioseph, and sayd unto
 him;

him; if now I have found grace in
thine eyes; put I pray thee thy hand
under my thigh: and thou shalt doe
with me, mercie and truth; bury me
30 not I pray thee, in Egypt. But I wil
lye with my fathers: and thou shalt
cary me, out of Egypt; and bury me,
in their burying place: and he sayd,
I will doe according to thy word.
31 And hee sayd, I sweare unto me; and he
sware unto him: and Israel bowed
himself, upon the beds head.

Annotations.

2 Some] or part: the Greek sayth onely,
of his brethren.

3 v. 3. your works] that is, your occupation.
So Gen. 46. 33. [sheep herds] Hebr. a
feeder of sheep, the singular being put for
all, as Gen. 3. 2. or understand, every of them
is a shepherd.

6 v. 6. before thee] exposed unto, and free
for thee. So Gen. 13. 9. & 20. 15. & 34. 10.

of activity] or, of ability, power, prowess.
It implieth as well fitness of minde, as of
body: and so prudence, diligence, valour,
Exod. 18. 21. rulers] or maisters: princes

those which I have] meaning either those
cattel; as the Greek translateth, rulers of my
cattel: or those rulers, (those shepherds) which
I have already.

7 v. 7. blessed] that is, saluted him, with
prayer for his welfare, and thanks for his
bountie. So blessing is used for saluting,
2. King. 4. 29. for praying, Num. 6. 23. 24. for
thanksgiving, Mat. 26. 26. with Luk. 22. 19. A-
gain Iakob blessed Pharaoh when he went
out, v. 10. that is, took his leave, comending
him to God.

9 v. 9. pilgrimages] or, sojournings: so hee
callet it, rather then life, both for his ma-
ny removings from place to place, on
earth; and for that we have here no abi-
ding citie, Heb. 13. 14. & 11. 9. 13. See be-
fore, in Gen. 23. 4. a 130. yeares] his
being in the third yere of the famine, Ge.

45. 6. Ioseph being 30. yeares old, 7. years
before the famine, Gen. 41. 46. sheweth
that Ioseph was born when his father Ia-
kob was 91. yeares old: which was the
fourteenth yere of his service to Laban,
Gen 30. 25. & 31. 41. and so Iakob was 77.
year old, when he was sent of his parents
from the face of Esau, and to get a wife in
Mesopotamia, Gen. 28. 1. 2. 10. of my
fathers] for Abraham lived 175. yeares, Gen.
25. 7. Ilaak 180. yeares, Gen. 35. 28.

11 v. 11. placed] or seated, made to dwell.

Rameses] a citie in the land of Goshen in
Egypt: mentioned after in Exod. 12. 37.

12 v. 12. nourished] or, susteyned, fostered with
all things needfull: as hee had promised,
Gen. 45. 11. & after in Gen. 50. 21. Hereup-
on he is called the feeder and stone of Israel,
Gen. 49. 24. The Greek translateth it *espo-*
metrei, that is, he gave them their measure of
corn (or portion of meat,) A like word *Sito-*
metrion is used for a portion of meat in Luk.
12. 42. which seemeth to have reference
unto this place, according to the little

ones] that is, according to the number
that was in their families, as well small as
great. In this sense the Greek translateth,
according to the bodies, that is, the number
of their persons. See Gen. 50. 21. The He-
brue may also be Englished, to the mouth of
a little one; meaning, as meat is put into a childs
mouth, lovingly, tenderly, carefully.

13 v. 13. the land] the Chaldee expound-
eth it, the people of the land, fainted; (or were
wearied.) So the Greek also translateth it,
fainted; other, raged; as Prov. 16. 18.

15 v. 15. and why] or for why? but and, is
oft used in troubled and passionate spee-
ches; see Gen. 27. 28.

16 v. 16. give you] to weete bread, as the
Greek explaineth, and the next verse con-
firmeth; meaning in exchange for their
cattel.

17 v. 17. led them] that is, fed and nourished,
as the Greek interpreterth it.

18 v. 18. the 2. yere] namely after their
cattel were sold: which was the sixt year
of the famine. possession of beasts] that
is, flocks and herds and other beasts.

19

V. 19. *and our land*] to weet dye, that is, be desolate and barren: as the Greek explayneth it thus, *that therefore we dye not before thee, and our land be desolate, buy us, &c.*

20

V. 20. *of Egypt*] or, of the Egyptians; as the Greek translateth.

21

V. 21. *removed*] or made them passe, which was to change their right, and translate the proprietie of their land to Pharaoh, therefore the Gr. interpreteth, he brought *the* into bondage unto him for servants. Thargū Ierusalēmy giveth another reason hereof, that the Egyptians should not deride the sons of Jakob that were strangers among them. Here was an extraordinary punishment of God, upon others of Chams posterity, brought into bondage. See Gen. 9. 25.

22

V. 22. *the priests*] or Princes: the originall word signifieth both; as is observed on Gen. 41. 41. & 14. 18. But both Greek and Chaldee here translate it *priests*.

an allowance] or constitution, statute: that is, a constituted portion of food, (their daily bread) assigned and allowed them. The Greek translateth it, *a gift*; the Chaldee a *portion*. See also Prov. 30. 8.

24

V. 24. *in the revenue*, that is, the increase, when it bring forth fruit: as the Chaldee explayneth. *parts*] Hebrew *hands*: in Chaldee *parts*: see Gen. 43. 34.

25

V. 25. *let us finde grace*] vouchsafe to deale in this busines for us with Pharaoh. See this phrase Gen. 33. 15.

27

V. 27. *exceedingly*] or, vehemently, very mightily: for God fulfilled his promise, Gen. 46. 3.

Here beginneth the twelfth Section of the law, (and last of Genesis) called *And (Jakob) lived*. See Gen. 6. 9. This section hath but one letter to distinguish it, whereas the other have three. It reuppon some reckon but 53. Sections in the whole law, joyning this with the former. But one R. Abrahā, in Zeror hammor, speaking of this one letter, S. which standeth for Sethumah, that is close, thinketh this to be a closed section, because (sayth he) it is the key, and seale of this book, yea of the whole

law, and of all the Prophets, unto the dayes of Christ. For in Jakobs blessing (Genes. 49.) are shewed all the captivities of Israel, and the deliverances, until the Tree of Justice come, as it is written, until Shiloh come. And because the time of Christs coming was unknown, and none could or should understand it: therefore this Section is continued with the former, without any great distinction: &c.

28

V. 28. *17. yere*] so long Ioseph nourished his father in Egypt, as Iakob had nourished Ioseph 17. yere, at home: Gen. 37. 2.

29

V. 29. *to dye*] that is, that he must dye. See Gen. 23. 8. *my thigh*] to swear: with this rite, Abraham took an oath of his servant: see Gen. 24. 2. *do with me mercy*] or, deal mercifully (kindly) with me. See Gen. 24. 49.

30

V. 30. *But I will dye*] or, when I shall lye-down (that is, sleep) with my fathers, then thou shalt carry me, &c.

burying-place] or, grave. This Iakob required, in faith, (as the Apostle observeth of Ioseph, Heb. 11. 22.) believing the promises made of God, for his seed to return and inherit that land, which was a figure of their heavenly inheritance. Gen. 50. 24. 25. Heb. 11. 9. 10. 14. 16. The Hebrew Doctors note of Jakob, that his whole body was buried in Canaan; of Ioseph, that his bones onely were buried there, (Gen. 50. 25.) & of Moses, that neither his body nor his bones were there buried, yet was he advanced above them all, in that he was buried of God, no man knowing of his sepulchre, Deut. 34. 6. R. Meirabem, and the Zehar on Gen. 47.

31

V. 31. *bowed himselfe*] namely unto God, with thankfulness, who had after other blessings, given him now this assurance by Iosephs promise & oath, that he should be carried into Canaan, the figure of the kingdome of heaven. Therefore this particular is related by Paul, as a testimony of Jakobs faith, Heb. 11. 21. *the beds head*] whereon he lay in his age & weakness, and on the head (or bolster) whereof, he rested himselfe, worshipping God. The like is sayd of David in his old age, that he bowed himselfe

himself upon the bed, when he blessed God.

1. King. 1. 47. 48. The Hebrew *Mittah*, a bed; the Lxxij. Greek interpreters, having a copie without vowels (*Mith*) did read it *Match*; which signifieth a staff, & so translated it: whom the Apostle followeth, saying, *on the top of his staffe*, Heb. 11. 21. which might also well be, that he helped himself, by leaning on his staff, and resting on the bolster of the bed. Howbeit the two Chaldee Paraphrasts, & other Greek versions (save that of the Lxxij.) translate according to the vowelled Hebrew, *bed*.

CHAP. XLVIII.

1. Joseph with his sons, visiteth his sick father. 2. Iakob strengtheneth himself to blesse them. 3. He repeteth the promise. 5. He adopteth Ephraim and Manasseh Josephs sons, as his own. 7. He telleth him of his mothers grave. 9. Hee bleſſeth Ephraim and Manasseh, 17. He preferreth the yonger before the elder, though it displeased Joseph. 21. He prophesieth the Israelites return to Canaan, and giveth Joseph his portion therein.

1 **A**ND it was, after these things; that
2 one sayd unto Ioseph; Behold thy
3 father is sick: and hee took his two
4 sonns; with him; Manasses, and Ephraim. And one told Iakob; & sayd,
5 behold thy son Ioseph, cometh unto thee: and Israel strengthened himself; and sate upon the bed. And Iakob sayd unto Ioseph; God almightie, appeared unto me in Luz, in the land of Canaan: and blessed mee. And sayd unto me; behold I will make thee fruitful, and multiply thee; and give thee to be an assembly of peoples; and will give this land, to thy seed after thee, for an eternall possession. And now, thy two sonns, which were born unto thee in the land of Egypt, before I came unto thee, into Egypt, they

are mine: Ephraim and Manasses, as Reuben and Simeon, shall be mine.
6 And thy begotten yssue, which thou shalt beget after them, shall be thine: by the name of their brethren, shall they be called, in their inheritance.
7 And I, when I came from Padan; Rachel dyed by me, in the land of Canaan, in the way; when yet there was a little-peece of ground, to come to Ephrath: and I buried her there, in the way of Ephrath; that is Bethlehem.
8 And Israel saw, the sonns of Ioseph: and sayd, who are these? And Ioseph sayd unto his father; they are my sonns; whom God hath given to me, in this place: and he sayd, take them I pray thee unto me, and I will bleſſe them.
9 And the eyes of Israel were heavy for old-age; he could not see: and he brought them neer unto him; and he kissed them, and embraced them.
10 And Israel sayd unto Ioseph; I had not thought to see thy face: & loe, God hath made me to see, thy seed also. And Ioseph brought them out, from between his knees: and he bowed-himselfe on his face, to the earth.
11 And Ioseph took them both; Ephraim in his right hand, toward Israels left-hand; and Manasses in his left-hand, toward Israels right-hand: and brought them neer, unto him.
12 And Israel stretched out his right-hand, & put it upon Ephraims head, and he was the yonger; and his left-hand, upon Manasses head: he prudently-guided his hands; for Manasses, was the first born. And he bleſſed Ioseph, and sayd: the God, before whom my fathers, Abraham & Iſaak, did walk, the God which fed me, since
13
14
15

16 I was, unto this day. The Angel
which redeemed me, from an evil; blest
the lads: and let my name, be called
on them; and the name of my fathers,
Abraham and Isaac: and let them in-
crease like fish into a multitude, in
17 the midst of the land. And Joseph
saw, that his father put his right-
hand, upon Ephraims head, and it
was evil in his eyes: and he held up
his fathers hand, to remove it from
on Ephraims head, unto Manasses
18 head. And Joseph sayd, unto his fa-
ther, not so my father: for this is the
firstborn; put thy right-hand, upon
19 his head. And his father refused; &
sayd, I know *it* my son, I know *it*; he
also shall become a people, and he also
shall be great: but truly, his younger
brother shall be greater than he; & his
20 seed, shall be a plentie of nations. And
he blessed them in that day, saying:
In thee, shall Israel bless, saying; God
put thee, as Ephraim, and as Manas-
ses: and he put Ephraim, before Ma-
21 nasses. And Israel sayd, unto Joseph;
Behold I dye: and God will be with
you; and will return you, unto the
22 land of your fathers. And I doe give
unto thee one portion, above thy bre-
thren: which I have taken, out of the
hand of the Amorite; with my sword,
and with my bow.

Annotations.

- 1 **T** Hings] Hebr. words. one sayd]
or it was sayd: so ver. 21.
3 Ver. 3. in Luz] called also Bethel: see Gen.
28. 13. 19. & 35. 6.
4 Ver. 4. give thee to] that is, make of thee an
assembly, that is, a multitude: see Gen. 35. 11.
The Greek expounds it a synagogue (or as-

- semble) of nations; the Chaldee, of tribes.
5 Ver. 4. And now] or, as the Greek trans-
lateth, Now therefore. From the former
promises, he groundeth his blessings to
Josephs children, as authorized of God
hereunto; and putteth them in mind of
returning to the promised land. be-
fore,] or, until I came: which the Greek
translateth before: so in Exod. 22. 26.
mine] as my next children, and not my
childs children: so these two, are made
heyres by adoption with Iakobs sons,
and Joseph hath a double portion the
firstbirthright being taken from Reuben,
and given unto him, Gen. 49. 3. 4. 1 Chron.
5. 1. 2. & of Joseph are reckned two tribes,
both in the Prophets & Evangelists, Num.
1. 32. 34. Rev. 7. 6. 8.
6 Ver. 6. name of their brethren] of Ephraim
and Manasses; counted of their stock and
tribe, as if they were their sons, not their
brethren. For children are usually called
by their fathers name, not by their bre-
threns. See after, ver. 16. So Ephraim &
Manasses are adopted into Josephs place,
as fathers of tribes: that if Joseph had e-
ver begotten more children, they should
have been reckoned as born to Ephraim
and Manasses, his sons.
7 Ver. 7. Padan] or, as the Greek hath it,
Mesopotamia of Syria: see Gen. 25. 20. This
mention of Rachels death, is to shew
how by right the firstbirthright came to
Joseph her firstborn, she being indeed Ia-
kobs first and most lawfull wife, Gen. 29.
18. &c. a little peece of ground] a little
way: see Gen. 35. 16.
9 Ver. 9. take] and bring them, as the Greek
translateth. See Gen. 15. 9. and I will]
or, (as the Greek) that I may bless; viz, in
the name and authority of God: see Gen.
27. 4.
10 Ver. 10. heavy] that is dimm; in Greek,
heavy sighted; the same word is used for
ears, that are heavy or deaf; Esa. 6. 10. &
59. 1. Compare Gen. 27. 1.
11 Ver. 11. thought] or judged. The Greek
expounds it, Loe? am not deprived of thy
face; and loe, God hath shewed me thy seed also.
v. 12. between]

12 Ver. 12. *between*] Hebr. *from with his knees*; the Greek translateth, *from his knees*: the Chaldee, *from before him*. *he bowed*] in reverence & thankfulnes, for the formes adoption, and further blessing to be received. The Greek sayth, *they bowed*, implying his children also.

13 Ver. 14. *prudently guided*] so also the Chaldee sayth, *he wisely guided*: the Greek translateth, *changing hands*. This signe of imposing hands on the head, is after used in blessings and designations to holy functions, Num. 8. 10. & 27. 18. 20. Deut. 34. 9. Act. 6. 6. 1. Tim. 4. 14. And as the right hand is naturally more strong and honourable then the left, (to which the scripture hath reference in speech also of God, Exod. 15. 6. Psal. 118. 16. & 110. 1.) so Iakob, (whose blessing was stronger then his parents, Gen. 49. 26.) giveth the strongest & most honourable blessing to Ephraim, by this sign of the right hand put upon him.

15 Ver. 15. *Ioseph*] to weet, in his children, as the words following manifest: therefore the Greek translateth, *he blessed them*. So on the contrary, Cham, was cursed in his youngest son Canaan: Gen. 9. 25. And in 1. Chron. 4. 31. *whiles David reigned*: that is, *Dauids forns*. *did walk*] did please by faith, in their conversation and administration: so the Greek translateth, *pleased*: the Chaldee, *served*. See the notes on Gen. 5. 12. & 17. 1. *fed me*] or, *hath been my pastor*: so David celebrateth God by this grace, Psal. 23. 1. & 80. 2.

since I was] that is, as the Greek explaineth it, *from my youth*.

16 Ver. 16. *Angel*] Christ, the Angel of the covenant, Mal. 3. 1. the Angel in whom Gods name is, Exod. 23. 20. 21. called here Iakobs Redemer, or Deliverer, which is the title of God: Psal. 19. 15. Esai. 43. 14. & 47. 4. The Rabbines acknowledge this Angel to be God, saying; *he mentioneth also Gods majestie* (*Shah mah*) when he sayth, *the Angel that redeemed me*. R. Menachem on Gen. 48. See also Gen. 31. 11. *called*] that is, *named on them*, let them be called by my

name; as my adopted children, vers. 5. So Gods name is sayd to be called on us, Deut. 28. 10. 2. Chron. 7. 14. Jer. 14. 9. that is, we are called the sons of God, 1. John. 3. 1. and the husbands name is called upon the wife, Esai. 4. 1. and the Lords name, upon the citie Jerusalem, Dan. 9. 19. and upon the Temple, 1. King. 8. 43. Jer. 7. 10. 11. *on them*] or *in them*. But the Hebrew in, is often used for upon; as Neh. 2. 12. Num. 13. 23. and *banneh*; in 2. Chron. 7. 21. is the same that *gnal-meh*, in 1. King. 9. 8.

increase-like fish] which multiplie abundantly: therefore the Greek translateth it, *multiply*: but the Chaldee addeth expressly, *like the fishes of the sea*; implied in one Hebrue word. According to this blessing, there were of Ioseph by these his two sons, 35 thousand & 200 men of warr in Moses time; a greater number then was of any other son of Iakob. Num. 26. 28. 34. 37. And the like blessing was confirmed upon them by Moses Deut. 33. 17. & Iosua acknowledged them to be a great people. Ios. 17. 17.

71 Ver. 17. *evill in his eyes*] that is, *it displeased him* (as Gen. 28. 8.) that the yonger should be preferred above the firstborn: which not withstanding was often done by the counsel of God; as Sem had the honour above Japhet, Gen. 5. 32. & 9. 26. Abraham above Haran, Gen. 11. 27. Isaak above Ismael, Gen. 17. 18. — 21. and Iakob himself above Esau his elder, Gen. 25. 23. Also in Iakobs house, Iudah and Ioseph, had preeminence above Ruben, Simeon, Levi. Gen. 49. 1. Chron. 5. 1. 2. And even from the beginning, Kain the firstborn of Adam, was reprobate, Gen. 4. to teach that mans dignitie is not by works, or nature; but by Gods grace and election, Rom. 9. 7. 8. 11. 15. And this action of blessing Iosephs sons, Iakob performed by faith, Heb. 11. 21.

Ver. 19. *shall become*] Hebr. *shalbe* to a people: meaning, *a father to a multitude*. *shalbe great*] in Greek, *shalbe exalted*.

greater] Therefore when the Israelites were first numbred in the wildernes, Ephraim was reckoned before, & had 8300. men,

men, more then *Manasses*, *Num.* 1. 32. 33. 35. Also in camping about the Tabernacle of the Lord, Ephraim had the stander, and was set before Manass's *Numb.* 2. 18. 20. Howbeit in the second mustering, (38. yeres after) it was otherwise for the number; *Num.* 26. 28. &c. Yet after that again, Ephraim had his preeminence, *Deut.* 33. 17. Of him came Iosua the conquerour of Canaan, *Num.* 13. 9. 17. and Ieroboam King of Israel: wherupon Ephraim is used for the name of that kingdom, *Esa.* 7. 2. 9. 17. & 11. 13. & 28. 1. *Ier.* 7. 15. *Exk.* 37. 16. *Hof.* 5. 12. 13. & 9. 3. 17. a plentie] or fulnes; that is, as the Greek translateth, a multitude; so called for filling up a number or place. So, a plenty of shepherds, *Esa.* 31. 4. that is, a multitude: and this phrase Paul useth in *Rom.* 11. 25. the plenty of the Gentiles, that is, the full multitude, and number of them. The Chaldee here translateth, his sonns shal be rulers among the peoples. Though Ephraim had thus the preeminence, & a chiet blessing above the sonns of Israel: yet it pleased God to afflict him, before all his brethren; in that evill betell his house, & some of his sonns were slain by the men of Gath (the Philistines) for whom Ephraim mourned many dayes, *1. Chron.* 7. 20. -- 23.

20 V. 20. In thee] or, By thee, that is, taking thee for an example; as the words following shew, So Rachel & Leah are propounded for examples in blessing, *Ruth.* 4. 11. Zedekias & Ahab, in cursing, *Ier.* 29. 22.

[Israel] that is, my posterity the Israelites: see *Gen.* 19. 37. & 34. 7.

21 V. 21. God wilbe] the Chaldee expounds it, the Word of the Lord wilbe your help.

[the land] of Canaan, where Abraham, Isaac, and Iakob dwelt, the figure of their heavenly inheritance, *Gen.* 12. 5. & 26. 3. & 37. 1. whereof Iakob putteth them in mind, & prophesieth their return thither.

22 V. 22. doe give] bequeathing as by will and testament, that portion of the land to thee, that is, to thy posterity: above thy brethren: for the first born was to have a double portion, *Deut.* 21. 17. and now the

first birth-right became Iosephs, *1. Chron.* 5. 2. and in the figurative description of Christs Church, Ioseph hath two portions, *Exk.* 47. 13.

portion] the Hebrue Sechem signifieth properly a shoulder, (*Ge.* 9. 23.) it was also the name of a citie (& the prince thereof,) where Iakob bought a peece of ground, *Gen.* 33. 18. 19. Here it is used (but with reference to the name of the place,) for a portion of ground, and so the Chaldee plainly expounds it, one chiefe portion. And that place of Sechem, was the inheriance of Iosephs sons the Ephraimites, *Ios.* 16. 1. &c. & 20. 7. *Ioh.* 4. 5. and thither were Iosephs bones carried out of Egypt, and buried, *Ios.* 24. 1. 25. 32.

have taken] that is, shall take; but spoken prophetically, and in faith; (as unto us a child is born, *Esa.* 9. 6. which was a prophesie of Christ.) Thus Iakob disposeth of things to come, as already possessed: whereupon his faith in this action is commended, *Heb.* 11. 21.

the Amorite] that is, as the Greek translateth, Amorites; which one name is used generally for all the heathens that possessed the land: *Ios.* 24. 8. *Amos.* 2. 9.

my sword] that is, the sword of my children; the Ephraimites; which helped to conquer the land, and were a mighty people in Iosua's time: see *Ios.* 17. 14. -- 18. So my armholes, *Exk.* 13. 18. that is, the armholes of my people: also my womb, *Iob.* 3. 10. that is, my mothers womb. The Chaldee understood this sword and bow figuratively; translating, by my prayer, and by my supplication.

CHAP. XLIX.

1. Iakob calleth his sonns to blesse them. 3. The blessing of Reuben, 5. of Simeon and Levi, 8. of Iudas, 13. of Zabulon, 14. of Issachar, 16. of Dan, 19. of Gad, 20. of Aser. 21. of Naphtali, 22. of Ioseph, 27. of Benjamin. 29. Iakob chargeth them about his buriall in Canaan. 33. He dieth.

I And Iakob called, unto his sons: & sayd; Gather your selves together,

gither, that I may ſhew you; that which
 ſhall befall you, in the latter dayes.
 2 Assemble your ſelves together & hear,
 ye ſonns of Iakob: and hearken un-
 3 to Iſrael your father. Reuben, thou
 art my firſtborn; my might, and the
 beginning of my valour: the excellen-
 cie of hie-dignitie, and the excellen-
 4 cie of ſtrength. Vſtable as waters,
 excell not thou; becauſe thou wenteſt-
 up, to thy fathers beds: then thou de-
 filedſt, my couch he went up unto.
 5 Symeon & Levi, brethren: inſtru-
 ments of violent-wrong, in their ſo-
 6 journing-habitations. My ſoule,
 come not thou into their ſecret; my
 glory, be not thou united unto their
 aſſembly: for in their anger, they kyl-
 led a man; and in their ſelf-will, they
 7 houghed the ox. Curſed be their
 anger, for it was ſtrong; and their ex-
 ceeding wrath, for it was hard: I will
 divide them in Iakob; & ſcatter them
 abroad, in Iſrael.
 8 Iudah; thou, thy brethren ſhal con-
 feſs thee; thy hand, ſhal be in the neck
 of thy enemies: the ſonns of thy fa-
 ther, ſhal bow-down themſelves unto
 9 thee. Iudah, a renting-lions whelp;
 from the prey, my ſon thou art gone-
 up: he ſtouped-down, he couched, as
 a renting-lion, and as a courageous-
 10 lion, who ſhall rouse him up? The
 ſcepter ſhal not depart from Iudah; &
 the law-giver, from between his feet:
 until Shiloh come; and unto him, ſhal
 11 the obedience of peoples be. Binding
 his aſs-colt unto the vine; & the foal
 of his aſſe, unto the choyce-vine: he
 waſheth his rayment, in wine; and his
 12 covering, in the blood of grapes. His eyes ſhal be red, with wine: and his

teeth white, with milk.

13 Zabulon, he ſhall dwell, at the ha-
 ven of the ſeas: and he ſhal be for an
 haven of ſhips; and his ſide, ſhal be un-
 to Sidon.

14 Iſſachar, is a ſtrong-boned aſſe:
 15 couching, between two-bounds. And
 he ſaw reſt, that it was good; and the
 land, that it was pleaſant: & bowed
 his ſhoulder, to bear; and was, a ſer-
 vant unto tribute.

16 Dan, he ſhall judge his people: as
 17 one, of the tribes of Iſrael. Dan ſhall
 be, a ſerpent by the way; an adder, by
 the path: that biteth the horſe heels,
 18 and his rider falleth backward. For
 thy ſalvation, I earneſtly expect Icho-
 vah.

19 Gad, a troupe ſhall with-troupe-o-
 vercome him: & he ſhal with-troupe-
 overcome at the laſt.

20 Concerning Aſer, his bread ſhal be
 fat: and he ſhall give dainties of a
 king.

21 Naphtali, is a hinde let-looſe: that
 giveth, goodly ſayings.

22 Ioseph, ſon of a fruitfull vine, ſon
 of a fruitful vine, by a well: the daugh-
 23 ters, each runneth over the wall. And
 the archers, grieved-him-bitterly; and
 24 ſhot, and hated him. But his bow,
 abode in ſtrength; & the arms of his
 hands, were made-firm: by the hands
 of the Mighty-one of Iakob: from
 thence the Feeder, the Stone of Iſrael.
 25 By the God of thy father, who ſhal
 help thee; and the Almighty, who
 ſhal bleſs thee; with bleſſings of hea-
 vens, from above; bleſſings of the
 deep, that lyeth under: bleſſings of
 26 the breasts, and of the womb. The
 bleſſings of thy father, doe prevaile,
 above

above the blessings of my progenitors; unto the utmost bound, of the eternal hills: they shalbe, on the head of Ioseph; and on the crown of the head, of the separated among his brethren.

- 27 Benjamin, he shall ravin as a wolf; in the morning, he shall eat the prey: & at evening, he shall divide the spoil.
- 28 All these, are the twelve tribes, of Israel: and this is it, that their father spake unto them, and blessed them; every man, even according to his blessing, he blessed them. And he commanded them, and sayd unto them; I, am to be gathered unto my people; bury me, with my fathers: in the cave, that is in the feild of Ephron the Chethite. In the cave, that is in the feild of Macpelah, which is before Mamre, in the land of Canaan: which Abraham bought, with the feild; of Ephron the Chethite, for a possession of a burying-place. There they buried Abraham, and Sarah his wife; there they buried Isaak, and Rebekah his wife: and there I buried Leah. In the purchase of the feild, and of the cave that is therein, from the sonns of Cheth.
- 30 And Iakob made an end, of commanding his sonns; and gathered up his feet, into the bed: and he yeilded up the ghost, and was gathered unto his peoples.

Annotations.

- I **T**He latter dayes] that is, the dayes following, or time hereafter: Hebr. the posteritie of dayes: which phrase is often used for time to come; 25 Num. 24. 14. Deut. 4. 30. & 31. 29. Dan. 2. 28. & 10. 14. Prov. 31. 25.

So that which is sayd in Act. 2. 16. it shall be in the last dayes, is in Joel 3. 1. it shall be hereafter. The Chaldee tranflateth it, the end of dayes: the Greek, the last dayes: often it meaneth the dayes after Christs coming, Esa. 2. 2. Heb. 1. 1.

- 2 Ver. 2. hearken] the Chaldee sayth, receive instruction.

- 3 Ver 3. might] or able-strength: his word (Coach,) signifieth that lively vigour, and native moisture, vvhherby men are strong and lusty: Psal. 22. 5 Ios. 14. 11. as the next vvord valour, (Hebr. On,) meaneth the streyning of the body forcibly to effect a thing desired. of my valour,] or, of my manhood; of my painful strength: the first effect of the strength of my body. All the first born are thus called. Deut. 21. 17. Psal. 78. 51. the Greek tranflateth it, the beginning of my children; that is, my first child. Such had natural right to a double portion of all their fathers goods, Deut. 21. 17. the excellencie] that is, most excellent in dignitie (or preferment.) Wherby the dignitie of the priesthood, seemeth to be meant; as by strength following, is meant the government or kingdom. And so the Chaldee paraphrast explyaineth it, thou shouldest receive three portions, the first birthright, the priesthood & the kingdom. The Ierusalemmy Thargum sayth the same: adding this vvithal, & for the syn of my son Reuben, the first birthright is given to Ioseph, the kingdom to Iudah and the priesthood to the tribe of Levi. And that the first born vvere Priests, & governours: see Gen. 25. 31. of strength] or excellent strong. This word which properly signifieth hard or firm strength, is often applyed to kings & kingdoms, which for the most part are gotten and mainteyned by strength; and the kings strength, is an honourable stile of his majestie; see Psal. 99. 4. and 110. 2.

- 4 Ver. 4. Vnsstable] or Leasht, soon moved: this is alwayes used in the evil part, Iudg. 9. 4. Zoph. 3. 4. Jer. 23. 32. & implyeth both his suddayn leight affections, which carried him to evil: and his suddayn downfall from his dignitie. excel not] that is, thou shalt not excell, but looke thine honour.

So the Chaldee explayneth it, thou shalt not have profit, nor receive the excellent portion.

he went up unto] the Greek changeth the person, and translateth, on which thou wentest up: also the Chaldee expoundeth it, when thou wentest up to my bed. Iakob as with indignation of the fact, turneth his speech from Reuben to his brethren. Such changes are often in the holy text, as Deut. 5. 10. that love me, and keep his commandments; for which in Exod. 20. 6. is my commandments. And in Dan. 9. 4. thou keep-est covenant towards them that love him; for that love thee. So Mark 11. 32. they feared the people: for which in Mat. 21. 26. is written, we fear. Otherwise we may read it thus, thou defiledst my couch, it is gone-up: that is, it is vanished away; meaning the excellencie which he should have had. For by defiling Bilhah his fathers concubine, he lost his birthright, Gen. 35. 22. 1. Chron. 5. 1. 2. To goe-up, is sometime used for vanishing away: Exod. 14. 16. Jer. 48. 15.

5 V. 5. brethren] specially consociate in that evill deed of killing the Sychemites, Gen. 34. 25. & so brethren, not in nature onely, but in conditions. See Gen. 10. 21.

instruments] or weapons, to weet they were: giving themselves and their members as weapons of unrighteousnes unto syn, (as Paul speaketh, Rom 6. 13.) meaning of their cruel fact forementioned, Gen. 34. 25.

sojourning-habitations] in the land of their sojourning, as sayth the Chaldee paraphrast; where they being strangers, indangered the ruine of themselves and their fathers house, Gen. 34. 30. Or, their agreements, meaning the covenanted conditions made with the Sychemites, to consent unto them if they would be circumcised, which was with deceyt, Gen. 34. 13. 25. &c. Thus also the Greek may be understood, hairetis being sometime used for a conditional covenant. Or, their swords: but the word is not so found elsewhere.

6 Ver. 6. secret] that is, as the Greek translateth it, and Thargum Ierusalem, their council: their assembly. So David sayth, the secret of evil doers, Psal. 64. 3. and Ieremie, the

secret of mockers, Iere. 15. 17. that is, the assembly. Iakob here meaneth that neyther should any, neyther would he, approve of their perfide.

glorie] or honour, hereby may be meant the tongue which is the glorie of man by speech, being good, and the contrary if it be evil, Jam. 3. 5. &c. So my glorie, Psal. 16. 9. is by the Apostle cited, my tongue, Act. 2. 26. Otherwise it is a repetition of the former, my glorie, that is, my soul.

a man] Hemor the King, and Sychem his son, with the men of the citie: Gen. 34. 25. 26. Therefore the Greek translateth it men: and Thargum Ierusalem, kings and rulers. And the singular is often put for many, as the man of Israel fled, 1. Chron. 10. 1. that is, the men of Israel, 1. Sam. 31. 1. See also Gen. 3. 2. self-will] or pleasure.

houghed the Oxe] so the Greek also translateth it: meaning that they took away and destroyed the oxen & other beasts of the Sichemites, Gen. 34. 28. Oxe is for Oxen, as Gen. 32. 5. Some (as the Chaldee) translate, they pulled down the wall: but Shor, (the word here used) is properly an ox or bull: and Shur, a wall: neyther was there mentioned any pulling down of walls in Gen. 34. Therefore the Ierusalem Thargum expounds it of their selling of Ioseph, who is likened to an ox. Deut. 33. 17. But that seemeth not to be intended here.

7 Ver. 7. I will divide] that is, I prophesie their division: so Ezekiel sayth, when I came to destroy the citie, Ezek. 43. 3. Which was his foretelling the destruction. See also Hos. 6. 5. them in Iakob] that is, their posteritie among the children of Iakob: see Gen. 19. 37. This was accomplished, when Symeon had his inheritance in the midds of the inheritance of Iudah, Jos. 19. 1. and was fayne to seek a larger possessiō, 1. Chron. 4. 39. 40 & Levi had his cities of habitatiō, among the other tribes, Jos. 21. 2. 3. &c. Howbeit, afterwards Levi, for their zeale against idolaters, (Exod. 32. 26. 28. 29.) had this their dispersion turned to a further blessing, while they were consecrated to teach Iakob Gods judgments and Israel his law, &c.

8cc. Deut. 33. 9. 10. and so had the priesthood in their tribe. This the Ierusalemey Thargum also mentioneth, & sayth likewise of the Simeonites, that they were teachers of the law in the synagogues of Iakob; and the L. vites, in the schooles of the sonns of Israel.

8 Ver. 8. *thou shalt weat, art so by name, and shalt be so in deed: for Iudah signifieth Confession or Praise: and to his name he hath reference; Praised, thou art called, & praise thee shall thy brethren.* Thargum Ierusalemey sayth, *Iudah, to thee shall all thy brethren confesse, and by thy name shall all the Iewes be called.* See the notes on Gen. 29. 35.

confesse] or (as the Greek translateth) *praise thee: meaning that his brethren should acknowledge the dignitie of the firstborn, in respect of the government, to be given unto him, and that Christ the King should come of him. 1. Chr. 5. 2. Heb. 7. 14.* And when the rest of the house of Israel compassed the Lord with lyes and depeyre, Iuda's is prayed, for yet ruling with God, and being faithfull with the saints, Hof. 11. 12. In Christ, this prophesie is cheifly fulfilled, as the particulars following shew: to him the Hebrew doctors also doe apply it, as in *Breshith ketannah* (or their lesser Commentary) upon this place, it is sayd, *Iudah was born the fourth among the tribes, and in the fourth day were the lights created: and it is written of the Messiah, His throne; as the sun before me: as the Moon, it shall be established for ever. (Psal. 89. 37. 38)*

in the neck] that is, thou shalt beat down & put to flight thy enemies; as the Chaldee expalayneth it, thus; *thy hand shall prevail against thy enemies, thy foes shall be scattered, they shall be turned backward before thee: and Thargum Ierusalemey sayth, thy hand shall avenge thee on thy enemies.* The performance of this promise, David the first king of Iudah celebrateth, saying, *thou hast given me the neck of my enemies, Ps. 18. 41.* And after Iosuahs death, Iudah was the first that wēt up to fight for Israel against the Canaanites, and got the victory. Iudg. 1. 1. 2. 4. 8. &c. *bow-down]* acknow-

ledging the dignitie of this tribe above the rest. For this tribe was the foremost of all, in their marching through the wilderness, Num. 10. 14. and the Prince of this tribe was the first that offered at the dedication of the altar, Num. 7. 11. 12. and foremoste in battel against their rebellious brethren, Iudg. 2. 18. the first Iudge that saved Israel, was of this house, Iudg. 3. 9. and God chose this tribe, and David out of it, to settle the kingdom of Israel in his stock for ever, Psal. 78. 68. 70. 71. & 89. 20. 21. 28. 30. 36. 37. & to our Lord Iesus, who came of Iudah, all knees doe bow, Philip. 2. 10.

9 Ver. 9. *venting lions whelp]* As there are sundry sorts of Lions, so they have sundry names, Job. 4. 10. 11. and above other, the lion is a kingly beast; strong, Prov. 30. 30. bold, Prov. 28. 1. stout hearted, 2. Sam. 17. 10 and of a terrible countenance, 1. Chron. 12. 8. Such are fit to be kings armes, and such were staves for the stepps of K. Solomons throne, 2. Chron. 9. 18. 19. This kind here mentioned, is greedy to tear his prey, and therof hath his name, Psal. 17. 12. being a prophesie of the valiant worthies that should come of Iudah, and make a prey of their enemies: as O. honiel, Iudg. 3. 9. 10. David, 2. Sam. 8. and especially Christ, called the Lion of the tribe of Iudah, Rev. 5. 5.

couched] lay down to rest, after he hath taken the prey: this was fulfilled when after Davids conquests, all Israel had rest under Solomon, 1. King. 4. 25. and after Christs victorie, he went upon hye, & sate him down at the right hand of God, Psal. 58. 19. Mark. 16. 19. 1. Cor. 15. 25. Balsam used such similitudes, speaking of the valiant acts of Israel, Num. 23. 24.

courageous] or *harty lion*, named Labi, of Ieb, an hart. By these three is signified the growth of the kingdom of Iudah, from Princes to Kings, and from David to Christ, in whom all glory resteth. The Chaldee paraphraseth thus, *He shall have dominion in the beginning, and in the end, the kingdom of the house of Iuda's shall be magnified: for from the judgment of death, thou*

hast rid thy soul, & my son: he shall rest & dwell in strength, as a Lion, and as a couragious-lion, and ther shalbe no kingdom that shall styre him.

10

Ver. 10. The scepter] or, The tribe. The Hebrue Shebet, (whence the Greek word *scepter*, and English *scepter* is derived,) significth a staff or rod; and is by Moses applied to the tribes of Israel, (wherof see the 16. & 28. verses following:) and so the Greek interpreters, doe often translate *Scepter* for *Shebet*, a tribe; 1. Sam. 10. 19. 20. 21. 1. King. 11. 32. 35. 36. &c. The prophesie is of Iudahs tribe to continue distinct, until Christs coming; wheras the other ten tribes were scattred and confused by their captivitie. 2. King. 17. out of which they returned not, as the tribe of Iudah with Benjamin, did from Babylon, Exr. 1. 5. It may also imply the power of government which should be in this tribe: for *Shebet* a *scepter*, sometime so meaneth, Psal. 45. 7. And so the Greek here translateth it, a Prince; and the Chaldee, one that hath dominion: and Thargum Ierusalem, Kings shall not cease from the house of Iudah. And elsewhere the scripture sayth, of Iudah came the Governour 1. Chron. 5. 2.

lawgiver] or, statute-maker, writer of decrees: a title of government, given sometime to God himself, Esa. 33. 12. sometime to the governours set of God, Num. 21. 18. So the Greek here translateth it Governour: and in reference to this prophesie, God sayth, Iudah my law-giver, Psal. 60. 9.

his feet] that is born of, and brought up by him: for so this phrase meaneth, Deut. 28. 57. & 33. 3. the feet being sometime used for the whole leg or thigh, which word was used before Gen. 46. 26. and so the Greek here translateth, out of his thighs.

Silch] by interpretation The prosperer, the Safe-maker: or, His son; (to wect, of a virgin) that is Christ, who was to spring out of Iudah, Heb. 7. 14. This the Chaldee paraphrast confirmeth saying, He that hath dominion shall not be taken away from Iudah, nor a Scribe from his childrens children, until the Christ come whose the kingdom is, & him shall the peoples obey. The Ierusalem Thar-

gum also sayth, Kings shall not cease, from the house of Iudah; nor Doctors that teach the law, from his childrens children; until the time that the King Christ doe come, whose the kingdom is, and all kings of the earth shall be subject unto him. Likewise in Bresbith rabba, upon the vword Shiloh it is sayd, this is the Christ: and R. D. Kimchi, (in the root Shil) expoundeth it his son, and sayth it is a prophesie of David, or, of the Christ. The Hebrew hath an unusual, manner of writing, implying his son, and her son; as a prophesie that he should be of Mary the virgin, of the lineage of Iudah. obedience] or gathering of peoples, that is, the peoples (Ievves and Gentiles) shall gather unto, and obey Christ. This the Chaldee paraphrasts both confirm: the Greek also to like effect, he shalbe the expectation of nations. Compare Esa. 11. 10. Rom. 15. 12. Esa. 42. 4. Mat. 12. 21.

11

Ver. 11. ass colt] or, yong-ass: great men used to ride upon such, Iudg. 10. 4. & 12. 14. & 5. 10. to bind such to the vine, seemeth to mean, great store of vines, which should be in the land of Iudah, (as was in Engeddi, and other places. Song. 1. 13. Ios. 15. 62.) that men should tye their asses to them, as to other common trees that grow in every feild. The Chaldee paraphrast by this vine, understandeth figuratively Ierusalem, & by the ass-colt the people of Israel; and thus expoundeth it, Israel shall dwell round about his citie, the peoples shal build his temple, and the just men shalbe round about it, and the doers of the law in the doctrine therof. This also may be referred to Christ, the King, who being just and meek, came riding into Ierusalem upō an asses colt, Zachar. 9. 9. Iob. 12. 14. 15. Mat. 21. 2. 5. 7. a figure of the people of the Gētiles, brought unto Christ for him to ride upon. And by this prophesie of Iakob, were to be tied unto him and his Church, (compared unto the vine, Iob. 15. 1. Esa. 5. 7.) where they should be sylled with the gospel of his love, and gifts of his spirit, better then vvine, Song. 1. 3. Ephe. 5. 18. And so the Ierusalem Thargum applieth this to Christ, saying,

saying, *How sayre is the king Christ, that shal spring up of the house of Iudah! He shall gird his loyns, and shall goe forth to warr against his enemies, &c.* Likewise in Bresith Rabba, speaking of this place, it is sayd; he sheweth us that when the Christ shall come to save Israel, he shal make ready his ass, and ride upon him, and come unto Israel with povertie.

the foal] Hebr. the son of his ass, that is, his yong ass: see the notes on Gen. 18. 7. wash-

eth his raimēt] an other figurative promise of wine to be plentiful as water, that he may wash his clothes in it: or, of a glorious victory that Iudah and Christ should get over his enemies, as in Esa. 63. 1. 2. 3. his conquest is set forth by such a parable. And in Revel. 19. 13. he is clothed with a garment dyed in blood; and in Rev. 14. 20. his judgment on the enemies, is the treading of a winepress. And so the Ierusalemmy Thargum doth explaine it saying, *Hee shal kill kings and princes, making the rivers red with blood of their stain, & the hills white, with the fat of their mightie men: his garments shall be embrewed in blood, and hee like to one pressing clusters of grapes.*

blood] that is, juice of grapes, which for the red colour is called blood: so Deut. 32. 14.

12

V. 12. red with wine] another signe of plenty of fruits; for the drinking of much wine maketh red eyes, Proverb. 23. 29. 30. hereby also the plenty of spirituall blessings in Christ is signified: Pro. 9. 1. 1. 2. Esa. 25. 6. & 55. 1. So Thargum Ierusalemmy applyeth it, saying, *How beautifull are the eyes of the King Christ to look upon; more then fined wine, that he beholderh not with them unchaste copulations, or murders of innocents. His teeth are exercised in the law, that he eateth not with them iniquities and robberies. His mountayns shal be red with vineyards & winepresses: his hills shal be white with store of wheat, and flocks of sheep.* Other of the Iew Doctors, reckon Iudah for the seventh Patriarch, thus, 1. Abraham, 2. Isaak, 3. Iakob, 4. Ruben, 5. Symeon, 6. Levi, 7. Iudah: and they compare him with the seventh (that is, the Sabbath) day. At Iudahs birth it is sayd of his mother, she layed from bearing, Gen. 29. 35. at

the Sabbath day, it is sayd of God, he rested & was refreshed. Exod. 31. 17. of Iudah it is sayd, Iudah: thou, thy brethren shall confesse thee. Gen. 49. 8. (& this time I wil contels the Lord, Gen. 29. 35.) and of the Sabbath, it is good to confesse unto the Lord. Psal. 92. 2. Of Iudah it is sayd, from the prey, my son, thou art gone up, Gen. 49. 9. the prey signifieth his food; as if hee should say, thou art gone up from doing even the work for the life, as of the Sabbath it is sayd, in it thou shalt not doe any work. Exod. 20. 10. Of Iudah it is sayd, he stouped down, he couched as a Lyon. &c. Gen. 49. 9. and of the Sabbath, abide ye every man in his place. Exod. 16. 29. Of Iudah it is sayd, binding his ass colt unto the vine. Gen. 49. 11. as if he should say; binding him from his work: of the Sabbath it is sayd, that thine ox and thine ass may rest. Exo. 23. 12. Of Iudah it is sayd, he washeth his raiment in wine. Genes. 49. 11. which signifieth the sanctifying of the day which is with wine, signifying the property of judgement, and therefore the Scepter was given him, as the Scepter shall not depart from Iudah, &c. And as Iudah was the fourth of the tribes (of Israel:) so the Sabbath is the fourth of the commandments, (Exod. 20.) R. Menachem, on Gen. 49.

13

V. 13. Zabulon] hee though hee was yonger then Issachar, Gen. 30. 18. 20. yet Iakob gives him the blessing before him: so also doth Moses, Deut. 33. 18. & his lot befell him in his land, before Issachars: Ios. 19. 10. 17. [seat] his borders were both to the main sea westward, and to the sea of Galilee Eastward: see his portion Ios. 19. 10. &c. Esa. 5. 1. The Chaldee paraphrast expoundeth it, he shall subdue provinces with ships, and shall eat the good things of the sea, &c. Moyses giveth him a blessing, to rejoyce in his going out, or, trading. Deut. 33. 18.

14

V. 14. strong-boned] Hebr. ass of bone, that is, bony, hard, strong. [two bounds] or set limits, borders: so the Chaldee paraphrast also expoundeth it; and Thargum Ierusalemmy more plainly thus, Issachar shal be a strong tribe, and his border shal be in the midst between two borders. So also the Greek translateth, amidst the inheritances.

Others

Others expound it, *between two burdens*; such as are layd on asses backs.

15 V. 15. rest:] this may bee a note of their slouthfulnesse: in respect wherof others are blamed, for sitting still *betweene the two bounds*, (or *burdens*) Judg. 5. 16. Howbeit Moses biddeth them *rejoyce in their tents*, Deut. 33. 18. And the Ierusalemmy Thargum expoundeth it, *he seeth the house of the sanctuary, that it proclaimeth rest, therefore it is good*: &c. gathering this sense (as I suppose) from Moses words, *they shall call the people unto the (Lords) mountain*, &c. Deut. 33. 19. Thus it is their praise, for loving to be quiet, and being contented with their portion. Compare with this, the time when *Thola* of Isachar judged Israel, in whose time Israel had rest. Judg. 10.

16 V. 16. judge] an allusion to *Dan* name, *Dan Iadin*: the *judger shall judge*: see Gen. 30. 6. This prophesie was fulfilled in *Samson*, one of his posteritie, who judged Israel, Judg. 15. 20. So the Chaldee paraphrast explayneth it, *Of the house of Dan shall a man be chosen & rise up: in whose dayes his people shall be delivered*, &c. But the Ierusalemmy Thargum nameth him, saying, *this is Samson son of Manoah*. the tribes] This name *Tribe* is borrowed from the Latine word *Tribus*, used for a *stock* or *kinred* that descend from one father. For *Romulus* the founder of *Rome*, divided the multitude of his subjects into three parts, which he named thereof *Tribes*, (as sheweth *Pompon. Latus, de Rom. Magistrat.*) But in the Hebrue a *tribe* is here called *Shebet*, that is, a *staff*, *rod*, or *scepter*, (as is before touched, v. 10.) & elsewhere *Matteh*, which is also a *rod* or *staff*: eyther because they grew as *rods* & *branches* out of one root Israel, as is particularly mentioned of *Ioseph* v. 22. or because their names were written upon twelve rods, Num 17. 2. &c. And this *judging* as one of the *tribes*, is so spoken, because each *stock* or *tribe*, had one chief head & prince, ruler of the same. Numb. 1. 4. 16. and God raised up *Judges*, and defenders of Israel, out of many severall tribes, as the book of *Judges* shew-

eth. Wherefore the Scripture (taking occasion also by likenesse of name) putteth one of these for another, as 2 Sam. 7. 7. *spake I a word with any of the tribes* (or *scepters Shibtei*) of Israel, whom I commanded to feed my people: for which in 1, Chron. 17. 6. is written, *to any of the Judges (Shaphtei)* of Israel. See also after, in v. 28.

17 V. 17. an addar] or *arrow-snake*: this name (in Hebrue *Shephiphon*) is not elsewhere found in scripture. It is a prophesie of a sudden and unexpected victorie, which this tribe should get over their enemies, overthrowing them by subtiltie, (as serpents naturally are prudent, Gen. 3. 1.) Fulfilled in *Samsons* dealings against the *Philistins*, Judg. 15. & 16. and when the tribe of *Dan* got *Lechem* (or *Laiish*) for their possession: Judg. 18. But Moses compareth *Dan*, to a *Lions whelpe*, Deut. 33. 22. The Chaldee paraphraseth thus, *There shall be a man that shall be chosen and spring up out of the house of Dan; the feare of him shall fall upon the peoples, and he shall valiantly smite the Philistims, as a serpent, as an addar he shall lye in wait by the path, he shall slay the mighty men in the cap of the Philistims*, &c. the *horse heels*] that is the house pillars, on whose roof 3000. persons were: see Judg. 16. 26. 27. 29. &c.

18 V. 18. thy salvation] speaking to the Lord, and desiring his salvation in Christ, figured by *Samson*, of whom the Angel sayd, *he shall begin to save Israel*, Judg. 13. 5. Math. 1. 21. The two Chaldee paraphrasts expaine it thus. Our father *Iakob* sayd, *I expect not the salvation (or redemption) of Gedeon son of Joash, which is a temporal salvation, nor the salvation of Samson son of Manoah, which is a transitorie salvation: but the salvation of Christ the son of David, who shall come to bring unto himself the sonns of Israel; whose salvation my soul desireth*. Thus *Simeon* also calleth Christ, *Gods salvation*, Luk 2. 30. Or *Iakob* might speak this to his son, *I expect Jehovah, to be thy salvation*, O *Dan*: for this tribe generally, and *Samson* in particular, was sore oppressed, by the enemies, and their own infirmities: Judg. 1. 34. & 18. 1. 30. & 16. 16. 17. 21. &c.

19 Ver.19. *a troupe*] or band, armie: in Hebrew *Gedud*, which hath allusion to Gads name, that signifieth *a troupe*, Gen. 30. 11. He prophesieth of this tribes troubles by enemies that bordered upon them; and of their victorie at last. For they dwelling on the out side of Iordan, *Ios. 13. 8.* were molested by the Ammonites there, *Judg. 10. 7. 8.* and after that agayn, the king of Ammon & his people, possessed Gad, and dwelt in his cities, *Ier. 49. 1.* *with-troup-overcome*] he still runneth upon Gads name, which was not for nought given him, but signified his valour and victorie, though late. And Moyles enlargeth this blessing, comparing his dwelling to a Lions, that teareth the parts of his prey, *Deut. 33. 20.* This was fulfilled, when Gad (with Reuben & Manasses, all noble warriors,) warred with the Hagarims and other hethens; and crying unto God in the battel, were holpen, and did overcome, getting great spoiles and possessions, *1. Chron. 5. 18. 19. 20. 21. 22.* The Chaldee paraphrasts refer this, to Gads going armed over Iarden, before his brethren, & returning to his land with great riches, *Ios. 4. 12. 13. & 22. 1. 2. 8.*

20 Ver. 20. Concerning *Aser*] or *Out of Aser*; who had his name of *bliss* and *felicitie*. to him here is promised a blessed and fruitfull portion in the holy land: described in *Ios. 19. 24. &c.* *bread*] that is *food*: for *bread* is used for all meats, See *Gen. 3. 19. & 21. 14.* and *fat*, is used for the best and most excellent of any thing, *Gen. 4. 4. & 27. 28.* The Chaldee sayth, *Afers land shall be very-good, and he shall be nourished with kings daynties.* Moyles also inclaring this blessing, sayd, *Aser shall dip his foot in oil: Deut. 33. 24.*

21 Ver. 21. *let loose*] and so light footed, both to pursue enemies, & escape danger. Thus David signifying his deliverance, sayd, God had made his *feet like hinds*, *Psal. 18. 34.* This may specially be referred to Barak a man of Naphtali, who with his people went up on his feet, against Sisera yron charrets; put them to flight, pur-

sued, and destroyed them all: *Judg. 4. 6. 10. 15. 16.* Moyles giveth Naphtali the fulnes of Gods blessing, and pointeth out his inheritance in the land, *Deut. 33. 23.* To that the Chaldee referreth it here, saying, *Naphtalies lot shall fall in a good land, and his possession shall be fruitfull.* He had the sixt lot, described in *Ios. 19. 32. -- 39.* *goodly sayings*] Hebr. *sayings of goodlines, or of sayings*, that is *sayr & pleasing words.* Which in Baraks time was fulfilled, when his prowess caused that pleasant song, which Deborah and he sang unto God for the victorie; *Judg. 5.* The Chaldee (as before) refers it to the *prayses and blessings* that they should utter, for the good fruits of their land.

23 Ver. 22. *son*] that is, *a bough, or branch*; which springeth out of the tree, as a son from the father: the Greek sayth, *a growing son*; so also the Chaldee paraphraseth, *Ioseph a growing son, a son which shall be blessed as a vine that is planted by a well of waters.* Whatsoever cometh of or from an other, is in Hebrue called the *son* or *daughter* of the same, as the yong of beasts, birds &c. *Gen. 18. 7. arrows* are called *sonns of the bow*, & of the quiver, *Iob 41. 28. Lam. 3. 13. sparks*, are *sonns of the burning coal*, *Iob 5. 7.* and the like. And here the *son* or *branch*, is twise named for Ioseph, and of him came two tribes; see *Gen. 48. 5. 6.* Wherefore Moses nameth his two sonns in Iosephs blessing, *Deut. 33. 17.* *vine*] this word understood in th' Hebrue (as often the like are, *Gen. 4. 20. & 25. 8.*) is expressed in the Chaldee; & Thargum Ierusal. sayth, *I liken Ioseph my son, to a vine planted by a well of waters, that sendeth out her roots to the deeps.* The scripture elsewhere signifieth increase of children, by this similitude; *Psal. 128. 3.* *by a well*] by the waters wherof, the vine is made fruitfull, as *Ezek. 19. 10.* *daughters*] that is, the yong small and tender branches: as the greater, are before called *sonns*. The Chaldee expounds this also of Iosephs sonns, saying, *two tribes shall come forth of his sonns, and they shall receive their part and inheritance.* See *Gen. 48. 5. &c.*

over the wall] under which the vine groweth. This signifieth the abundant increase of Ioseph's sons, 7 of. 17. 17.

23 V. 23. *archers*] Hebr. *arrow masters*, whereby also seemeth to be meant *skilfull archers*: as the Chaldee calleth them, *strong men*. See Gen. 37. 19. These were Ioseph's brethren that hated and sold him into Egypt, Gen. 37. 4. 8. 11. 28. his mistress that tempted and falsely accused; and his Master, that imprisoned him &c. Gen. 39. 7. 17. 20. Whereunto the Ierusal. Targum addeth, *the enchanters and wisemen of Egypt, that spake evil of him before Pharaoh*.

24 Ver. 24. *his bow*] his faith. *arms*] his virtues, wisdom, chastitie, patience &c. by vvhich he resisted all enemies. Compare Psal. 18. 33. 35. The Chaldee paraphraseth, *And the proph. sic was fulfilled in them, for that he observed the law in secret, and set his hope constant.* *made firm*] strong & solid, like fine gold; for of the Hebrew Phox, (here used) fine solid gold is called Phaz, Psal. 19. 11. And this similitude the Chaldee explayneth, saying, *therefore gold was put upon his arms: he strengthened and confirmed his kingdom, which was given him &c.*

Mighty one] meaning God: as Psal. 132. 2. Esai. 49. 26. & 60. 16. *from thence*] or whence he was the feeder, or pastor. From God, Ioseph was advanced to be the feeder of Israel, as before is shewed, Gen. 45. 5. 7. 11. & 47. 12. The Chaldee sayth, *who by his word, fed the fathers and the sons of the tribes of Israel.* *the stone*] the stay & strength of Israel. This may be referred also to Ioseph, (as Christ whom Ioseph figured, is called a Stone, Esai. 28. 16.) or unto God, forespoken of, vvhich is the stone and rock of his church, by vvhom Ioseph vvas advanced.

25 Ver. 25. *who shall help*] Hebr. *and he shall help*; but the meaning of the phrase is, *who shall help*: as in Mal. 3. 1. *and he shall prepare*, is translated by the holy Ghost, *which shall prepare*, Mark. 1. 2. so in the sentence following. The Chaldee interpreteth it. *The word of the God of thy father shall be thy help.* *of heavens*] that is, the

rayn and dew, that shall make thy land fruitfull: Deut. 33. 13. called in Ezek. 34. 26. *the rayn of blessings.* *the deep*] springs of waters out of the earth: see Gen. 7. 11. Deut. 33. 13. *the breasts*] or teats, to nourish children, as the womb to bear them: that is, many & well nourished children: *ten thousands of Ephraim, and thousands of Manasses*, Deut. 33. 17. Contrary to this blessing, is that curse in Hos. 9. 14. *give them a miscarving womb, and dry breasts.*

29 Ver. 26. *of thy father*] that is, which I thy father doo bless thee & thy brethren with. *doo prevail*] or, are stronger than the blessings of my parents; that is, as the Chaldee sayth, *with which my fathers blessed me*. Thus Iakob speaketh, because he more particularly explyned the blessings, and applied them to his sons severally & they were sooner to be fulfilled, and more largely communicated with all his posteritie, and Ioseph had a double portion. So Iohn Baptist is sayd to be more than a prophet, and no man greater than he, because he came immediately before Christ, preparing his way, & pointing him out, as with the finger. Mat. 11. 9. 10. 11. Ioh. 1. 15. 29. 36. *of my progenitors*] or parents, Iakob, Abraham &c. The Greek sayth, *of the mountayns*: for *horai*, reading (with other vowels) *harei*; and respecting (it may be) Moyses blessing, vvhich hath *haverei*, mountayns, Deut. 33. 15. *unto the utmost bound*] that is, these my blessings extend, to the bound (or end) of the hills; that is, all the world over, & so long as it endureth. For they conteyn besides earthly, heavenly blessings also in Christ; vvhom Ioseph and Iudah figured, in the first birthright & government. *Hills & mounts*, are used to signify durance of thinges, as Esai. 54. 10. The word *bound* (in Hebrue *Taavath*), may also be Englished *the desire*; & so the Chaldee understands it, saying *which (blessings) the great men which were of old, desired for themselves*. By *hills* understanding his ancient forefathers. But in this sense it may be a continuing of the blessings in the former verse,

verse, unto the desire, (that is, the desired fruits) of the lasting hills: according to Moses blessing Deut. 33. 15. *the separated*] or, the Nazarite of his brethren. For a Nazarite hath his name of Separatio, Num. 6. 2. meaning here a choise & chief man, separated of God unto excellencie above his brethren, as the Greek also translateth it, he governed them. And hereupon *Nazer*, is used for a crown put upon kings & preists, see Psal. 89. 40. & 132. 18.

27 Ver. 27. *ravin*] or *tear* his prey: a prophesse of the valour of this tribe, against their enemies, under the name of a *Wolf*, as before *Judah* was likened to a *Lion*. Neither need it be thought any dishonour to Benjamin, that he is likened to a *Wolf*: for even God likeneth himself to a *Leopard* & a *Bear*, in his dealings against his enemies. Hos. 13. 7. 8. *in the morning*] the first times: for *Ehud* of Benjamin, was the second Iudge that saved the Israelites from the hand of the Moabites, Judg. 3. 15. &c. *Saul* of Benjamin was the first King of Israel, he and his son were great warriors, making a prey of many enemies; see 1. Sam. 11. 6. 7. 11. & 14. 13. 15. 47. 48. See also Benjamins warr against his brethren, Judg. 20. 21. 25. *at evening*] in the last times: for *Mordecai* & *Esther* of Benjamin, delivered the Jewes from a great destruction, in their dispersion, and they slew their enemies. See Esth. 8. 7. 9. 11. & 2. 5. 6. 15. 16. Of this tribe also, was *Paul* the Apostle, Phil. 3. 5. who spiritually fought the battels of the Lord against his enemies: 2. Cor. 10. 3. 4. &c. The Chaldee paraphrast understandeth this prophesie, (according to Moyses blessing, Deut. 33. 12.) of the temple and sacrifices which were to be in Jerusalem, saying; Benjamin, in his land shall the divine Majesty dwell; and in his possession shall the sanctuary be builded: at morning & at evening the preists shall offer oblations, and at evening they shall divide the remainder of their portions, of the things left which are sanctified. The Ierusalem Targum also giveth the same exposition.

28 Ver. 28. *the twelve tribes*] that is, heads & authors of the twelve tribes (or kinreds)

that came of Israel; wherof see also Gen. 35. 22. & 49. 16. Therefore the Greek sayeth the twelve sons of Iakob. *even according to &c.*] that is, with such a blessing as was meet for every of them, as Gods spirit did allot.

29 Ver. 29. *my people*] to my holy fathers, by death, as the 33. verse sheweth: see also the notes on Gen. 25. 8. *of Ephron*] bought of him, as the next verse sheweth. See Gen. 23. 9. 10. &c. & 47. 30.

31 Ver. 31. *buried Leah*] of her death and buriall, ther was no mention before: neither of Rebekahs. These five, and Iakob himself the sixt, buried in one grave, the first letters of all their names, are conteyned in that one name of *J S R A E L*.

32 Ver. 32. *In the purchase*] or understand. The purchase was bought. But the Greek addeth the word, *In*.

33 Ver. 33. *his feet*] this seemeth to denote his quiet betaking of himself to his rest: his former gesture, might be for reverence to the word of God, which in these blessings he uttered: as before he is noted to have bowed himself, Gen. 47. 31.

CHAP. L.

1. Joseph weepeth for, and imbalmed his father. 4. He getteth leave of Pharaoh, to goe to bury him. 7. The funerall solemnized by the Elders of Egypt; and by Joseph and his brethren. 13. Iakob is buried in Machpelah. 15. Josephs brethren ask him forgiveness. 19. He comforteth them. 22. His age. 23. He seeth the third generation of his sonns. 24. He prophesieth unto his brethren, of their return into Canaan. 25. He taketh an oath of them, to carry his bones. 26. He dieth, is imbalmed, and chiefted in Egypt.

1 **A**ND Ioseph fell upon his fathers face: and wept upon him, and
2 kissed him. And Ioseph commanded his servants, the Physicians; to imbalme his father: and the Physicians imbalmed Israel. And fourtie dayes,
3 were fulfilled for him; for so, are fulfilled,

4 filled, the dayes of the imbalmed: &
 the Egyptians wept for him, seventie
 dayes. And the dayes of his weeping,
 were pass; and Ioseph spake, unto the
 house of Pharaoh, saying: If now, I
 5 have found grace, in your eyes; speak
 I pray you, in the ears of Pharaoh,
 saying. My father, made me swear
 saying; Loe I, dye: in my grave, which
 I have digged for me, in the land of
 Canaan; there, shalt thou bury me:
 And now, let me goe-up I pray thee,
 6 and bury my father, and I will come-
 agayn. And Pharaoh sayd: Goe-up,
 and bury thy father, as he made the
 7 swear. And Ioseph went-up, to bury
 his father: and with him, went-up all
 the servants of Pharaoh, the elders of
 his house; & all the elders, of the land
 8 of Egypt. And all the house of Ioseph;
 and his brethren, & his fathers
 house: onely their litle-ones, and
 their flocks and their herdes, they
 9 left in the land of Goshen. And there
 went up with him, both charrets and
 horsemen: & it was, a very great com-
 10 pany. And they came, unto the
 threshing-floor of Atad; which was
 beyond Iordan; & they wayled there,
 with a very great and heavy wayling:
 and he made a mourning, for his fa-
 11 ther seven dayes. And the inhabi-
 tants of the land, the Canaanites, saw
 the mourning, in the threshing-floor
 of Atad; and they sayd, this is a heavy
 mourning, to the Egyptians: there-
 fore the name of it was called, The
 mourning of the Egyptians; which is
 12 beyond Iordan. And his sonns, did
 unto him; so, as he had commanded
 13 them. And his sonns caried him,
 into the land of Canaan; and burieded

him, in the cave of the feild of Mac-
 pelah: which Abraham bought, with
 the feild, for a possession of a bury-
 ing-place; of Ephron the Chethite,
 14 before Mamree. And Ioseph retur-
 ned into Egypt, he and his brethren;
 and all that went-up with him, to bu-
 ry his father: after, he had buried his
 15 father. And Iosephs brethren saw,
 that their father was dead; and they
 sayd, Ioseph wil peradventure hate us:
 and rendring will render, unto us; all
 the evil, which we have rewarded him.
 16 And they commanded (*some*,) unto
 Ioseph, saying: thy father did com-
 17 mand, before he dyed, saying. Thus
 shall ye say unto Ioseph; I pray thee
 forgive now, the trespass of thy bre-
 thren and their syn, for they rewar-
 ded thee evill; and now, we pray thee
 forgive; the trespass of the servants,
 of the God of thy father: and Ioseph
 wept, when they spake unto him.
 18 And his brethren also went, and fel-
 down before him: and sayd; Behold
 19 we be to thee, for servants. And Ioseph
 sayd unto them, fear not: for,
 20 *am* I in the place of God? And you,
 ye meant against me evill: God meant
 it unto good; for to doe, as *it is* this
 21 day, to save-alive much people. And
 now, fear ye not; I will nourish you, &
 your litle ones: and he comforted
 them; and spake, unto their hart.
 22 And Ioseph dwelt, in Egypt; he, and
 his fathers house: and Ioseph lived,
 23 an hundred and ten yeres. And Ioseph
 saw, unto Ephraim; sonns, of the
 third *generation*: also the sonns of
 Machir, son of Manasses; were born,
 24 upon Iosephs knees. And Ioseph
 sayd, unto his brethren; I dye: and
 God

25 God, visiting will visit you, and will;
make you goe-up out of this land
unto the land, which he sware to Ab-
raham, to Isaak, and to Iakob. And
Ioseph, made the sonns of Israel swear,
saying: God, visiting will visit you; &
ye shall cary up my bones, fro hence.
26 And Ioseph dyed; an hundred & ten
yeres old: and they imbalmed him,
and he was put in an ark, in Egypt.

Annotations.

2 **P**hysicians] in Greek imbalmers.
imbalms] which was, with myrrh, aloes
& other spices, that the dead bodies might
not stink or putrify, Ioh. 19. 39. 40. so lay-
ing them as in a bed of sweet odours, 2.
Chron. 16. 14. and this with the solemn-
ities of his buriall, was to doe Iakob ho-
nour at his death, as 2. Chron. 32. 33. and to
keep his body sweet, for buriall in Cana-
an: besides further myserie of the resur-
rection with incorruption in Christ, who
was also imbalmed himself, Mark. 14. 8.
Ioh. 12. 7. & 19. 40. Of the Egyptian man-
ner of imbalming and burying in ages fo-
llowing it is sayd by historiographers, that
they took out the bowels of the dead, clen-
sed them, and washed them with wine of dates, and
after that, layn with odours: then filled they
the bowels with pure myrrh beaten, & Cassia,
& other odours (except frankincense) & sowed
them up. After this they seasond the corps hid-
den in nitre, seventie dayes, not longer. After 70
dayes, they washed the corps, & wrapt it in fine
linnen & oth gummed, which gumme the Egyptians
often used in sted of glue. &c. The Nitre con-
sumeth the flesh, and leaveth onely the skin and
bones of the dead person. Herodot. in Euterpe.

Ver. 5. I dye] or, I am dying: see Gen. 47.
29. 30. & 1. digged] or, bought, as the
word sometime signifieth, Deut. 2. 6.

V. 7. all the servants] that is, a great mul-
titude of them: so Mat. 3. 5. all Iudaea: that
is, very many from all parts. elders]
or Senators; that is, governours, officers, coun-

sellors, as Ezek. 7. 26. joyned therfore with
princes, Psal. 105. 22.

9 Ver. 9. very great] Hebr. vehemently hea-
vy, or weighy; which the Greek transla-
teth a great camp, (or company.) So a. weigh-
ty people, 1. King. 3. 9. is by the Hebrue text
elsewhere expounded, a great people, 2.
Chron. 1. 10.

10 Ver. 10. Arad] by interpretation a bram-
ble, Psal. 58. 10. It seemeth this floor was
beset with brambles, and therof had the
name. beyond] in the inside of Ior-
dan. for Moyse when he vvrote these
things, was on the outside, in the wilder-
nes, Deut. 1. 1. & 3. 25. seven dayes] so
long they were by the law of God unclean
by the dea, whosoever touched the same;
Nu. 19. 11. so long also the Iewes custome
after vv is to mourn, as Maimony sheweth
in Mish. Tom 4. treat. of Mourning, chap. 1. &
Ben Syrach sayth, Seven dayes doe men mourn
for him that is dead, Eccles. 22. 12. There was
also a lesser degree of mourning, vvich
dured thirtie dayes; that the Hebrue doc-
tors gathered from Deut. 21. 13. she shall
bewail her father & her mother a moneth of
dayes: those 30. dayes, they might not
trim the haire of their head or beard; nor
wear white new garments, nor marrie; &
the like. Maimony ibidem c. 6.

11 Ver. 11. inhabitants] Hebr. inhabitants: &
Canaanite. See Gen. 10. 16. heavy]
in Greek, great, as before in v. 9. was
called] Hebr. he (that is every one) called: see
the notes on Gen. 16. 14. The mourn-
ing] Hebr. Abel Mixraim.

15 Ver. 15. peradventure] or, it may be. The
guilty conscience causeth fear Lev. 26. 35.
rewarded him] that is, done of our own
accord unto him.

16 Ver. 16. commanded] that is, sent some on
their message to Ioseph: and after, went
themselves, v. 18. The word command, is
effectually to procure a thing to be done:
as God commandeth his blessings & mercies,
by effectually sending them; Psal. 42. 9. and
Levit. 25. 21. Deut. 28. 8. where the Greek
translateth send. Here, the Greek expoun-
deth it, they came unto Ioseph, and sayd.

17 Ver. 17. of the God] by this speech, they seem, both to insinuate their repentance, and faith to obey mercy at Gods hand; and use a reason to obeyn the like at Iosephs. For if we forgive men their trespasses, our heavenly Father will also forgive us, otherwise not. *Mat. 6. 12. 14. 15.* Wherefore it is sayd, forgive one another, even as God for Christs sake forgave you, *Ephes. 4. 32.* But the Hebrew doctors observe a difference between damage to our neighbour in his goods, and hurts, or injurie to his person, (which here was Iosephs cause.) They say; he that doeth his neighbour damage in his goods, when he hath payd that which he ought to pay; atonement is made for him. But he that hurteth his neighbour, although he gave unto him (for satisfaction) the five things; (namely, 1. the damage it self, as when eye must be given for eye, tooth for tooth, 2. for the smart, 3. for his healing, 4. for his resting from his labour, 5. for his shame or dishonour; of which see the notes on *Exod. 21. 19.*) yet atonement is not made for him: yea though he should sacrifice (to God) all the Ruminants of Nebatoth, (*Esa. 60. 7.*) yet atonement is not made for him, nor his iniquitie forgiven; until he request it of him that was hurt, & he doe forgive him. *Maimony in Misneh, Tom. 4. treat. of Hurt and damage, chap. 15 S. 9.*

21 Ver. 21. unto their hart] that is, freindly, comfortably and which pleased them: as, that which came into Solomons hart, 2. *Chron. 7. 11.* is expounded, that which he was pleased to doe, 1. *King. 9. 1.* See also the notes on *Gen. 34. 3.* Here Ioseph is an example of lenitie, and readines to forgive; and to doe good for evill, as Christ teacheth all: *Mat. 5. 44.* So the Hebrew canons say, It is unlawfull for him that is hurt, to be cruel, & not to forgive: this is not the way of the seed of Israel. But when he that did the hurt, doe request it, and ask grace of him, once or twice, and he knoweth that he turns from his syn, and repenteth of his evill: he shall forgive him. *Maimony in his sayd treat. of Hurt & damage, c. 5. S. 10.*

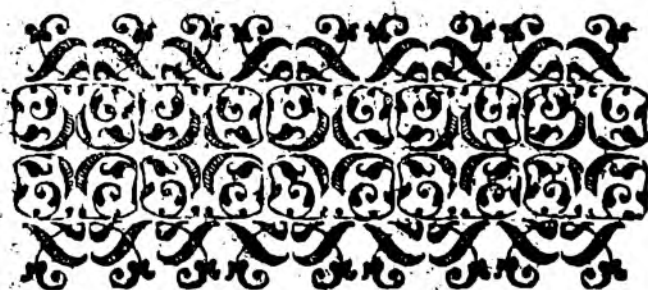
23 Ver. 23. third generation] or third sonns.

So was his blessing begun to be accomplished, *Gen. 49. 22. & 48. 19.* born] that is, brought up. Of *Machir*, see *Nu. 32. 39.*

24 Ver. 24. visiting &c.] that is, will surely visit, meaning in mercie: see *Gen. 21. 1.* This was a justification of his faith in Gods promises; as is written, by faith Ioseph at his ending; made mention of the departure of the sonns of Israel, and gave comāndment concerning his bones, *Heb. 11. 22.* The land of Canaan, was a sign of their heavenly inheritance, as before is shewed, on *Gen. 12. 5. & 17. 8.* *Heb. 11. 13. 14. 16.* & there Christ rising from the dead, should be the firstfruits of them that slept, by whom the resurrection of the dead (which Ioseph expected) was to come. 1. *Cor. 15. 20. 21. 22.* And there many bodies of the Saints which slept arose, and came out of the graves, after Christs resurrection: *Mat. 27. 52. 53.*

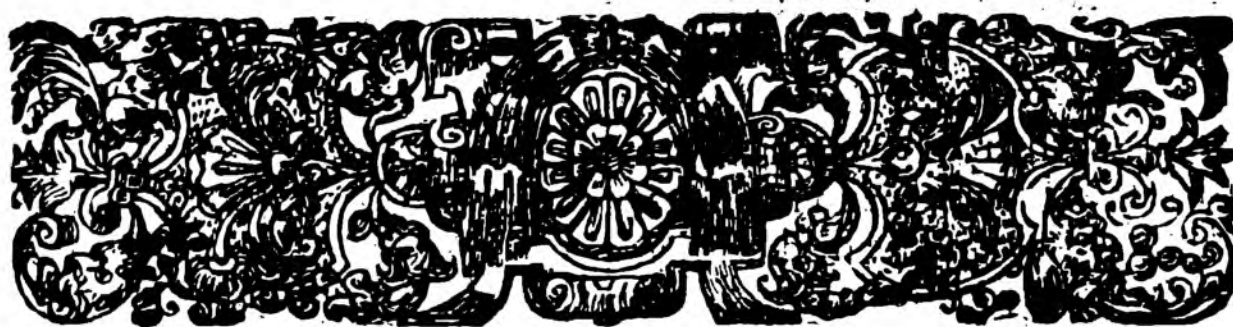
25 Ver. 25. from hence] or, from this place: the Greek addeth with you. This charge was fulfilled, when at their going out of Egypt, Moses took the bones of Ioseph with him, *Exod. 13. 19.* which afterward were buried in *Sechem*, Iakobs purchase, and Iosephs sonns heritage, *Ios. 24. 32.* Stephen sheweth that the other patriarchs (the sonns of Iakob,) were buried also in *Sychem* in the land of Canaan, *Act. 7. 16.*

26 Ver. 26. old] Hebr. son of 110. yeres. See *Gen. 5. 32.* The same was the age of Iesus (or Iosuah,) when he dyed; the conquerour of Canaan, and one of Iosephs seed: *Ios. 24. 29.* an ark] or chest, coffin: to the ready, at their removall out of Egypt. This death of Ioseph, (whereat the first book of Moses endeth,) was after the creation of the world, 2369. yeres.









THE SECOND BOOKE OF MOSES, CALLED EXODVS.

CHAPTER I.

1. *The number of the sonnes of Israel that went into Egypt.* 7. *Their great increase after Iosephs death.* 8. *Their oppression by a new King.* 12. *Their multiplication notwithstanding their bitter service.* 15. *The King commandeth the men children to be killed at the birth :* 17. *but the midwives fearing God, doe save them alive.* 20. *and are blessed of God for it.* 22. *Pharaoh commandeth all the men children to be cast into the river.*



NOW these are the names of the sons of Israel, which came into Egypt : every man and his house came with

Iakob. Reuben, Simeon, Levi, and Iudah, Issachar, Zabulon, and Benjamin. Dan, and Naphtali, Gad, and Aser. And all the soules that came out of the thigh of Iakob, were sevenue soules : and Ioseph was

in Egypt. And Ioseph died, and all his brethren, and all that generation. And the sonnes of Israel were fruitfull, and increased abundantly, and multiplied, and waxed mighty, most exceedingly : and the land was filled with them. And there arose up a new King over Egypt, which knew not Ioseph. And he said unto his people ; Behold, the people of the sonnes of Israel are more and mightier than we. Come on, let us deale wisely with them, lest they multiply, and it be, when there fall out warre, then they be added also unto our enemies, and warre against us, and goe up out of the land. And they set over them taskemasters, to afflict them with their burdens : and they built for Pharaoh treasure-cities, Pithom and Raamses. And as they afflicted them, so they multiplied.

1. so to they increased: and they were
 2. rked, because of the sons of Israel.
 3. and the Egyptians made the sonnes
 4. of Israel to serue, with rigour. And
 5. they made their lives bitter, with
 6. hard service, in mortar and in bricks,
 7. and in all service in the field: all their
 8. service wherein they made them
 9. serue, was with rigour. And the
 10. King of Egypt said to the midwives
 11. of the Hebrew-women, of which the
 12. name of one was Shiphrah, and the
 13. name of the other Puah. And he
 14. said, when ye doe the midwives of-
 15. fice to the Hebrew-women, and see
 16. them upon the stooles, if it be a son,
 17. then ye shall kill him; and if it be a
 18. daughter, then she shall live. But the
 19. midwives feared God, and did not as
 20. the King of Egypt spake unto them;
 21. but saved alive the men children.
 22. And the King of Egypt called for
 23. the midwives, and said unto them,
 24. Why have ye done this thing, and
 25. have saved alive the men-children?
 26. And the midwives said unto Pha-
 27. rah, Because the Hebrew-women are
 28. not as the Egyptian-women; for they
 29. are lively, and doe bring forth ere
 30. the midwife come in unto them.
 31. And God dealt well with the mid-
 32. wives: and the people multiplied,
 33. and waxed very mighty. And it
 34. was, because the midwives feared
 35. God, that he made them houses.
 36. And Pharaoh commanded all his
 37. people, saying, Every sonne that is
 38. borne, yee shall cast him into the ri-
 39. ver; and every daughter yee shall
 40. keepe alive.

Annotations.

Booke of Moses] So our Lord Christ cal-
 leth it, in *Mark. 12. 26.* See the first an-
 notations on *Genesis.* *Exodus*] a
 Greeke word, signifying *Departing*, be-
 cause the first chiefe thing here handled, is
 of the *Departing* or *Out-going* of Israel from
 Egypt, *Exod. 12. 41.* This Greeke word is
 used in *Hebr. 11. 22. Luk. 9. 31. Exod. 19. 1.* In
 Hebrew the booke is named of the first
 words, *Elle shemoth*, that is, *These are the*
names. And here beginneth the 13. section,
 or lecture of the Law: See *Gen. 6. 9.*

Vers. 1. *Now these*] Heb. *And these.* This
 booke is a continuance of the former histo-
 rie of *Genesis*, therefore it beginneth with
And, as coupled thereunto: so likewise doe
Moses his two next bookes. Sometime *And*
 is used in the beginning of a storie, as *Esth.*
1. 1. where it may in translating be omitted;
 as is noted on *Gen. 36. 24.* and so the Greeke
 omitteth it here. *Egypt*] Heb. *Mitsraim*;
 that is, *the land of Mitsraim*, the son of Cham:
 See *Gen. 10. 6.* and *12. 10.* *house*] that is,
household; as the Chaldee saith, *the men of his*
house.

Vers. 3. *Issachar*] He is named in the fift
 place, because he was the fift of the same
 mother Leah; though Iakob had other sons
 before him: See *Gen. 35. 23.* *Benjamin*] He,
 though youngest, is set before the foure
 children of the bondwomen. In the wall of
 the heavenly Ierusalem, the *Iasper* on which
 his name was graven, is the first foundation,
Rev. 21. 19. Exod. 28. 20. And in *Deut. 33.*
Moses giveth *Benjamin* a blessing, before his
 elder brother *Joseph.*

Vers. 5. *soules*] that is, *persons*: and in He-
 brew *soule*, put for *soules*: See *Genes. 12. 5.*
thigh] *loynes*, or *seed*: See *Gen. 46. 26.* *seventy*] The
 Greeke addeth 75. and so the Holy
 Ghost in *Act. 7. 14.* the reason whereof is
 noted on *Gen. 46. 20. 27.* And this small num-
 ber when they came in, commendeth Gods
 blessing in multiplying them so greatly when
 they went out, *Exod. 12. 37. Deut. 10. 22.*

and

and Ioseph] that is, *with Ioseph who was in Egypt* already, as the Chaldee explaineth it: wherefore the Greeke version putteth this clause before the former, to shew Ioseph to be of the number, he and his children: as Gen. 46. 20. 27.

6 Ver. 6. *brethren*] who were carried out of Egypt, and buried in Sychem, in the land of Canaan, Act. 7. 16. *generation*] that is, the men of that generation or age; both Israelites and Egyptians: See Gen. 6. 9.

7 Ver. 7. *increased*] or, *bred swiftly*, as the fishes or creeping things of the earth, which of this word have their name: See Gen. 1. 20. And this was, *when the time of the promise drew nigh, which God had sworne to Abraham*, Act. 7. 17. whereof see Gen. 12. 2. and 15. 5. &c. *most exceedingly*] Heb. *with vehemencie, vehemencie*: as Gen. 7. 19. and 30. 43. They became a nation, *great, mightie, and populous*, Deut. 26. 5.

8 Ver. 8. *new*] another King, saith the Greeke version; which Stephen followeth, Act. 7. 18. *know not*] this word is used both for knowledge and understanding with the minde, and for acknowledging and regard with the affections: both which might be in this King, Eccl. 2. 19. Psal. 31. 8. Hos. 2. 8. The Chaldee expoundeth it thus, *which confirmed not the decree of Ioseph*.

10 Ver. 10. *with them*] or *against them*, (as the Greeke word, which also Stephen useth in Act. 7. 19. implieth:) that is, *wisely keepe them under*. At this time, the sonnes of Israel began to corrupt their religion, and to commit whordome with the Idols of Egypt, for which God was angry with them, Ezek. 23. 8. and 20. 5, 7, 8. Ios. 24. 14. And he turned the heart of the Egyptians to hate his people, to deal cruelly with his servants, Psal. 105. 25. *warre*] or understand occasions of warre: the Greeke saith, *when warre befallerh us*. *goe up*] to wit, into Canaan. Thus Satan sought to hinder the fulfilling of Gods promise, Gen. 46. 3, 4.

11 Ver. 11. *task-masters*] Hebr. *Princes of tasks* (or, *of tributes*) that is, commissaries to exact of Israel, tasks, and servile works; as the Greeke translateth, *masters over works*; the Chaldee calleth them *rulers evil doers*. So

because Israel served not the Lord their God with gladnesse of heart, he made them serve their enemies with much affliction, and put a yoke of iron upon their necke, as he threatned againe after this, Deut. 28. 47, 48. And thus the oracle was fulfilled, Gen. 15. 13. *treasure cities*] or, *cities of store*, wherein to lay up both the fruits of the earth, as 2 Chron. 32. 28. and other provision of armorie and warlike furniture: wherefore the Greeke translateth, *fortified cities*. *Raamses*] this differeth in writing from *Ramses*, spoken of in Gen. 47. 11. and Exod. 12. 37. the Ierusalemie Thargum calleth it *Philusin*, (otherwise named *Pelusium*) and the former *Pithom*, he calleth *Tenis* (or *Tanis*.)

Ver. 12. *as they*] that is, *the more they afflicted them, the more they multiplied*. There is no wilddome, prudence, or counsell against the Lord, Prov. 21. 30. *increased*] or *spread abroad*: Heb. *brake forth* with sudden increase: See Gen. 30. 30, 43. and 28. 14. The Greeke and Chaldee translate it, *waxed strong*. This mercy of God David celebrateth, saying, *And he increased his people mightily, and made them stronger than their distressers*, Psal. 105. 24.

Ver. 13. *rigour*] or *fiercenesse*, (which English word cometh of the Hebrew *Pherec*;) the Greeke translateth it *force*; the Chaldee *hardnesse*. The Israelites were forbidden to rule after this manner one over another, Levit. 25. 43, 46. Hereupon Egypt is called, *the house of servants*, (or *bondmen*) Exod. 20. 2. and for the hardnesse of the servitude, *an iron furnace*, Deut. 4. 20. and because King Pharaoh caused this bondage, it is called *the house of Pharaoh*, 1 Sam. 2. 27.

Ver. 14. *bitter*] in Greeke *sorrowfull*.

Ver. 15. *Shiphrah*] in Greeke *Scpphora*: and the other, *Phona*. These seeme to be the chiefe of the midwives. The Thargum Ierusalemie maketh them to be Hebrew women of Levi, *Jochebed*, and *Miriam*.

Ver. 16. *stools*] a peculiar round seat for women in travell; the Hebrew word is not used elsewhere, but in Ier. 18. 3. for a *wheel* or *frame* which potters worke upon. The Greeke translateth not the word, but the sense, saying, *and they be about to bring forth*.

kill him] This hath alwayes beene Satans subtiltie, to labour the death of the *men children*, the strongest and valiantest of Gods people. So the *great red Dragon* (of the Roman Empire) stood ready to devour the *manchilde*, which the *woman* (the Church of Christ) was about to bring forth, *Revel. 12. 3, 4, 5.* as here Pharaoh king of Egypt (likened to a *great Dragon*, *lying in the midst of his rivers*, *Ezek. 29. 3.*) would have devoured the males of Israel.

19 Verſ. 19. *Pharaoh]* This was a name of honour, common to all the Kings of Egypt: as is noted on *Genes. 12. 15.* *unto them]* Thargum Ierufalemy expounds it thus, *ere the midwife comes at them, they pray to their Father which is in heaven, and he answereth them, and they doe bring forth.*

21 Verſ. 21. *that he]* Hebr. *and he.* *them]* the Hebrew *lahem*, is properly *them men*, and so may be understood of the Israelites, who being spared by the midwives, lived to have families. Or it is put for *lahen, them women*: the courageous midwives, to whom God made houses, that is, gave them children and families. So the Prophets sometime varie the gender, as in *1 King. 22. 17.* *lahem*: for which in *2 Chron. 18. 16.* is written *lahen*. Also in *1 Chron. 10. 7.* *bahem*: which in *1 Sam. 31. 7.* is written *bahen*. And so the Greeke here, and Thargum Ierufalemy referreth it to the women, saying, *because the midwives feared before the Lord, therefore they got them a good name in a strange nation, and made them houses; the house of the Levites, and the house of the Highpriesthood.* See the like after in *Exod. 2. 17.* also in *Judg. 21. 22.* and before, noted on *Gen. 4. 7.*

Verſ. 22. *all his people]* so from secret oppression, proceeding to open tyrannie; evill intreating our fathers, *making their babes to be cast out, that they might not be saved alive,* *Act. 7. 19.* which though Israels sinne did deserve, *Ezek. 20. 5, 7, 8.* yet God after repayed to the Egyptians, in turning the waters of their river into bloud, and slaying all their first-borne, *Exod. 7. 20, 21. & 12. 29, 30.* *that is borne]* namely to the *Hebrewes* (or *Jewes*) as the Greeke and Chaldee doe expresse.

CHAPTER II.

1. *Moses is borne, and hidden three moneths:*
3. *Then in an arke he is cast into the flags.* 5. *He is found, and brought up by Pharaohs daughter, as her owne sonne.* 11. *He looketh on his brethrens wrongs, and slayeth an Egyptian.* 13. *He reproveth an Hebrew that wronged his neighbour.* 15. *He fleeth for feare of his life, into Midian.* 17. *Rescueth the Priests daughters from the violence of the shepherds.* 21. *He dwelleth with the Priest, and marieth Zipporah his daughter;* 22. *of whom he begetteth Gershom.* 23. *God respecteth Israels crie.*

1 AND there went a man of the
2 house of Levi: and he tooke the
3 daughter of Levi. And the woman
4 conceived, and bare a sonne: and
5 she saw him, that he *was* a goodly
6 childe; and she hid him three mo-
7 neths. And she could not longer
hide him; and she tooke for him an
arke of bulrushes, and dawbed it with
slime, and with pitch: and she put
the childe therein, and put it in the
flags, by the rivers brinke. And
his sister stood as farre off, to know
what should be done to him. And
the daughter of Pharaoh came
downe, to wash at the river; and her
maidens walked by the rivers side:
and she saw the arke, among the
flags; and sent her hand-maid, and
tooke it. And she opened it, and
saw the childe; and behold, the babe
wept: and she had compassion on
him, and said; This is *one* of the He-
brewes children. And his sister said
to Pharaohs daughter; Shall I goe
and call to thee a woman a nurse of
the Hebrew-women, that she may
nurse

8	nurse the childe for thee ? And	fathers flocke. And the shepherds	17
9	Pharaohs daughter said to her, Goe : and the maid went, and called the childes mother. And Pharaohs	came, and drove them away : and Moses stood up and saved them, and watered their flocke. And they	18
10	daughter said to her, Take this childe away, and nurse it for me, and I will give thee thy wages : and the woman	came unto Reuel their father : and he said, why are ye come so soone to day ? And they said, an Egyptian	19
11	tooke the childe, and nursed it. And the childe grew great, and shee brought him unto Pharaohs daugh-	man delivered us out of the hand of the shepherds : and also drawing drew water for us, and watered the	20
12	ter ; and he was to her for a sonne : and she called his name Moses ; and she said, because I drew him out of	flock. And he said vnto his daugh-	21
13	the water. And it was in those dayes, when Moses was grown great, that he went out unto his bre-	ters, and where is he ? wherefore now have ye left the man ? call him, that he may eat bread. And Moses was	22
14	thren, and saw their burdens, and he saw an Egyptian man smiting an Hebrew man, one of his brethren.	content to dwell with the man : and he gave Zipporah his daughter unto Moses. And she bare a son, and he	23
15	And he looked this way and that way, and saw that there was no man : and he smote the Egyptian, and hid	called his name Gershom ; for he said, I haue beene a stranger, in a forraine land. And it was, after those many	24
16	him in the sand. And he went out in the second day, and behold, two Hebrew men strove together ; and he said to the wicked one, wherefore	dayes, when the King of Egypt was dead, and the sonnes of Israel sighed for the servitude, and cried out, that	25
	smitest thou thy neighbour ? And he said, Who made thee a man a prince and a judge over us ? sayest	their cry came up unto God for the servitude. And God heard their groaning : and God remembered his	
	thou this to kill me, as thou killedst the Egyptian ? And Moses feared, and said, Surely the thing is known.	covenant with Abraham, with Isaak, and with Iakob. And God looked upon the sonnes of Israel, and God	
	And Pharaoh heard this thing, and he sought to kill Moses : and Moses fled from the face of Pharaoh, and	knew them.	
	dwelt in the land of Midian, and he sate downe by a well. And the Priest of Midian had seuen daugh-		
	ters, and they came and drew water, and filled the troughes to water their		

Annotations.

A Man] named *Amram*, the sonne of
Kohath, the sonne of Levi : *Exod. 6.16.*
18. 20. To this religious family, rather
than any other, God now appeared : which
mercy is remembered in *1 Sam. 2.27.*
tooke] to wife. *Exod. 6. 20.* the daughter]
named *Iochebed*, sister unto Kohath, and
next

next daughter to Levi : Aunt unto Amram her husband, *Exod. 6. 20. Numb. 26. 59.* So Thargum Ierufalemy saith, *he tooke Iochebed his aunt, to him to wife.* Such mariages with their neere kinred, were afterwards forbidden, when the tribes and families were multiplied: *Leviticus 18. 12.* *a son*] this was not their first childe, for Marie a daughter, and Aaron a sonne, were both borne before him: *Vers. 4. Num. 26. 59. Exod. 7. 7.*

2 *Vers. 2. a goodly childe*] or faire, proper childe, so the Apostle (following the Greeke version) translateth it, in *Hebr. 11. 23.* the Hebrew being good, meaning in forme and beauty; as *Gen. 24. 16.* and Stephen addeth goodly (or faire) to God; *Act. 7. 20.* that is, exceeding faire, or having divine beauty and goodlinesse: and there be of the Iew Doctors which write to the like effect, that he had the forme of an Angell of God: *Pirkei R. Eliezer, chap. 48.* And heathen writers make mention also of his beautifull personage, *Iustin. hist. b. 36.* This Moses was, by the father, the seventh generation from Abraham; (as Enoch was the seventh from Adam: and Abraham the Hebrew, was the seventh from Heber:) and considering his miracles upon Egypt, and his lawes unto Israel; he may be likened to that *manchilde, who was to rule all nations with a rod of iron: Rev. 12. 5.* *she hid*] together with his father: therefore the Greeke translateth *they hid.* And Paul saith, *By faith Moses was hid of his parents three moneths, because they saw he was a goodly childe; and they were not afraid of the kings commandement, Heb. 11. 23.* This hiding, was in his owne fathers house, *Act. 7. 20.* in the yeare from the creation of the world, 2433.

3 *Vers. 3. longer*] or any more: by reason they dwelt mixed with the Egyptians, *Exod. 3. 22.* and the kings commandement was strait, and dangerous to transgresse, *Exod. 1. 22. Heb. 11. 23.* *arke*] or coffin, whereof see *Gen. 6. 14.* Thus Moses, as Noe, was saved in an arke from drowning; what that figured, see *Gen. 6. 15, &c.* *bulrushes:*] a thing there growing, of which the Egyptians used to make leight boats and vessels, to goe upon the waters, *Esa. 18. 2.* *flags*] or, sea-

weeds, or fedge: such as grew by that river, and in the red sea, and other seas; *Ion. 2. 5.* Hereof the Red-sea had the name, see *Exod. 10. 19.* *brinke*] *Hebr. lip.*

Vers. 4. his sister] named Marie, or Miriam, of whom see *Exod. 15. 20. Numb. 26. 59.* *flood*] or, set herselfe to stand and looke; or espied (as the Greeke translateth it) to learne what should befall him.

Vers. 6. saw the childe] or, saw him (namely) the childe. *had compassion*] or, mercifully spared him: see this word, in *Gen. 19. 16. Hebrewes*] so the Israelites were called of Heber; see *Gen. 14. 13. and 39. 14.* The Chaldee translateth it *Iewes:* so after verse 7. 11. 13. &c.

Vers. 7. a woman a nurse] an Hebrew phrase, the word woman may in English be omitted: as the word man, in *vers. 11. 14.* See *Gen. 13. 8. and 38. 1.*

Vers. 10. for a sonne] adopted to be as her owne childe, and trained up in all the wisdom of the Egyptians: *Act. 7. 21. 22.* *Moses*] in Hebrew *Mosheh*; but the Greeke of the new Testa. ent writeth him *Moses* and *Moyse*, *Matt. 19. 8. Act. 7. 20. 35. 37.* his name signifieth Drawn-out: what name his parents had given him before, is not recorded. *I drew*] *Hebr. Masithi:* of this the childe had his name: and it is not used againe in Scripture, but in Davids case, who faith of God, *he drew me out of many waters, Psal. 18. 17.* waters, signifying troubles.

Vers. 11. growing great] both in yeeres, and in authority, being full forty yeeres old; and mighty in words and in deeds: *Act. 7. 23. 22.* Therefore In those daies, may be read, *After those daies: as in vers. 23. went out:*] it came into his heart to visit his brethren the sonnes of Israel; *Act. 7. 23.* and he after this, renounced his honours and pleasures in Pharaohs court, and associated himselfe to Gods afflicted people: for by faith, he refused to be called the son of Pharaohs daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sinne for a season; esteeming the reproach of Christ, greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward, *Heb. 11. 24, 25, 26.* *saw their*

their burdens] the Greeke translateth, *considered their labour*: in Chaldee *their servitude*.

12 Vers. 12. *smote*] that is, *killed him*, (as is shewed on Gen. 14. 17.) *so defending and avenging his oppressed brother; supposing that his brethren would have understood, how that God by his hand would deliver them: but they understood not.* Act. 7. 24, 25. And because his calling was not yet manifested, he did this action secretly, and hid the Egyptian in the sand. From this action of Moses, the Jew Doctors did gather a law, that if *an heathen smote an Israelite*, he was to die. *Maimony in Misneh, tom. 4. treat. of Hurt and dammage, chap. 5. S. 3.*

13 Vers. 13. *the second day*] the day next after the former, Act. 7. 26. *so prosecuting diligently the worke which God had secretly called him unto.* *to the wicked one*] that is, *to him that did the wrong*, as the Greeke translateth it; and Stephen approverth the same, saying, *The next day he shewed himselfe unto them as they strove, and earnestly exhorted them unto peace, saying, Sirs, ye are brethren, why doe ye wrong one to another?* Act. 7. 26.

14 Vers. 14. *he*] that did his neighbour wrong, he thrust Moses away; Act. 7. 27. *a man a prince*] or, *constituted thee a prince*; omitting the word *man*, as Stephen (following the Greeke version) doth. See also Gen. 13. 8. This refusall of Moses, by one, is imputed to the rest of the Israelites, Act. 7. 35. And God for their unthankfulness, withdrew Moses from them 40. yeeres, before he sent him againe to deliver them: vers. 23. *sayest thou*] to wit, *in thy heart*; (as Gen. 27. 41.) that is, *intendest thou, thinkest thou; or wilt thou kill me?* as the Greeke translateth it; and so Stephen alledgeth it, Act. 7. 28. And other scriptures have the like phrase, 2 Sam. 21. 16. *the Egyptian*] the Greeke addeth, *yesterday*, and so it is in Act. 7. 28. *the thing*] Hebr. *the word*: Gr. *this word*: So in the verse following.

15 Vers. 15. *fled*] at this saying, Act. 7. 29. Of this first departure, as well as of the second, some doe understand that speech of the Apostle; By faith Moses left Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible, Hebr. 11. 27. *dwelt*] or *se-*

ted, namely as a stranger, Act. 7. 29. and so here in vers. 22. and Exod. 12. 40. *Midian*] *Madian*, as the Greeke calleth it, or *Madian*, as in Act. 7. 29. a people that came of *Madian* the sonne of Abraham, Gen. 25. 2.

Vers. 16. *Priest*] or *Prince*, as the Chaldee translateth it; but the Greeke saith *priest*: See Gen. 41. 45. *father*] the Greeke addeth his name *Jothor*, that is *Iethro*, as Exod. 3. 1.

Vers. 17. *them*] the daughters, as the Greeke version plainly sheweth: but the Hebrew here and after is masculine, as if it were *them men*, which some understand to be the shepherds that looked to the flocke, under these women: but the Hebrew putteth sometime one gender for another: See the notes on Exod. 1. 21. *saved*] in Greeke *delivered them* daughters. Compare this fact of Moses, with Iakobs, Gen. 29. 9, 10.

Vers. 18. *Reguel*] in Greeke, *Raguel*: he was a Madianite, father to *Hobab* or *Iethro* the next father of these daughters: Numb. 10. 29. All grandfathers and ancestors, are called *fathers*: 2 King. 14. 3. & 16. 2. & 18. 3. *come so soone*] Hebr. *hastened to come*.

Vers. 19. *drawing drew*] that is, *drew readily and enough*; the Greeke saith, *and drew for us*.

Vers. 20. *now*] or, at this time; it being so late. The Greeke translateth it, *thus*.

Vers. 21. *was content*] or *began*; as the word is Englished, Deut. 1. 5. The Greeke omitteth it, saying, *And Moses dwelt with the man*: and the Holy Ghost often omitteth the like, as some Euangelists say of Iesus, *he began to say*, Luke 12. 1. Marke 13. 5. another writeth, *Iesus said*, Matt. 16. 6. and 24. 4. so, *he began to cast out*, Mark. 11. 15. that is, *he cast out*, Mat. 21. 12. *he began to crie*, Mark. 10. 47. that is, *he cried*, Luk. 18. 38. *they began to beseech*, Mark. 5. 17. that is, *they besought him*, Matt. 8. 34. and sundry the like. *gave Zipporah*] to wife, as the Greeke addeth; and calleth her *Zemphora*, as the letter *m*, is often put in such Greeke names; as *Abbakuk* the Prophet, is *Ambakoum* in Greeke, Ab. 1. 1. so *Chian*, Amos, 5. 26. is *Remphan*, Act. 7. 43. the interpreters mistaking *R*. for *C*. and interposing *M*. And in the Hebrew, *Brudach*, 2 King. 20. 12.

is called also *Merodach*, *Esa.* 39. 1. that such change of letters, should not seeme strange unto us. Concerning this wife of Moses, his sister and brother afterwards spake against him, *Num.* 12. 1. where she is called a *Cushite*.

22 Vers. 22. *Gershom*] by interpretation, *A desolate stranger*; the reason whereof followeth. Here the Greeke addeth, *And she conceived againe, and bare a second sonne; and he called his name Eliezer, saying; for the God of my father is my helper, and hath delivered me from the hand of Pharaoh.* This addition is borrowed from *Exod.* 18. 4.

23 Vers. 23. *after those many daies*] that is, as Stephen openeth it, *when forty yeeres were expired*, *Act.* 7. 30. *Exod.* 7. 7. So the Hebrew Doctors also reckon the time: they say *Moses was Iethroes shepherd 40. yeeres; and the wilde beasts spoiled not his sheepe, but they were fruitfull and multiplied greatly.* *Pirkei R. Eliezer*, c. 40. Thus Moses had lived 40. yeeres in Pharaohs court; was 40. yeeres a stranger and shepherd in Midian; and after this, he fed Gods people Israel 40. yeeres, *Act.* 7. 36. *Deut.* 8. 2. and 34. 7. Here the Hebrew *עַל*, is rightly translated in Greeke *After*, as it elsewhere also plainly signifieth, *Numb.* 28. 26. So in the new Testament, *Mark.* 13. 24. *in those daies*, that is, *after them*, as is explained *Matt.* 24. 29. *after the tribulation of those daies.* So in *Dan.* 2. 44. *In* (that is, *After*) *the daies of these kings.* *was dead.*] both the king, and all other that sought Moses life, *Exod.* 4. 19. *servitude*] or *bondage*: in Greeke *works*: which, as appeareth, continued though the king was dead. The Chaldee addeth, *servitude which was hard upon them.* *came up*] or *ascended up to heaven.* This their misery, and Gods mercy in releasing them, is often mentioned; and was by the Israelites remembred in their land, every yeere, *Deut.* 26. 6, 7, 8. *Numb.* 20. 16.

24 Vers. 24. *covenant*] whereof see *Gen.* 15. 14. and 26. 13. and 46. 4. which God is said to remember, (after the manner of men) when he sheweth care of performance: See *Gen.* 8. 1.

25 Vers. 25. *knew*] namely *their sorrowes*, as is exprest in *Exod.* 3. 7. or, *knew them*, in their sorrowes, that is, *cared for them*; as

knowing often signifieth, *Psal.* 31. 8. and 1. 6. *Prov.* 12. 20. The Greeke translateth it, *hee was knowne unto them*; The Chaldee, *he said by his word, that he would deliver them.*

CHAPTER III.

1. *Moses keepeth Iethroes flocke.* 2. *God appeareth to him in a burning bush.* 9. *He sendeth him to deliver Israel.* 14. *The Name of God is declared.* 15. *His message to Israel,* 18. *and to the king of Egypt.* 19. *The kings resistance,* *Egyptys plagues,* and *Israels departure with rich spoiles,* are foretold.

1 AND Moses was feeding the
flocke of Iethro his father in
law, the Priest of Midian: and he led
the flocke behinde the wilderness;
and came to the mountaine of God,
to Horeb. And the Angell of Ie-
2 hovah appeared unto him, in a flame
of fire, out of the midst of a bramble-
bush: and he saw, and behold the
bramble-bush burned with fire, and
the bramble-bush was not consu-
3 med. And Moses said, I will turne
aside now, and see this great sight,
why the bramble-bush is not burnt.
4 And Iehovah saw that he turned
aside to see; and God called unto
him out of the midst of the bramble-
bush, and said, Moses, Moses; and
5 he said, Loe here I am. And hee
said, Draw not nigh hither; put thy
shoes from off thy feet, for the place
the which thou standest upon is holy
6 ground. And he said, I am the
God of thy father, the God of Abra-
ham, the God of Isaak, and the God
of Iakob: and Moses hid his face, for
7 he feared to looke upon God. And
Iehovah

8	Iehovah said, Seeing I have scene the affliction of my people which <i>are</i> in Egypt, and have heard their out-cry because of their taske-masters, for I know their sorrowes. And I am come downe to deliver them out of the hand of the Egyptians, and to bring them up out of that land, unto a good land and a large, unto a land flowing with milke and honey, unto the place of the Canaanite, and the Chethite, and the Amorite, and the Pherizzite, and the Evite, and the Iebusite. And now, behold, the out-cry of the sonnes of Israel is come unto me, and I have also scene the oppression wherwith the Egyptians oppresse them. And now come, and I will send thee unto Pharaoh; and bring thou forth my people the sonnes of Israel out of Egypt. And Moses said unto God, Who <i>am</i> I, that I should goe unto Pharaoh, and that I should bring forth the sonnes of Israel out of Egypt? And he said, Certainly I will be with thee, and this <i>shall be</i> unto thee a signe that I have sent thee; when thou hast brought forth the people out of Egypt, yee shall serve God at this mountaine. And Moses said unto God; Behold, <i>when</i> I come unto the sonnes of Israel, and shall say unto them, The God of your fathers hath sent me unto you, and they shall say to me, What <i>is</i> his name? what shall I say unto them? And God said unto Moses; I am, that I am: and he said, Thus shalt thou say unto the sonnes of Israel; I am, hath sent me	unto you. And God said moreover unto Moses, Thus shalt thou say unto the sonnes of Israel; Iehovah the God of your fathers, the God of Abraham, the God of Isaak, and the God of Iakob, hath sent me unto you: this <i>is</i> my name for ever, and this <i>is</i> my memoriall to generation and generation. Goe and gather together the Elders of Israel, and say unto them, Iehovah, the God of your fathers, hath appeared unto me, the God of Abraham, of Isaak and of Iakob, saying, Visiting I have visited you, and that which <i>is</i> done to you in Egypt. And I have said, I will bring you up, out of the affliction of Egypt, unto the land of the Canaanite, and the Chethite, and the Amorite, and the Pherizzite, and the Evite, and the Iebusite; unto a land flowing with milke and honey. And they shall hearken to thy voice: and thou shalt come, thou and the Elders of Israel, unto the King of Egypt; and you shall say unto him, Iehovah the God of the Hebrewes hath met with us, and now let us goe, wee beseech thee, three dayes journey into the wilderness, that we may sacrifice to Iehovah our God. And I doe know that the King of Egypt will not grant you to goe, no not by a mighty hand. And I will send out my hand, and smite Egypt, with all my marvels which I will doe in the midst thereof, and after that he will send you away. And I will give this people grace in the eyes of the Egyptians, and it shall be	15 16 17 18 19 20 21
	B 2 when		

22 when you goe, ye shall not go empty. But every woman shall aske of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and garments; and ye shall put them upon your sonnes, and upon your daughters, and ye shall spoile the Egyptians.

Annotations.

1 **[Ethro]** in Greeke *Iothor*: he was also named *Hobab*, and was the sonne of *Ragouel* fore-mentioned, *Exod.* 2. 18. *Num.* 10. 29. *Judg.* 4. 11. He is called also *Iether*, *Exod.* 4. 18. Now God taketh Moses (as afterward hee did David) from the folds of sheepe, to feede Iakob his people, and Israel his possession, *Psal.* 78. 70, 71. and 77. 21. **[priest]** in the Chaldee, *prince*: See *Exod.* 2. 16. The sonne succeeded in his fathers office, for it is likely that *Raguel* was now dead, this being 40. yeeres after Moses his comming thither, *Exod.* 2. 21. *Act.* 7. 30. **[behind:]** to the backe side, the Greeke saith, *under the wildernesse*; the Chaldee, *to a place of good pasture in the wildernesse*. A *wildernesse* (so named of going wild, that is, *astray* therein) as is shewed on *Gen.* 21. 14. was a place where cattle used to be fed, as here, and *Luk.* 15. 4. *1 Sam.* 17. 28. **[mount of God]** so called, because it was great and high, as *Psal.* 36. 7. and was sanctified of God, by his appearing there now, *vers.* 5. and after when God came downe upon it, to give his law, *Exod.* 18. 5. and 19. 3. 17. 18. So in *1 King.* 19. 8. The Chaldee calleth it, *the mount where the glory of the Lord was revealed*. **[Horeb]** or **[Chorch]**: which signifieth *Drinesse* (for this wildernesse was waterlesse, *Deut.* 8. 15.) it was called also *mount Sinai*, *Act.* 7. 30. *Exod.* 19. 1. 18. of the *Bramble-bushes* there growing: or of this vision there appearing.

2 **[Vers. 2. Angell]** This was *Christ*, who in *vers.* 6. calleth himselfe the *God of Abraham*; named an *Angell*; as before in *Gen.* 48. 16.

therefore Moses blessing Israel, mentioneth the goodwill of this dweller in the bush, *Deut.* 33. 16. where the Chaldee paraphrast addeth, *him whose habitation is in heaven*; meaning God. And other Rabbines acknowledged as much; *R. Menachem*, upon *Exod.* 3. saith; *this Angell, in the opinion of some of our Rabbines, was Michael*; and therefore he saith, *the Angell of the Lord, and saith not the Angell of God, signifying the condition of mercies*. See also the notes on *Gen.* 32. 24. where *Michael*, is shewed to be *Christ*. Againe, *R. Menachem* there alledgeth; *this Angell is that Angell the Redeemer, which said to Jakob, I am the God of Bethel: this is he* (of whom it is said) *& the Angell of his presence saved them: Gen.* 48. 16. and 31. 11. 13. *Esa.* 63. 9. **[bramble-bush]** In Hebrew *Seneh*, whereupon the mount, and wildernesse is called *Sinai*, of the store of *brambles* that grew there: or of this bush and vision. So in *Perkei R. Eliezer*, c. 41. it is said, *from the beginning of the world, this mount was called Horeb: and when God appeared unto Moses, out of the midst of the bramble-bush, of the name of the bramble (Seneh) it was called Sinai*. **[consumed]** Hebrew *eaten up*, in Greeke, *burnt up*: fire is usually said to eat, that is to consume, *Lev.* 6. 10. The flame is said to burne up the mountaines, trees, &c. *Psal.* 83. 15. *Isa.* 1. 19. and is therefore used to signifie great afflictions from the hand of God, *Esa.* 30. 30. *Lam.* 2. 3. But here God (who is called a *consuming fire*, *Deut.* 4. 24.) consumeth not the bush, (a figure of the Church of Israel, afflicted in Egypt) but dwelleth with good will therein, as Moses mentioneth the goodwill of him that dwelt in the bush, *Deut.* 33. 16. And so hath promised to Israel, *when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee: Esa.* 43. 2. This God himselfe openeth to Moses, in *vers.* 7. 8. and it agreeth with that vision shewed to Abraham, in *Gen.* 15. 13. 17. And the Hebrew Doctors so understood this vision, saying, *God dwelt in the bramble-bush: and the bramble-bush was affliction and anguish, and all thorns and briars. And why dwelt he in the midst of affliction and anguish? but because he saw Israel in great affliction, he also dwelt with them in the midst of affliction, to confirme that which is said (in Esa. 63. 9.)*

In all their affliction, he was afflicted. Pirkei R. Eliezer. c. 40.

3 Vers. 3. great sight] or, vision : whereat Moses wondered, and drew nether to consider it, Act. 7. 34. not burnt:] the Jerusalem Targum addeth, is greene and not burnt.

4 Vers. 4. unto him] and what God said unto him, the same he hath spoken to us; as our Lord himselfe explaineth it; Have ye not read, that which was spoken unto you by God? Mat. 22. 31, 32. And although God spake thus to Moses, yet hee writing these things for the Church, it is said, that Moses shewed them, and he called the Lord, the God of Abraham: Luke 20. 37.

5 Vers. 5. thy shoes:] the putting off of shoes, was used for a signe of giving up ones right unto another, Deut. 25. 9. Ruth 4. 7. also for a signe of mourning and humiliation, Ezek. 24. 17. 23. 2 Sam. 15. 30. Esa. 20. 2. 4. and consequently of sanctification before God; putting off uncleannesse, as the change and washing of other garments also signified, Gen. 35. 2. Exod. 19. 10. Eccles. 4. 17. Psal. 119. 101. Ephes. 6. 15. All which may be implied in this precept, that Moses in all humilitie and holinesse, should now resigne up himselfe unto God, and service of him. The like was commanded Iosua, Ios. 5. 15. By Stephens relation, God had manifested himselfe by the words following in the next verse, before he commanded this thing: see Act. 7. 31, 32. From this precept unto Moses, the Iewes gathered a generall rule, that whosoever standeth in the holy place, must put off his shoes: Pirkei R. Eliezer c. 40. So from that precept in Lev. 19. 30. ye shall reverence my sanctuary, they conclude, that this belongeth to the reverence of it, that no man come in there, with his shoes on his feet. Maimony in Beith habchirah (or Temple) c. 7. S. 1. 2. is holy ground.] Hebr. it is ground of holinesse: sanctified by the presence and apparition of God, who maketh the heavens, earth, and places where his glory is revealed, to be holy, and reverently to be respected of his people, Psal. 20. 7. and 48. 2. Ios. 5. 15. Gen. 28. 16, 17. 2 Chron. 8. 11. So the mount whereon Christ was transfigured, is called the holymount, 2 Pet. 1. 18. Therefore death was

threatned to all that came into the holy place of the tabernacle, where God appeared; except such, and so sanctified, as the law did appoint, Levit. 16. 2, 3. &c.

6 Vers. 6. I am] The word am, is added by the Holy Ghost, in Mat. 22. 32. though for brevity sake, it is omitted here in the Hebrew, and also in the Greeke, Mar. 11. 26. and often thorowout the Scriptures. thy father] the Holy Ghost expoundeth this, thy fathers: Act. 7. 32. and the words following confirme it. See Gen. 3. 2. God of Abraham] to whom the land of Canaan was first promised, Gen. 12. 1. 7. the affliction of his seed in Egypt, prophesied; and the deliverance from the same, now to be performed: Gen. 15. 13. 16. Exod. 3. 8. And because God is not the God of the dead but of the living, our Saviour from this speech proveth, that Abraham and others dead to the world; yet lived unto God, and their bodies should be raised againe from the dead, Mat. 22. 31, 32. Luke 20. 37, 38.

hid] in Greeke, turned away: this hiding was in conscience of his owne infirmity, and of Gods majestie, so that Moses trembled and durst not behold; Act. 7. 32. Elias covered his face with his mant'e, 1 King. 19. 13. and the Seraphims covered theirs with their wings, Isa. 6. 2. See also Job 13. 20. Luke 5. 8. Esa. 6. 5. to looke] so the Greeke also translateth it, referring it to the last word feared. It may also be Englished, from looking, or, that he might not looke: referring it to the former, he hid his face. For God, the Chaldee translateth, the glory of the Lord.

7 Vers. 7. seeing I have scene] that is, I have surely scene: the like phrase is in Gen. 2. 17. Gods seeing and hearing, implied a mercifull regard and pittying of their miserie: Psalme 106. 44, 45. Gen. 29. 32. therefore the people, when they understood this, gave thanks to God, Exod. 4. 31. Some of the Hebrewes (as the Zohar upon this place,) expound it thus: Seeing for the good of Israel; I have scene, for vengeance upon those that oppresse them. In this sense Zacharie said at his death, The Lord see it, and require it: 2 Chronicles 24. 22. their taskmasters] or, his taskmasters; speaking of the people as of one man: see the notes on

Gen. 22. 17. *Taskmasters*, here properly are *Exactors*; and is generally used for such as require and exact, either money, as in 2 Kings 23. 35. or any debt, Deut. 15. 2. or otherwise doe oppresse any, Esa. 53. 7. Here the Greeke translateth it *workmasters*; the Chaldee, *rulers*. They figured spirituall tyrants also, from whom God will deliver his people; Esa. 9. 4. and 14. 2. and 60. 17.

8 Vers. 8. *am come downe*] to wit, in this vision: as the Chaldee translateth, *I doe appeare*, (or, *am revealed*.) See Gen. 11. 5. *them*] Hebr. *him*: that is the people. The Greeke translateth it *them*: so doth the Holy Ghost, in Acts 7. 34. *the hand*] that is, the power and dominion: as Gen. 16. 6. and 32. 11. So Christ came to deliver us *out of the hands of our enemies*, Luk. 1. 74. whereof this now was a type. *milke and honey*] under which, all other blessings are comprehended; there was no lacke of any thing, Deut. 8. 7, 8, 9. Of this countrey, see the notes on Genes. 12. 5. and as the land figured out a heavenly countrey; so *milke and hony* signified spirituall blessings in Christ, Song. 4. 11. Psal. 19. 11. Esa. 55. 1. 1 Pet. 2. 2. This praise of the land, is often mentioned by this phrase, as in Exod. 13. 5. and 33. 3. Lev. 20. 24. Deut. 6. 3. and 11. 9. Ios. 5. 6. Ier. 11. 5. Ezek. 20. 6. And the Israelites upon the first view, acknowledged it so to be, Num. 13. 28. and yeerely professed the same, by Gods commandement, Deut. 26. 9. 15. Yet the rebellious despised it, and called Egypt, a *land that floweth with milke and hony*: Numb. 16. 13, 14. *Canaanite*] that is, as the Greeke & Chaldee translate, *Canaanites*, *Chethites*, &c. See Gen. 10. 16. and 15. 20. So after, vers. 17.

10 Vers. 10. *send thee*] The secret inspiration which Moses had before from God, (Exod. 2. 11. Acts 7. 25.) is here become an open calling and full commission; and hee whom the Israelites had refused, saying, *who made thee a ruler and a judge? the same did God send to be a ruler and deliverer, by the hand of the Angel, which appeared to him in the bramble-bush*: Act. 7. 35. This sending of Moses, is also mentioned as a mercie of God, Psal. 105. 26. Mich. 6. 4. Hof. 12. 13. *unto Pharaoh*] the Greeke addeth, *king of Egypt*: in Acts 7. 34. it is, *I will send thee*

into Egypt. *bring thou*] in Greeke, *thou shalt bring*. See the notes on Gen. 20. 7.

12 Vers. 12. *Certainly*] or, *Because I will be*: the Chaldee saith, *because my word shall be thine help*. *this*] the present apparition of my glory in the bush, which thou seest: or, *this*, that followeth, *ye shall serve God at this mount*. The first was a signe to strengthen Moses in his businesse with Pharaoh, Exod. 5. 22, 23. the latter, to confirme him against the many rebellions of Israel, mentioned in Num. 11. 10, 11. 14, 15. Deut. 9. 22, 23, 24. *at this*] or, *by this mount*. This was fulfilled when at mount Sinai, the law being given, the tabernacle was made, and sacrifice and other service performed unto God, Exod. 19. and 25. &c. which being a mount in the wilderness, in Arabia; the worshippers and children thereof were in bondage, as was *Agar*, and figured the old Testament and those under the same, by Moses law; Gal. 4. 24, 25. Now wee by Christ are not come thither, but unto mount *Sion*, where all the house of Israel, and all in the land are to serve the Lord: Heb. 12. 18. 22. Ezek. 20. 40. Rev. 14. 1.

13 Vers. 13. *what is his name?*] This may imply, after what manner, and to what end, God had now appeared; whether for mercie, or judgement. For God by names manifesteth his workes, as after appeareth in Exod. 6. 3. So the Hebrewes teach (in *Elle shemoth rabba* upon this place) that when God judgeth his creatures, he is called *Elohim* (God;) when he warreth against the wicked, he is called *Sabaoth* (Lord of hosts;) when he doth mercie unto the world, he is called *Iehovah*; as in Exod. 34. 6. *Jehovah, Jehovah, God mercifull and gracious*.

14 Vers. 14. *I am that I am*] The Hebrew, *Ehjah asher ehjah*, properly signifieth *I will be that I will be*: the Greeke translateth, *I am he that is*. And God is called, *He that is, that was, and that will be*, Rev. 16. 5. where this name *Ehjah*, is opened, as also the name *Iehovah*, whereof see Gen. 2. 4. Exod. 6. 3. It implieth Gods eternall and unchangeable Being in himselfe (before whom, all nations are as nothing, Esa. 40. 17.) and the constant performing of all his words, to be now and for ever that

that which he was before, to Abraham, Isaac and Jakob : *vers. 15.* So, *Jesus Christ yesterday, and to day, the same, and for ever : Heb. 13.8.* The Rabbines doe thus also explaine this name, in *Elle shemoth rabba*, upon this text: *The blessed God said unto Moses, say unto them, I that have beene, and I the same now, and I the same for time to come, &c. I am,] or I will be* hath sent &c. The Chaldee paraphrase called Ionathans, giveth both expositions : *I he that was, and hereafter will be, hath sent mee unto you.*

15 *Vers. 15. my memoriall] or, the memoriall of me :* that whereby I will be remembred and mentioned alwaies. To this the Prophets referre us, as in *Hof. 12.5. Iehovah God of hosts, Iehovah is his memoriall :* and *Iehovah thy name is for ever : Iehovah, thy memoriall, is to generation and generation, Psalme 135. 13. and 102. 13. and generation] or of generation ;* that is, *all generations (or ages.)* The Chaldee supplieth the word *and :* (as the Hebrew elsewhere doth in *Psal. 135. 13.*) saying, *to every generation and generation.*

16 *Vers. 16. Elders :] or Senatours :* in Greeke *the senate :* such were not only aged men, but teachers and governours of the people, as among other nations : See *Gen. 50.7.* By the *Elders,* things were orderly communicated with the multitude, as *Exod. 12.3.21. and 19. 3.7.* *visiting]* the Greeke translateth, *with visitation ;* that is, *surely or carefully visited,* and that in mercy ; as *Gen. 21. 1.* Albeit, from the word twice repeated, some of the Hebrewes gather *a visitation in mercy concerning Israel ; and a visitation in judgement, concerning the Egyptians, for their afflicting of Israel, (as was promised in Gen. 15. 14.) R. Menachem, on Exod. 3.*

17 *Vers. 17. Egypt] or, the Egyptians, as vers. 8. and as the Greeke translateth here. Canaanite]* that is, *Canaanites, Chethites, &c.* See *vers. 8.*

18 *Vers. 18. met with us]* that is, *appeared unto us,* and so called and commanded us to offer him sacrifice. Men are said to *meet with God,* by praier ; and he to meet them, by appearing and speaking unto them ; as in *Num. 23. 3,4. 15,16.* where the Greeke translateth

it *appeare.* Here the Greeke version is, *be hath called us. three daies journey]* Hebr. *three daies way.* This was, to mount Horeb, where they should serve God, *vers. 12.* which it seemeth was but three daies journey from Egypt, had they gone the direct way : but because of troubles and feares, they were led about, *Exod. 13. 17, 18.* so that they came not thither till the third moneth, *Exod. 19. 1.* Of the mysterie of this number, *three,* see the notes on *Gen. 22.4. wildernesse :]* the globe of the earth is of three parts, inhabited land, sea, and wildernesse ; which is a place of wild beasts, *Mar. 1. 13.* without inhabitant, without way to goe in, without water ; even *the shadow of death* it selfe, *Ier. 2. 6. Deut. 8. 15. Psalm. 107. 4, 5.* into such a place must Israel goe, because they might not sacrifice to God in Egypt, *Exodus 8. 25, 26.* Such was the place of Christs tentation 40 daies, *Luke 4. 1, 2.* and of Israels 40 yeeres, *Deut. 8. 2.* where God fed and guided them, as he did also the woman that fled into the wildernesse, *from the presence of the serpent, Rev. 12. 14.*

Vers. 19. no not] Hebr. *and not :* meaning, though hee should bee smitten with many plagues, yet he would not let them goe willingly. Or *and not,* may be here for *If not ;* that is, *but by strong hand,* as the Greeke here translateth it : the Chaldee also saith, *but for strong feare.* For ten plagues were sent on Pharaoh, before he would let them goe ; *Exodus 11. 1.* So *and,* is put for *if,* in *Exodus 4. 23. Numb. 12. 14.*

Vers. 20. my hand] the Chaldee saith, *the plague of my strength ;* that is, *my strong plague.*

Vers. 21. grace] that is, *favour :* the Hebrew phrase is, *the grace of this people ;* which the Greeke translateth, *will give grace to this people,* that is, will cause them to be favoured. The Chaldee saith, *I will give this people to mercies :* (as in *Psal. 106. 46.*) See the like in *Gen. 39. 21. Exod. 11. 3.*

Vers. 22. jewels] or, *instruments, vessels.* Thus the promise made to Abraham in *Gen. 15. 14.* was now to bee fulfilled. *spoile]* So *Ezek. 39. 10. they shall spoile those that spoiled them.*

CHAPTER IV.

1. *Moses doubting that he should not be beleev-
ed, is confirmed by miracles; of his Rod turned
to a Serpent; 6. and his hand leprous. 9. Waters
should also be turned to bloud. 10. Moses maketh
excuses that he might not be sent. 14. God is an-
gry; and appointeth Aaron to assist him. 18. Mo-
ses getteth leave of Iethro to depart into Egypt.
21. The Lord rehearseth his message to Pharaoh.
24. He meeteth Moses in the Inne, and seeketh to
kill him. 25. Zipporah circumciseth her sonne, and
he letteth him goe. 27. God sendeth Aaron to meet
Moses. 29. Moses and Aaron doe their message un-
to Israel. 31. They beleeve, and are thankfull.*

1 **A**ND Moses answered, and said;
2 But behold, they will not be-
3 leeve mee, ndr hearken unto my
4 voice; for they will say, Iehovah
5 hath not appeared unto thee. And
6 Iehovah said unto him, What is that
7 in thy hand? and he said, a rod.
And he said, Cast it on the ground;
and he cast it on the ground, and it
was (*turned*) to a serpent: and Mo-
ses fled from before it. And Ieho-
vah said unto Moses; Put forth thy
hand, and take it by the taile: and he
put forth his hand and caught it, and
it was (*turned*) to a rod in his hand.
That they may beleeve, that Iehovah
the God of their fathers, the God of
Abraham, the God of Isaak, and the
God of Iakob, hath appeared unto
thee. And Iehovah said further-
more unto him, Put now thy hand
into thy bosome; and he put his
hand into his bosome; and he tooke
it out, and behold, his hand *was* le-
prous as snow. And he said, Re-
turne thy hand into thy bosome; and
he returned his hand into his bo-

some: and he tooke it out of his bo-
some, and behold, it was turned as
his flesh. And it shall be, if they
will not beleeve thee, nor hearken
to the voice of the first signe, that
they will beleeve the voice of the lat-
ter signe. And it shall be, if they
will not beleeve also these two
signes, nor hearken to thy voice,
that thou shalt take of the waters of
the river, and powre *upon* the drie
land, and the waters shall be, which
thou shalt take out of the river, even
they shall be (*turned*) to bloud upon
the drie *land*. And Moses said unto
Iehovah; Oh my Lord, I *am* not a
man of words, either from dayes
heretofore, or since thou hast spoken
unto thy servant; but I *am* of an hea-
vie mouth, and of an heavy tongue.
And Iehovah said unto him; Who
hath made the mouth of man, or
who maketh the dumbe, or the deafe,
or the open-eyed, or the blinde?
have not I Iehovah? And now
goe, and I will be with thy mouth,
and will teach thee what thou shalt
speake. And he said; Oh my Lord,
send I pray thee, by the hand thou
shouldest send. And the anger of
Iehovah was kindled against Moses;
and he said, Is not Aaron the Levite
thy brother? I know that speaking
he can speake, and also behold he *is*
comming forth to meet thee; and
when he seeth thee, he will be glad
in his heart. And thou shalt speake
unto him, and shalt put the words
in his mouth, and I will be with thy
mouth, and with his mouth, and will
teach

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16 teach you what ye shall doe. And he shall speake for thee unto the people, and he shall be, *even* he shall be to thee for a mouth, and thou shalt be to him for a God. And this rod shalt thou take in thy hand, with the which thou shalt doe the signes.

17 And Moses went, and returned to Iether his father in law, and said unto him; Let me goe I pray thee, and returne unto my brethren which *are* in Egypt, and see whether they *be* yet alive: and Iethro said to Moses, Goe in peace.

18 And Iehovah said unto Moses, in Midian; Goe, returne *into* Egypt, for all the men are dead that sought thy soule. And Moses tooke his wife and his sonnes, and made them ride upon an asse; and he returned to the land of Egypt: and Moses tooke the rod of God in his hand.

19 And Iehovah said unto Moses; When thou goest to returne into Egypt, see, all the wonders which I have put in thy hand, that thou doe them before Pharaoh, and I will make strong his heart, and he shall not send away the people. And thou shalt say unto Pharaoh, Thus saith Iehovah, Israel *is* my sonne my first-borne. And I say unto thee, Send away my sonne, that he may serve me; and *if* thou refuse to send him away, behold, I will slay thy sonne, thy first-borne. And it was in the way, in the Inne, that Iehovah met him, and sought to kill him.

20 And Zipporah tooke a sharpe stone, and cut off the superfluous foreskin of her sonne, and cast *it* at his feet,

and said, Surely a husband of blouds art thou to me. And he let him goe: then she said, a husband of blouds, for the circumcisions. And Iehovah said to Aaron; Goe to meet Moses, into the wilderness; and he went, and met him in the mountaine of God, and kissed him. And Moses told Aaron all the words of Iehovah, who had sent him, and all the signes which he had commanded him. And Moses went and Aaron, and they gathered together all the Elders of the sonnes of Israel. And Aaron spake all the words which Iehovah had spoken unto Moses: and he did the signes, in the eyes of the people. And the people beleaved; and they heard that Iehovah had visited the sonnes of Israel, and that he had scene their affliction: and they bended downe the head, and bowed themselves.

Annotations.

B*Ut behold*] Hebr. *and behold*: or, *and if*, as the Greeke translateth it, adding this question, *what shall I say unto them?* So (*hén*) *behold*, is used for (*im*) *if*, in *Ier.* 3. 1. Moses having experience of former refusal, *Exod.* 2. 14. feareth the like againe; and maketh exceptions.

Verf. 2. *a rod*] or, *a staffe*; as in *Gen.* 38. 18. An instrument which shepherds used, to guide their sheepe with: *Lev.* 27. 32. with it Moses now fed Iethroes flocke; but God sanctified it to worke miracles by, and to feed his people Israel. Therefore it is after called *the rod of God*, *vers.* 20. and many great things were effected by it. To this the Prophets af-

ter, have reference; as, *feed thy people with thy rod, &c. Mich. 7. 14.*

3 Vers. 3. *was (turned) to] or, became a serpent*: but the word *turned*, is expressed in *Exodus 7. 15.* and the Greeke here addeth it in *vers. 17.* As the shining of Moses face, and veile put upon it, (*Exod. 34. 30, 33.*) signified the glory of his ministerie, and the hiding of the end thereof, from unbelieving Israelites, *2 Cor. 3. 7. 13. 16.* so his rod turned to a serpent, was here for a signe to such as would not otherwise beleeve him, *vers. 5, 8, 9.* signifying that his ministry should become deadly, to all that by faith saw not the end of the same, to be the redemption of Abrahams seede, by Christ, *Luke 1. 68. 74. Rom. 10. 4. Gal. 3.* The feeding of Gods people with his rod, was a signe of life and grace, and comfort, *Mich. 7. 14, 15. Psalme 23. 4.* the rod turned to a serpent, was a signe of death, *Gen. 3. Numb. 21. 6. Esa. 14. 29. Ierem. 8. 17.* *from before] or, from the face of it*: for feare, because all serpents are odious to man; and this was terrible, called a dragon, in *Exod. 7. 10.* So the woman fled from the face of the serpent, *Revelat. 12. 14.*

4 Vers. 4. *by the taile]* which was dangerous to doe, lest he should be bitten thereby: howbeit Moses obeying in faith, had no hurt; but the serpent was turned to a rod againe: so that ministration of Moses which turneth to the unbelievers unto death, is to the obedient become an instrument of guiding them as a flocke, unto life and salvation by Christ, *Marke 16. 18. 2 Cor. 2. 15, 16. and 3. 6. 16. Gal. 3. 24.* The Hebrew Doctors, barely apply it to the present case thus; *as the serpent biteth and killeth the sonnes of Adam, so Pharaoh and his people did bite and kill the Israelites: but he was turned and made like a drie stick.* *Pirkei R. Eliezer, c. 40.*

5 Vers. 5. *That they may]* this sheweth the end of the former signe was to worke faith: and it is an unperfect speech; as if he should say, *Doe this before them that they may beleeve.* Such wants the holy Scripture often supplieth, in the beginning or end of speeches: as in *Mar. 14. 49. but that the scriptures might be*

fulfilled: which another explaineth thus, *but all this is done that the scriptures of the Prophets might be fulfilled; Mat. 26. 56.* So in *2 Sam. 5. 8.* these words are wanting, *he shall be chiefe and Captaine*: which are afterwards supplied in *1 Chron. 11. 6.* and sundry the like. See *Exod. 13. 8. and 16. 8. and 18. 11. and 32. 32.*

6 Vers. 6. *leprous as snow]* that is, *white as snow*, as the Chaldee translateth. The leprosie was a sore contagious disease, and by man incurable: and God laid it sometime suddenly upon persons, for their great sinnes, as upon Marie the sister of Moses, *Numb. 12. 10.* upon Gehazi, *2 King. 5. 27.* and lepers were thut out of other mens company: See the law hereof, *Levit. 13.* And they that were thus leprous as snow, were *as dead*, their flesh halfe consumed, *Numb. 12. 10. 12.*

7 Vers. 7. *as his flesh]* that is, ruddy and lively: the Greeke translateth, *into the colour of his flesh.* A thing done *in the bosome*, signifieth secrecie, and effectualnesse, *Prov. 21. 14. Psalme 79. 12.* So by his plague of leprosie on Moses hand in his bosome, and healing it againe; God seemeth to threaten unto Moses himselfe if he refused, and to all that should disobey the word of the Lord by his ministerie, sudden, secret, and terrible judgement; but upon their returne unto him, to cure them; for he woundeth, and healeth, *Deutr. 32. 39.* Compare *Exodus 15. 26. Deut. 28. 27. 35. 59. 60, 61.* And *Moses hand*, signifieth his ministerie unto the sonnes of Israel, *Psalme 77. 21.* The Hebrew Doctors apply it thus; *As the Leper is uncleane, and maketh (others) uncleane: so were Pharaoh and his people uncleane, and made Israel uncleane. And when he made (his hand) cleane againe, he said unto him, thus shall Israel be cleansed from the uncleannesse of the Egyptians.* *Pirkei R. Eliezer, c. 40.*

8 Vers. 8. *the voice]* or at the voice: which is here given to the signe, (as in *Gen. 4. 10.* it is unto bloud;) because God by such signes speaketh unto men: and annexeth his word with the signe, that it may be heard and understood; as *vers. 30. Ezck. 1. 29. Iob 4. 16.* So David calleth them, *the wordes of his signes,* *Psal. 105. 27.*

Verf.

9 Vers. 9. *to bloud*] This third signe, was for like end as the former; to signifie unto Israel, if they beleaved not, that God would bring upon them yet more bloody afflictions: and they beleaving he would avenge them, on their enemies. Of the Egyptians waters turned to bloud, see after in *Exod. 7. 19. &c.*

10 Vers. 10. *Oh*] in Greek, *I pray thee Lord*: see this word in *Gen. 43. 20.* so after in *vers. 13. man of words*] that is, *eloquent*: so a *man of lips*; that is, *talkative*, *Iob 11. 2. a man of arme*, that is, *mighty*, *Iob 22. 8. a man of tongue*, that is, *a pratter*, *Psa. 140. 12.* The Greeke here translateth, *I am not sufficient*. So Paul saith, *& who is sufficient for these things?* *2 Cor. 2. 16.* from daies heretofore] Hebr. *from yesterday or from the day before*; used for all daies past; see *Gen. 31. 2.* of an heavy] or, *heavy of mouth*; that is, *slow* (or troubled) in speaking, and hard to be understood of the hearers; as the latter of these two signifieth, in *Ezek. 3. 6.* The Greeke translateth, *of a small voice and of a slow tongue*: the Chaldee, *of a heavy speech and of a deepe tongue*. This (as other things in Moses) may have reference to the effect of the Law, which he administered: as on the contrary, the Psalmist prophesying of Christ, had his tongue, the penne of a speedy writer, *Psal. 45. 2.* and the Spirit, (which is received, not by the woikes of Moses law, but by the hearing of faith in Christ, *Gal. 3. 2.*) causeth prophesie, and other words of wisdom and knowledge, *Act. 2. 18. 1 Cor. 12. 8. 10.* and causeth the lips of those that are asleepe, to speake, *Song 7. 9.* By the Hebrew annons, no Priest that stammered, lisped or was of an heavy mouth or tongue, might lift up his hands to blesse the people: *Maimonides in his treat. of Prayer, chap. 15. S. 1.* See the notes on *Num. 6. 23.*

11 Vers. 11. *bath made*] or, as the Greeke translateth, *bath given* (Heb. *put*) *the mouth to man?* *open-eyed*] or, *open eared*: for the Hebrew word signifieth both these, *Esa. 42. 7. 20.* and may have reference here to both. The Greeke translateth, *the seeing*. Compare *Psal. 146. 8. Esa. 61. 1. and 35. 5, 6.*

12 Vers. 12. *I will be*] The Chaldee expounds it, *my word shall be*: the Greeke, *I will open thy mouth. will teach*] by my spirit, as Christ in

like manner promisseth his Apostles, *Mat. 10. 19, 20. Mar. 13. 11. Luke 12. 11, 12.*

13 Vers. 13. *by the hand thou shouldest*] that is, by his hand (or ministry) whom thou shouldest send, as being fitter than I: or, *by the hand* (of any other whom) *thou wilt send*. The Chaldee, and Thargum Ierusalemite, translate, *by the hand of him whom it is meet to send*: and the Greeke thus, *choose another able man whom thou wilt send*. Moses foreseeing the greatnesse of the worke, would withdraw his shoulder, through infirmity: God hereby foreshewing the imperfection of Moses administration, and impossibility of the law to bring men to perfection; when Moses could not bring Israel into the promised land: *Deut. 3. 24, 25, 27, 28. Rom. 8. 3. Heb. 7. 19.* The hand of one, is usually put for his ministerie: as Moses now was sent of God by the hands of the Angell which appeared to him in the bush; *Act. 7. 35.* See *Exod. 9. 35. Psal. 77. 21. Hag. 1. 1. Mal. 1. 1.*

14 Vers. 14. *speaking speake*] that is, *speake well* and eloquently. Thus God distributeth his gifts by measure; diversly; *to one is given by the spirit, the word of wisdom; to another, the word of knowledge; to another, kindes of tongues; to another, the interpretation of tongues; &c.* *1 Cor. 12. 8. 10.* So among the Apostles, *2 Cor. 11. 6. and 10. 10. Mar. 3. 17.* Of this Aaron, see after in *Exod. 6. 20. 26.*

15 Vers. 15. *the words*:] which I have spoken to thee; as the Greeke saith, *my words*. God signifying heereby, that the Priests (which came of Aaron) should receive their doctrine from the Law, which was given by Moses: as *Ezek. 44. 24. Mal. 4. 4. Levit. 6. 8, 9.* *I will be*] the Chaldee saith, *my word shall be*: the Greeke, *I will open thy mouth*: as *vers. 12.*

16 Vers. 16. *he shall be*] or, *it shall be that he shall be*: the word is doubled, for more vehemency and assurance. *a mouth*] that is, *a spokesman*, or as the Chaldee saith, *an interpreter*. In *Exod. 7. 1.* he is called his Propbet. *a God*] the Chaldee saith (*Kab*, that is,) *a Master*: and the Ierusalemite Thargum addeth, *an inquirer of Doctrine from before the Lord*. The Greeke translateth,

lateth, in things pertaining to God: which very phrase Paul useth in *Hebr.* 5. 1. The Hebrew *Elohim*, God, is after attributed, to Judges and Magistrates, *Exod.* 22. 8, 9. *Psal.* 82. 6. and the reason is rendered by Christ, because the word of God is given to them, *Ioh.* 10. 34, 35. Here Moses, though the younger brother (*Exod.* 7. 7.) is preferred before Aaron his elder: so God oftentimes disposed: see *Gen.* 25. 23. and 48. 19.

17 Vers. 17. *this rod*] which was turned into a serpent, as the Greeke addeth for explanation: In *vers.* 20. it is called *the rod of God*; it was before Moses shepherds staffe.

18 Vers. 18. *Jether*] called after, *Iethro*: in Greeke *Iothor*: see *Exod.* 3. 1. *in peace*] or, with peace: the Greeke translateth, *with health or welfare*.

19 Vers. 19. *thy soule*] that is, *thy life*; as *Genesis* 19. 17. So the Chaldee well explaineth it, *that sought to kill thee*. Though sometime to *seek the soule*, is taken in the good part, as, *none seeketh for my soule*, *Psal.* 142. 5. that is, *careth for me or for my life*: yet usually it signifieth, seeking to kill one; and is sometime explained, *seeking the soule to take it away*; as *1 King.* 19. 10. This phrase is often used. So *Mat.* 2. 20.

20 Vers. 20. *sonnes*] two, *Gershom* and *Eliexer*, *Exodus* 18. 3, 4. *an asse*] the Greeke translateth *asses*, as more than one: and often the Hebrew putteth the singular, for many. See *Genesis* 3. 2. This may argue Moses poore estate, as Christs, *Zachar.* 9. 9. *rod of God*] that is, which God had appointed him to worke miracles with, as *vers.* 3. 17. So the Chaldee explaineth it, *the rod whereby miracles should be done, from before the Lord*. So in *Exod.* 17. 9.

21 Vers. 21. *have put*] or, *shall put in thy hand*, that is, *give thee power to doe*. What wonders signifie, see on *Exodus* 7. 3. *make strong*:] or, *make firme, fast, obstinate, and hard*; that he shall not renit or yeeld: therefore in *Exodus* 7. 3. God useth another word, *I will harden*; and so the Greeke translateth this heere. As before God turned Pharaohs heart, to hate his people, (*Psalme* 105. 25.) so now he is said to *make strong*,

and to *harden* his heart; and of King Sichon, the Lord *hardned his spirit, and made his heart strong* (or *obstinate*) *Deutr.* 2. 30. and *hardned the hearts* of the other Canaanites, *Ioshua* 11. 20. and *made fat*, and *hardned the hearts* of the Israelites, *Esay* 6. 10. *Iohn* 12. 40. and gave them *the spirit of slumber*, *Romans* 11. 8. As hardnesse is sinne, so Pharaoh hardned his owne heart, *Exodus* 9. 34. and so all wicked men, *Psalme* 95. 8. but as it is a judgement and punishment for sinne, God hardneth; using hereunto sundry meanes; sometime withdrawing his outward word and workes, *Psalme* 147. 19, 20. *Matth.* 11. 21. 23. sometime the inward working of his spirit, *Genes.* 6. 3. and sending outward meanes to deceive them, *1 Kings* 22. 20. 23. or strong delusions to blinde their mindes, *2 Thessal.* 2. 10, 11. *Romans* 11. 8. 10. or making his word (which they abuse) to be the savour of death unto them, *2 Corinth.* 2. 15, 16. *1 Pet.* 2. 8. or, giving them over to a reprobate minde, *Romans* 1. 28. or to Satan to be blinded and deluded unto destruction, *2 Corinth.* 4. 4. *1 Kings* 22. 22. *2 Thessal.* 2. 9. 12. So God is said to *determine* and to *doe* those things but justly; which the wicked of their owne accord, doe also rush into most unjustly; as *Acts* 4. 27, 28. *2 Samuel* 12. 11, 12. And he hath *mercie on whom he will*; and *whom he will he hardneth*, *Romans* 9. 18. The Hebrew Doctors, though they erre about man's free will, yet say, *that it may be a man sinneth so great a sinne, or so many sinnes, as judgement is given from the Judge of truth, that vengeance be taken on the sinner, for the sinnes that he hath done willingly and wittingly; and that repentance be withheld from him, and leave is not permitted him to turne from his wickednesse; but that hee die and perish in the sinne that he hath done*. This is that which the holy blessed (God) saith by the hand of *Esa.* 6. 10. *Make the heart of this people fat, &c.* (*Esay* 6. 10.) Likewise he saith, *But they mocked the messengers of God, and despised his words, and misused his Prophets, untill the wrath of the Lord arose against his people, till there was no healing,* (*2 Chron.* 36. 16.) as if he should say, they *sinned willingly, and multiplied their trespasses, till they were condemned*.

ned to have ~~repentance~~ with-holden from them, for that is the healing. Therefore it is written in the Law, And I will make strong the heart of Pharaoh; because Pharaoh sinned of himselfe first, and did evill unto Israel which were strangers in his land, as it is said, Come on, let us deale wisely with them, (Exod. 1. 10.) he gave sentence, that repentance should be with-holden from him, till vengeance were taken on him. Therefore God hardened his heart. And why then sent he unto him by the hand of Moses saying, let (my people) goe, and repent thou, when as God had said unto him; but thou and thy servants, I know that yee will not yet feare, &c. (Exodus 9. 30.) And indeed, for this, have I raised thee up, &c. Exod. 9. 16, &c. To the end that hee might make knowne to those that come into the world, that when God with-holdeth repentance from a sinner, hee cannot repent; but shall die in his wickedness which he did at the first of his owne accord. *Maimonides* treat. of Repentance, chap. 6. S. 3. Whereas the Rabbins saith of repentance, that that is the healing: we may better say, that the forgiveness of sinnes upon their repentance and faith in God is the healing: for whereas it is written, lest they should be converted and I should heare them, *Matth.* 13. 15. another Evangelist expoundeth it, lest they should be converted, and their sins should be forgiven them, *Mar.* 4. 12. With his other doctrine, of God with-holding repentance from some sinners, we may compare that of the Apostle, in *Heb.* 6. 4, 6. of those whom it is impossible to renew unto repentance.

22 Vers. 22. my first borne] This sheweth both the right which God had in them, and the love which he bare unto them: *Genes.* 22. 2. *Psalme* 89. 28. *1 John* 3. 1. This grace Israel obtained by adoption in Christ, *John* 1. 12. *Rom.* 8. 14, 15. *Hebr.* 12. 23. *Hos.* 11. 1. And by *Israel* here is meant the people, the sonnes or Church of Israel; as all *Israel*, *1 Kings* 8. 62. is in vers. 63. all the sonnes of *Israel*, and in *2 Chron.* 7. 4, 5. called all the people. So, all *Israel*, *2 Chron.* 10. 3. is expounded, all the Church (or congregation) of *Israel*, *1 Kings* 12. 3. Howbeit as the like speech in *Hos.* 11. 1. is applied unto Christ himselfe, *Matth.* 2. 15. so is this place by the Hebrew

Doctors in their Midras (or Comment) on *Psal.* 2. 7.

23 Vers. 23. And I] or Therefore I: see *Gen.* 31. 44. say unto thee] This manner of speech is with authority, as commanding: so the Greeke translateth the word, in *Ios.* 11. 9. and say, in *Luke* 9. 54. and 4. 3. is for command: and a thing spoken in Gods name, *1 Chron.* 21. 19. is said to be commanded, *2 Sam.* 24. 19. and that which in *Mark.* 7. 13. is called the word of God, is in *Matth.* 15. 6. called his commandment. send away] that is, by thy word, let my sonne goe, or suffer him to goe; to wit, willingly: as that which in *Marke* 5. 12. is written, Send us into the swine; is in *Matthew* 8. 31. and *Luke* 8. 32. Suffer us to goe. And it is meant here, of letting them goe free out of their servitude, (as after, this word is used in like cases, *Exodus* 21. 26, 27.) for Egypt was the house of servants, *Exodus* 20. 1. and 1. 13. thy first borne] not onely of Pharaoh, but of all the Egyptians, as was fulfilled *Exodus* 12. 29. and upon all the host of Pharaoh, *Exod.* 14. 28.

24 Vers. 24. the way] towards Egypt. *Jehovah*] the Greeke and Chaldee translate, the Angel of the Lord. to kill him:] that is, Moses; who for neglect of circumcising his sonne, was guilty of cutting off by the law of God, *Genes.* 17. 14. Thus severitie God used towards Moses, who was going to take charge of the Church of God, and yet had such corruption in his owne family, as that the seale of the righteousness of faith in Christ, was therein omitted; an evill example to all *Israel*. So the Hebrew Doctors, (as the *Zohar* upon this place) frame a speech from hence, that God should say unto Moses, Thou art going to deliver *Israel*, and to bring downe a mighty king: and thou thy selfe hast cast away my covenant from thee. Others of them write, that except the tribe of Levi, of whom it is said, they kept thy covenant, *Deutr.* 33. 9. all *Israel* besides, omitted the covenant of circumcision in Egypt, and were circumcised there by Moses; that they might eat the p

according to the law, *Exod. 12. 48. Maimony in Misneh; tom 2. in Asure biah; c. 13. S. 2.*

25 Vers. 25. *sharpe stone*] or, *sharpe knife*: but both Greeke and Chaldee versions, call it a *stone*: the Hebrew hath the name of *edge*, or *sharpnesse*, *Psalm 89. 44.* and a *stone-rocke* is so called for the sharpnesse of it. So in *Jos. 5. 2. make thee knives of edges*, (that is, *sharpe knives*,) or of *stones*. *cast it*] Hebrew, *made it touch his feet*: the Chaldee saith, *brought it neere before him*. Hereby, Moses feet seeme to be meane: howbeit, the Ierusalem Thargum expoundeth it, *the feet of the Destroyer*, meaning of the Angell that came to kill Moses. The Greeke translateth, *she fell at his feet*. *a husband*] or, *a bridegroom of blouds*; that is, *a bloody bridegroom or husband*: as *a man of blouds*, *2 Sam. 16. 7.* is a cruell bloody man: so here Zipporah seemeth in indignation against her husband, thus to call him. Some thinke the childe is thus called, because in the day of the circumcision, it is as espoused unto God by the seale of the covenant. The Chaldee translateth it, *for the bloud of this circumcision, let my husband be given me.*

26 Vers. 26. *he let him goe*] or, *left off* (*slacked*) *from him*: by *he*, meaning God, who sought before to kill Moses, *verse 24.* So the Thargum Ierusalem saith, *the Destroyer let him goe*. *a husband, &c.*] here the Chaldee paraphraseth thus, *had it not bene for the bloud of this circumcision, my husband must needs have bene killed*. And it is like that upon this occasion and trouble, Zipporah with her children was sent backe againe from hence, to her fathers house, as appeareth by *Exod. 18. 2, 3.*

27 Vers. 27. *of God*] that is, mount Horeb; where the glory of the Lord had bene revealed, saith the Chaldee paraphrast. See *Exodus 3. 1.* And now God shewed that mercy to Aaron, which after he rehearsed to Ely, one of his posterity, *1 Sam. 2. 27, 28. Did not I plainly appeare unto the house of thy father, when they were in Egypt &c.*

30 Vers. 30. *Aaron spake*] as God ordained, *vers. 16.* *he*] that is, *Moses did*, as was

appointed, *vers. 17.* and the signes were those three forementioned, *vers. 3. &c.*

31 Vers. 31. *heard*] that is, hearkned gladly to this joyfull tidings, as God fore-told, *Exod. 3. 18.* therefore the Greeke translateth it, *and they reioyced that the Lord had visited*. And the Holy Ghost sheweth such force to be in the Hebrew word; for when one Prophet saith, *Ezekias heard* (or *hearkened*) *2 King. 20. 13.* another saith, *Ezekias was glad*, *Esa. 39. 2.* *visited*] to wit, in mercy: the Chaldee saith, *remembred*. See *Gen. 21. 1. Luk. 1. 68.* *seene*] to wit, with commiseration, as *Exod. 3. 7.* *bended downe the head*] this was a gesture of humiliation, with the face toward the ground, as is expressed in *2 Chron. 20. 18. Exod. 34. 8.* *bowed themselves*] or, *worshipped*; *fell downe prostrate*. This was another humble gesture, used in reverence and thanksgiving; as *Gen. 24. 26. Exod. 12. 27. 1 Chron. 29. 20. 2 Chron. 29. 30. Nehem. 8. 6.* There were also two other gestures of honour, *kneeling*, *2 Chron. 6. 13.* and *bending* (or *bowing*) of the body, *2 Chron. 29. 29.* and these three are all mentioned in *Psalms 95. 6.* They differed one from another: the *bending of the head* was the least, and it was the *bowing downe of the face only*. The *bending of the body*, was when the whole body was bent downward, the face towards the knees. *Kneeling*, was upon the knees, a gesture commonly knowne. *Bowing of themselves* (or *worship*) was with falling downe upon their face on the ground, their hands and feet displayed. Wherefore that which one Evangelist calleth *worshipping*, *Matt. 8. 2.* another calleth *falling on the face*, *Luk. 5. 12.* So the Hebrew cannons also distinguish them, saying; *The bending of the body, spoken of in any place, is towards the knees*, (the *bowing of all the joynts of the backe bone*, so that he maketh his body as a bowe:) *the bending of the head, is with the face* (or *countenance*) *downeward*: *the bowing of ones selfe* (or *worshipping*) *is the displaying of hands and feet, till he be prostrate with his face on the earth*; *Maimony in Misn. treat. of Prayer, c. 5. S. 12, 13.* Here the Israelites shewed by these gestures, their reverence to Gods word, and thankfulnesse: the

the Hebrew Doctors (as in the Zohar upon this place) say, that *the bending of the head with the face toward the ground, was for to escape judgement: and the bowing of themselves (or worshipping) was for to obtaine mercy: and that the bending of the head, was before the worshipping; according to the mystrie of the Sin-offering before the Burnt-offring.* The order of which sacrifices may be seen in Exod. 29. 14. 18. Lev. 8. 14. 18. and 14. 19, 20. and 15. 15. and 16. 11. 15. 24.

CHAPTER V.

1. Moses and Aaron doing their message to Pharaoh, are resisted and rebuked. 5. The Israelites taske increased. 14. Their officers beaten. 15. Their complaints checked. 19. They cry out upon Moses and Aaron. 22. Moses complaineth unto God.

1 **A**ND afterward, Moses and Aaron went in, and said unto Pharaoh; Thus saith Jehovah, the God of Israel, Send away my people, that they may keepe a feast unto me in the wilderness. And Pharaoh said,
2 Who is Jehovah, that I should obey his voice, to send away Israel? I know not Jehovah, neither will I
3 send away Israel. And they said, The God of the Hebrewes hath met with us: let us goe wee pray thee, three dayes journey into the wilderness, and sacrifice unto Jehovah our God, lest he fall upon us with pestilence, or with the sword. And
4 the king of Egypt said unto them; Wherefore doe ye Moses and Aaron, cause the people to cease from their works? Get ye to your burdens.
5 And Pharaoh said; Behold, the

people of the land now are many, and ye make them to rest from their burdens. And Pharaoh commanded, in that day, the taske-masters of the people, and their officers, saying, Ye shall not any more give
6 straw to the people, to make bricks, as heretofore: let them goe and gather straw for themselves. And the
7 tale of the bricks, which they did make heretofore, you shall lay upon them; you shall not diminish
8 thereof; for they be idle, therefore they cry out saying, Let us goe and sacrifice to our God. Let the worke
9 be made heavie upon the men, and let them labour therein, and let them not regard vaine lying words. And the taske-masters of the people
10 went out, and their officers, and said unto the people, saying; Thus saith Pharaoh, I will not give you
11 straw. Goe yee, take you straw where you can finde it: yet not
12 ought of your worke shall be diminished. And the people was scattered abroad thorow all the land of
13 Egypt, to gather stubble in stead of straw. And the taske-masters hastened
14 them saying, Fulfill your workes, every dayes taske in his day, as when there was straw. And the officers of the sonnes of Israel, which Pharaohs taske-masters had set over them, were beaten, saying, Wherefore have ye not fulfilled your appointed taske to make bricke, both
15 yesterday and to day, as heretofore? And the officers of the sonnes of Israel came, and cried out unto Pharaoh,

16 raoh, saying, Wherefore doest thou thus to thy servants? *There is no straw given unto thy servants, and they say to us, make bricks : and behold, thy servants are beaten, and it is the sinne of thy people.* And he said, *ye are idle, ye are idle : therefore ye say, let us goe, and sacrifice to Iehovah.* Now therefore, goe worke, for straw shall not be given you, yet shall ye deliver the tale of bricks. And the officers of the sonnes of Israel did see them in evill, saying, Yee shall not minish *ought* from your bricks, *every* dayes taske in his day. And they lighted upon Moses and Aaron, standing to meet with them, as they came forth from Pharaoh. And they said unto them ; Iehovah looke upon you, and judge, because you have made our favour to stinke in the eyes of Pharaoh, and in the eyes of his servants ; to give a sword into their hand, to slay us. And Moses returned unto Iehovah, and said ; Lord, wherefore hast thou done evill to this people ; wherefore *is it that* thou hast sent me ? For since I came to Pharaoh, to speake in thy name, he hath done evill to this people ; and delivering thou hast not delivered thy people.

Annotations.

I **S**End away] let goe out of thy servitude : See the notes on *Exod. 4. 23.* *keepe a feast*] The first signification of the Hebrew

word *chagag*, is to dance, *1 Sam. 30. 16.* or, to turne round, *Psal. 107. 27.* and secondly it is applied to *keeping a feast* religiously, which was with eating, drinking, dancing, and mirth, *Judg. 21. 19. 21.* *Deut. 16. 15.* figuring out our spirituall joyes for redemption by Christ, *1 Cor. 5. 8.* *Nah. 1. 15.* This should Israel have celebrated to the Lord ; but they performed it to an idoll, the worke of their owne hands, *Exod. 32. 6. 19.* *Act. 7. 41.* Among the heathens, they observed also such rites, *sacrificing* to their Gods, with dances, &c. *Sophocles in Electra.* *Plutarch in Theseo.*

Verf. 2. *Who is Iehovah*] The Chaldee paraphraseth, *The name of the Lord is not revealed unto me, that I should obey his word, &c.* Such an answer God foretold, that he would give, *Exod. 3. 19.* *I know not*] againe the Chaldee turneth it, *the name of the Lord is not revealed unto me.*

Verf. 3. *bath met*] See *Exod. 3. 18.* The Greeke translateth, *bath called us.* *journey*] or *way* : see *Exod. 3. 18.* *fall upon*] or *meet us*, as *verse 20.* and *Gen. 32. 1.* but when there is added *the sword*, or the like, it signifieth *falling upon*, as *Judg. 8. 20, 21.* *pestilence*] or *mortalitie.* The Greeke and Chaldee translate it here and oftentimes, *death.* So the Holy Ghost putteth *death*, for the pestilence, in *Rev. 6. 8.* from *Ezek. 14. 21.* The Hebrewes (who had orders for fasting and prayer in time of pestilence) seeme also not to restraine it to that contagious sicknesse, which wee commonly call the *pest* or *plague* ; but count all extraordinary and continued mortalitie, the pestilence ; if it be among five hundred strong men, that three die in three dayes one after another ; and so in all number above that. Their words are ; *What is the Pestilence (Deber ?)* *A citie wherein are five hundred footmen,* (that is, strong and lustie men, as *Exod. 12. 37.*) *if there goe out of it* (that is, be buried) *three dead men in three dayes one after another ; loe, this is Deber (the pestilence.)* *If they goe out in one day, or in foure dayes, it is not the pestilence.* *If there be in it a thousand, and there goe out of it six dead men in three dayes*

dayes one after another, this is the pestilence : if they goe out in one day, or in foure, it is not the pestilence. And so (in others) according to this computation. But no women, or children, or old men that have left off working, are at all reckoned for men in this case. Maimony in Misneh in Tagnanioth (or treat. of Fasting) chapter 2. S. 5. sword] this signifieth warres, Micha 4. 3. and as the Greeke and Chaldee translate it, slaughter : the Apostle joyneeth both in one, mentioning the slaughter of the sword, Hebrews 11. 37. it was one of Gods foure sore judgments, wherewith hee used to chastise his people for their sinnes, Ezekiel 14. 17. 21. And not the Egyptians onely, but Israel might also feare these plagues, for their Idolatry in Egypt, Ezekiel 20. 7, 8. Which therefore they sought to turne away, by humiliation and sacrifice to God in the wilderness. And it is a rule among the Jewes, to fast and pray in the time of warre; yea though it be (as they say) the sword of peace : as when heathens make warre with heathens, and they passe by the place of Jsrael; although there be no warre betwixt them and Israel, yet this is a distresse, and they humble themselves for it : for it is said, and the sword shall not passe through your land, (Levit. 26. 6.) It is a generall rule, that the sight of warre is a distresse. Maimony in Tagnanioth, chap. 2. S. 4.

4 Vers. 4. cease,] as free, and at liberty : the Greeke translateth, doe yee turne away the people. The Ministers of God are charged by Pharaoh, as authors of sedition among his subjects. So were Christ and his Apostles, Luke 23. 2. 5. Acts 24. 5. your burdens] The Chaldee saith, your service; the Greeke, every one of you to his workes.

5 Vers. 5. of the land] meaning the Israelites in the land : therefore the Greeke explaineth it thus, behold now this people is multiplied on the land.

6 Vers. 6. taskmasters of the people] or, exactors among the people; but both Greeke and Chaldee translate it of : and so Moses speaketh in verse 10. officers] the

Greeke translateth them Scribes : so in vers. 10. 14. and usually.

7 Vers. 7. any more give] Hebrew, adde to give. Here the word of God caused afflictions to increase. And in Israel wee may see a figure of our calling, (for all these things hapned unto them for types, 1 Corinth. 10, 11.) they first had the word of promise, which caused them to beleeve, Exodus 4. 30, 31. then followeth affliction, greater than ever before; which almost discourageth them, Exodus 5. 21.-23. after that came their deliverance with great glory, for which they sang the praises of God, Exodus 13. and 14. and 15. So by the word preached, the Church of Christ was gathered, Acts 2. 41. &c. Then followed great persecution, Acts 8. 1. and 9. 1. and 12. 1. &c. Against which they were confirmed in grace, by expectation of glory in the kingdome of God, Acts 14. 22. And this is the continuall course of the Gospel; 1 Thess. 1. 6, 10. and 2. 14. and 3. 2, 3, 4. 2 Thessal. 1. 4, 5, 6, 7. 1 Peter 1. 3.-9. and 4. 12, 13, &c. heretofore] Hebr. yesterday, and the third day before : see Gen. 3. 1. 2. so after, vers. 8. 14, &c.

8 Vers. 8. idle] or, laxie : slacke : so vers. 17. and sacrifice] or, let us sacrifice : which manner of speech noteth their importunity : but the Greeke supplieth the word and. So after, vers. 17.

9 Vers. 9. labour [or, doe; that is, be doing, or busie themselves; and so the Chaldee saith, let them busie themselves therein, and not busie themselves in idle words : So in Matthew 20. 12. these last have done, (that is, have laboured) but one houre. Likewise in Exodus 31. 4, 5. where doing, is used for working. The Greeke here translateth it cne. vaine lying words] Hebr. words of lying : which the Greeke translateth vaine words. Vanity and falsehood, are used one for another, as is noted on Exod. 20. 7.

13 Vers. 13. taske] Hebr. word, or thing : which in this case, was their appointed taske. So vers. 19.

14 Vers. 14. of the sonnes of Israel] that is, which were Israelites ; and the Greeke explaineth

28 which spake to Pharaoh king of
Egypt, to bring out the sonnes of
Israel from Egypt; this Moses, and
29 Aaron. And it was, in the day
when Iehovah spake unto Moses, in
the land of Egypt: That Iehovah
spake unto Moses, saying, I am Ie-
hovah: speake thou unto Pharaoh
king of Egypt, all that I speake unto
30 thee. And Moses said before Ie-
hovah; Behold, I am of uncircum-
cised lips; and how shall Pharaoh
hearken unto me?

Annotations.

By a strong hand] that is, by force and con-
straint, God even compelling him
thereto by his judgements: as *verse 6.* and
Exodus 3. 20. This was fulfilled *Exodus 12.*
31. 33. and *13. 3, 9.* celebrated alwaies after,
Deutr. 6. 21, 22. and *26. 7. 8.* *Psalme 136.*
10, 11, 12. *Jerem. 32. 20, 21.* *Dan. 9. 15.*

וַיֵּרָא] Here beginneth the fourteenth
Section or Lecture of the Law: called of the
beginning of the third verse, *And I appeared.*
See *Gen. 6. 9.* and *28. 10.*

3 *Verf. 3. Almighty*] or, *Al sufficient*: see *Gen.*
17. 1. The Greeke translateth, *being their God.*
The two titles here expressed, *El, God*; and
Shaddai, Almighty; are not used in Scripture
till Abrahams time, and in speech to him,
Gen. 14. 18. and *17. 1.* *name Iehovah:*]
which name denoteth both Gods being in
himselſe, and his giving of being unto (that
is, the performance of) his word and
promises; as is observed on *Gen. 2. 4.* in
which latter respect he here saith, *he was not*
knowne to their fathers *by this name*; (or as the
Greeke and Chaldee translate, *he manifested*
not, nor made knowne this name.) They being
sustained by faith in Gods almighty power,
without receiving the thing promised, *Acts*

7. 5. Hebr. 11. 9, 10. But now their children
should receive the promise, and so have full
knowledge and experience of Gods power
and goodnesse, and of the efficacie of that
his name *Iehovah*; which therefore they sung
to his praise, upon their full deliverance
from the Egyptians, *Exodus 15. 3.* So upon
performance of further promises or judge-
ments, he saith, they *shall know* him to be *Ie-*
hovah, *Esay 49. 23* and *52. 6.* and *60. 16.* *Ezek.*
28. 22, 23, 24, 26. and *30. 19, 25, 26.* And
Christ in whom all Gods promises are yea and
Amen, *2 Cor. 1. 20.* having fulfilled all things
for our redemption, manifesteth himselſe
by this name in the interpretation there-
of, as that he is *Alpha and Omega*, *the be-*
ginning and the ending, *the Lord who Is, and who*
was, and who Is to come, even the *Almighty*:
Revel. 1. 8. 17, 18. Otherwise neither *Abra-*
ham, nor *Isaak*, nor *Jacob* was without the
knowledge of this name *Iehovah* altogether;
for by it also in part, God revealed himselſe
to them; as *Gen. 15. 7, 8.* and *16. 24, 25.* and
28. 13. But as the glorious ministrations of
the Law, is said to have *no glory*, in respect of
the excellent glory of the Gospell, *2 Cor. 3.*
10. so this is spoken by comparison here.
The Jewes of a long time have not used this
name, but for it they reade *Adonai*, that is,
Lord. One of themselves hath written thus;
Why doe the Israelites pray in this world, and are
not heard? Because they know not the plaine name
[of God, which is Iehovah] in the world to
come, [the world] of the Messias, God will
make it knowne unto them, and then they shall be
heard. *Talkut, in Psalm. 91.* This testimony is
true upon them, not for the sound of the
letters, but for the want of faith in Christ,
who is called *Iehovah our Justice*: *Jerem. 23. 6.*
when they shall be converted unto him, God
will heare them, *Ioh. 16. 23.*

Verf. 4. established] or, *erebled firme* and
sure: see *Gen. 6. 18.* this was done to *Abra-*
ham, with expresse limitation of the time of
Israels release out of Egypt, *Gen. 15. 13. 18.*
sojournings] or, *peregrinations, pilgrimage*: see
Gen. 17. 8. and *26. 3.* and *35. 27.*

Verf. 6. the burdens:] the Greeke saith,
from the power: the Chaldee, *from amidst the*
tribulation

tribulation of the servitude of the Egyptians : so in *vers.* 7. This mercie is remembred in *Psal.* 81. 7. *stretched out*] that is, *lifted up on high*, as both Greeke and Chaldee doe explaine it: and it signifieth Gods might, and open manifestation, with continuance of the same against Egypt, till the redemption of Israel were fully performed, *Deut.* 4. 34. 2 *Kjn.* 17. 36. *Esa.* 9. 12. 17. 21.

7 *Verf.* 7. *a God*] or, *for a God*: this was the covenant with Abraham: see *Gen.* 17. 7.

8 *Verf.* 8. *lift up my hand*] that is, *swear*: as the Chaldee explaineth it, *I swear by my word to give it*. Of this signe see *Gen.* 14. 22. Hereof is that speech, *Iehovah hath sworne with his right hand &c.* *Esa.* 62. 8. *will give it*] under which figure, eternall life in heaven was implied also to the faithfull; as is noted on *Gen.* 12. 5. which Paul confirmeth in *Heb.* 11. 10. 16. and the Hebrew Doctors say of this, that it signified the Ierusalem that is aboue. R. Menachem on *Exod.* 6.

9 *Verf.* 9. *anguish*] Hebr. *shortnesse*, that is, *anger*, *griefe*, and *discouragement of spirit*; that they could not patiently endure their troubles: the Greeke translateth it, *pusillanimitie* or *feeblenesse of minde*. So the *short of spirit*, is opposed to the man *slow to wrath*, *Proverbs* 14. 29. and *shortnesse of spirit* in *Iob*, was *trouble* and *discouragement*, *Iob* 21. 4. A like phrase is, of *shortnesse of soule*, whereof see *Numb.* 21. 4. And this griefe and discouragement of Israel was so great, that they wished rather to be let alone *that they might serve the Egyptians*, than to have any further proceeding in this businesse, *Exod.* 14. 12. *servitude*] or *bondage*, which was *upon them*, as the Chaldee addeth: the Greeke translateth *for hard workes*. And this was the outward cause, added to their inward discouragement and little faith.

12 *Verf.* 12. *of uncircumcised lips*] Hebrew, *superfluans*, (or *uncircumcised*) *of lips*: that is, as the Greeke translateth, *not eloquent*; as the Chaldee saith, *of an heavy speech*; the same which Moses complained of before, in *Exodus* 4. 10. but figuratively spoken: as having *uncircumcised lips*, that is, many *superfluans words*, or *unfancified*: and so unfit

to speake to the king. So Esaias complained of *polluted lips*, *Esa.* 6. 5. Of this word *superfluans*, see *Gen.* 17. 11.

Verf. 13. *unto*] that is, as the Greeke addeth, *to goe in unto. to bring forth*] that is, *that they might bring forth*; so *verse* 27. see the notes on *Gen.* 6. 19. Thus Gods worke and faithfulness was not hindred by mens unfaithfulness: neither was Israel saved for their owne righteousness; who from the first to the last, shewed themselves rebellious, as Moses after telleth them, *Deut.* 9. 4, 5, 6, 7, 24.

Verf. 14. *heads*] that is, as the Greeke translateth, *chiefe governours, or captaines*. This genealogie following, is to shew the naturall stocke of Moses and Aaron Levites, *verse* 26, 27. and the time of Israels deliverance, according to Gods promise, *vers.* 16. 18. 20. *Enoch*] Hebrew *Chanoch*: in Greeke *Enoch*: see *Gen.* 46. 9. &c.

Verf. 16. *137. yeeres*] This mans age with his sonnes, *verse* 18. and nephewes, *verse* 20. serve for the opening of that speech concerning Israels peregrination, *Exod.* 12. 40. see the notes there.

Verf. 20. *his aunt*] that is, *his fathers sister*, as saith the Chaldee paraphrase in the Masorites bible: but the Chaldee set out by Arias Mont. hath, *the daughter of his fathers sister*; and the Greeke saith, *the daughter of his fathers brother*: neither of them well; for she was *the daughter of Levi*, *Exod.* 2. 1. and so sister to Aarons father.

Verf. 21. *Korah*:] he proved a rebell against Moses, *Numb.* 16. 1, &c.

Verf. 22. *Uzziel*] of him and his two sons mention is made in *Levit.* 10. 4. where he is called *Aarons uncle*.

Verf. 23. *Elisabet*] so the Greeke writeth this name, and the new Testament, *Luke* 1. 5. and so we in English: the Hebrew soundeth it *Elishebah*. Shee was of the tribe of Iudah, being the Prince Naassions sister; *Numb.* 2. 3. 1 *Chron.* 2. 3-10. *Nadab and Abihu*] these died before the Lord by a fire, *Levitic.* 10. 1, 2. *Eleazar*] hee succeeded his father Aaron in the high priesthood: *Numbers* 20. 25, 26, &c. Of the

the priests that were of him and his brother *Jthamar*, see *1 Chron.* 24.

25 Vers. 25. *Phinchas*] of him, see *Numb.* 25. 7, &c.

26 Vers. 26. *their armies*] or, *their hosts*: that is, not confusedly, but their ordered troupes, being increased to many thousands, and called *the hosts of the Lord*, *Exod.* 12. 37. 41. and 7. 4. These were after ordered according to their tribes, *Numb.* 10. 14, 15, &c. Of the word *host*, or *army*, see *Gen.* 2. 1.

27 Vers. 27. *to bring*] that is, *that they might bring*, as *vers.* 13.

30 Vers. 30. *of uncircumcised*] Gr. *of a small voice*; Chald. *of an heavy speech*; see before, *vers.* 12. and *Exod.* 4. 10.

CHAPTER VII.

1. *Moses is made Pharaohs God, and Aaron his Prophet.* 3. *Pharaohs heart should be hardened against their words and signes.* 6. *Moses and Aaron doe as they are bidden.* 7. *Their age.* 10. *Aarons rodde is turned to a Serpent.* 11. *The Sorcerers doe the like.* 13. *Pharaohs heart is hardened.* 14. *Moses is sent againe unto him with word and signe.* 19. *The waters of Egypt are turned into bloud.* 21. *The fishes die.* 22. *The Magicians doe the like miracle, whereupon Pharaoh is hardened still.*

1 **A**ND Iehovah said unto Moses ;
2 See, I have made thee a God
to Pharaoh ; and Aaron thy brother
shall be thy Prophet. Thou
shalt speake all that I command
thee ; and Aaron thy brother shall
speake unto Pharaoh, that he send
the sonnes of Israel out of his land.
3 And I will harden Pharaohs heart ;
and will multiplie my signes and
my wonders in the land of Egypt.
4 And Pharaoh shall not hearken unto

you ; and I will lay my hand upon
Egypt, and will bring forth mine
armies, my people the sonnes of Is-
rael, out of the land of Egypt, by
great judgements. And the Egyp-
tians shall know that I *am* Iehovah,
when I stretch forth my hand upon
Egypt : and I will bring out the
sonnes of Israel from among them.
And Moses and Aaron did as Ieho-
vah commanded them, so did they.
And Moses *was* fourescore yeeres
old, and Aaron fourescore and three
yeeres old, when they spake unto
Pharaoh. And Iehovah said unto
Moses and unto Aaron, saying ;
When Pharaoh shall speake unto
you, saying, Give a wonder for you,
then thou shalt say unto Aaron, take
thy rod, and cast it before Pharaoh,
it shall be (*turned*) to a dragon.
And Moses and Aaron went in unto
Pharaoh, and they did so as Ieho-
vah had commanded : and Aaron
cast his rod before Pharaoh, and
before his servants, and it was (*turned*)
to a dragon. And Pharaoh
also called the wise *men*, and the for-
cerers ; and they also, the magici-
ans of Egypt, did with their inchant-
ments so. And they cast downe
every man his rod, and they were
(*turned*) to dragons : and Aarons
rod swallowed up their rods. And
Pharaohs heart waxed strong, and
he hearkened not unto them, as Ie-
hovah had spoken. And Iehovah
said unto Moses ; Pharaohs heart
is heavy ; he refuseth to send away
the people. Goe unto Pharaoh in
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the morning ; loe, he goeth out unto the waters, and thou shalt stand to meet him by the rivers brinke : and the rod which was turned to a serpent shalt thou take in thy hand.

16 And thou shalt say unto him ; Jehovah the God of the Hebrewes hath sent me unto thee, saying, Send away my people, that they may serve me in the wilderness : and behold

17 thou hast not heard hitherto. Thus saith Jehovah ; in this thou shalt know that I *am* Jehovah : behold, I smite with the rod which *is* in my hand, upon the waters which *are* in the river, and they shall be turned to bloud. And the fish which

18 *is* in the river, shall die, and the river shall stinke, and the Egyptians shall be wearied to drinke the waters of the river. And Jehovah said unto Moses ; Say unto Aaron, take thy rod, and stretch out thy hand upon the waters of Egypt, upon their streames, upon their rivers and upon their ponds, and upon every gathering together of their waters, and they shall be bloud ; and there shall bee bloud in all the land of Egypt, both in *vessels* of wood, and

20 in *vessels* of stone. And Moses and Aaron did so as Jehovah commanded ; and he lift up the rod, and smote the waters which *were* in the river, in the eyes of Pharaoh, and in the eyes of his servants, and all the waters which *were* in the river were turned to bloud. And the fish

21 which *was* in the river died, and the river stunk, and the Egyptians

could not drinke the waters of the river, and there was bloud in all the land of Egypt. And the magicians of Egypt did so by their enchantments : and the heart of Pharaoh waxed strong, and he hearkned not unto them, as Jehovah had said. And Pharaoh turned, and went into his house ; and he set not his heart to this neither. And all the Egyptians digged round about the river for waters to drinke, for they could not drinke of the waters of the river. And seven dayes were fulfilled, after that Jehovah had smitten the river.

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Annotations.

Made] or, *given thee for a God* : that is, one to whom the word of God shall come, and by whom it shall be made knowne unto Aaron, and so to Pharaoh. This reason Christ rendreth of the like speech, *Ioh. 10. 35.* The Chaldee, for God, translateth *a master* : see *Exod. 4. 16.* Prophet] to speake for thee, (as the next verse manifesteth) the Chaldee saith, *thy interpreter* : before, God called him his *mouth*, *Exod. 4. 16.* A Prophet hath the name of speaking or interpreting Gods word : see the notes on *Gen. 20. 7.* Thus God confirms Moses, against his feares, *Exod. 6. 12. 30.*

Verf. 2. *speake*] the Greeke addeth, *to him*, meaning Aaron, as *Exod. 4. 15.*

Verf. 3. *harden*] as before he said, he would make strong : see *Exod. 4. 21.* *wonders*] or, *persuading-miracles*, for to draw men to believe and obey, as *Deut. 13. 1, 2. Ioh. 4. 48. Rom. 15. 18, 19.* By such God beareth witness to his word preached, *Heb. 2. 4.* and they

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they portend, either good, *2 Chron.* 32. 24. or evil, *Deut.* 6. 22. and 28. 46. yet can they not perswade any without the speciall grace of God, *Deut.* 29. 2, 3, 4.

4 Vers. 4. *lay*] Hebrew *give my hand*; which the Chaldee expoundeth, *lay my powerfull plague*: so *verse* 5. *armies*] or *hosts*: see *Exod.* 6. 26. The Greeke translateth, *with my power*.

7 Vers. 7. *old*] Hebr. *sonne of 80. yeere*: of which phrase see *Gen.* 5. 32. By this it appeareth Moses had beene 40. yeeres in the land of Madian: as Stephen avoucheth, *Act.* 7. 30. See *Exod.* 2. 23.

9 Vers. 9. *a wonder*] or, *perswading-miracle*, that I may know yee are sent of God: see *verse* 3. The Greeke addeth, *a signe or a wonder*. *thy rod*] because Aaron now used it: before it was Moses rod and Gods: *Exodus* 4. 2. 20. *a dragon*] that is, *a great serpent*: and therefore in *verse* 15. it is called *a serpent*; as also before in *Exodus* 4. 3. So the Devill is called *the dragon* *the old serpent*, *Revelat.* 20. 2. And Pharaoh himselfe, with his Egyptians, are called *dragons*, *Ezek.* 29. 3. *Psalm* 74. 13. But this wonder was a signe of their destruction, if they obeyed not: for the desolation of a country is signified, by the dwelling of dragons there, *Mal.* 1. 3. *Esa.* 13. 20. 22. *Psal.* 44. 20. See also the notes on *Exod* 4. 3.

11 Vers. 11. *wise men*] *Philosophers*: of these, see *Genesis* 41. 8. *forerers*:] or, *witches*: such as doe bewitch the senses and mindes of men, by changing the formes of things to another hue. And from the Hebrew *Cashaph*, (which hath the signification of *changing* or *turning*) the Greekes have formed their word *Bascaino*, and the Latines *Fascino*, which is to *bewitch*: and it is used for unlawfull devillish Arts and Artizens, such as Gods Law condemneth, and punisheth with death, *Deutr.* 18. 10. *Exodus* 22. 18. and applied to false teachers, and their crafts, *Galat.* 3. 1. *Revel.* 18. 23. and these Egyptian forerers, were types of seducers, who *resist the truth*, as *Jannes and Iambres* withstood Moses here, *2 Timoth.* 3. 8. where Paul setteth downe the names of the chiefe

of these forerers, as they were kept in the Jewes private records. For so to this day, in their *Babylonian Thalmud*, tract. *Menachoth*, chapter 9. they shew how *Iohanne and Mamre*, chiefe of the forerers of Egypt, withstood and mocked Moses, saying, *thou bringest straw into Aphraim*, (as water into the sea;) for they thought, he did his miracles by sorcerie, whereas the land of Egypt was full of forerers. This *Mamre*, was also an Amoritish name, *Genes.* 13. 18. called in Greeke *Mambree*; and by Paul *Jambres*, in *2 Timoth.* 3. 8. where the Syriack writeth *Iambres*: for letters are often changed even in the same tongue, as *Merodach*, *Esay* 39. 1. or *Barodach*, *2 Kings* 20. 12. *Nemuel*, *1 Chron.* 4. 24. or, *Iemuel*, *Exodus* 6. 15. and many the like. And that not Paul onely, but the Jewes commonly so named them, appeareth also by a Chaldee paraphrase of the law that goeth under the name of *Ionathan*; there upon this place of *Exodus*, their names are written *Ianis and Iambres*: and in another Hebrew commentarie on the Law, called *Thanchuma*, in fol. 40. they are named *Ionos and Iombros*. Among the heathens also, their memorie continued, though corrupted; for *Plinie* in *nat. hist. lib.* 30. cap. 1. speaketh of *Moses and Iamnes*, and *Cabala* (or as some read it *Iotape*.) whom hee calleth *Jewes*, by whom *Magick* was used. And *Origen* against *Celsus*, *lib.* 4. sheweth how *Numenius* a Pythagorean Philosopher speaketh of Moses miracles in Egypt, and his resistance by *Iannes and Mambres magicians*: *Apuleius* also a Latine Philosopher (in his *second Apologie*) mentioneth one *Ioannes*, among the chiefe Magicians: that their names as it seemeth, were renowned over all.

magicians] see the notes on *Genesis* 41. 8. *inchantments*] or, *secret flights*, *juglings*. A word not used in this sense, save here, and in *verse* 22. and it hath the signification, of *secret and close conveyance*: or, of *glistening* like the flame of a fire or sword, as *Genes.* 3. 24. wherewith mens eyes are dazzled. And by this word, God putteth difference betweene Moses miracles which were done

done in truth; and theirs done by sleight or forcery : which were also figures of the *signes and hying wonders*, that Antichrist worketh, 2 *Theſſal.* 2. 9. whose Church is called *Egypt*, *Revelat.* 11. 8. *their rods*] that is, their dragons made of rods : or, if they were all turned to rods againe, it was the greater miracle. But by comparison with *Exodus* 4. 4. it is most likely it was a serpent till Aaron tooke it into his hand againe. And here Moses and Aaron doe overcome Iannes and Iambres at the first, in that wherein they most excelled : so they that are of God, overcome Antichrist; for greater is he that is in them, than he that is in the world, 1 *Iohn* 4. 3, 4.

13 Vers. 13. *waxed strong*] or *hard*; both by his owne impenitencie, *Rom.* 2. 5. and Gods just worke in him, *Exod.* 4. 21.

14 Vers. 14. *heavy*] by reason of the hardnesse of it : and so unfit to be lifted up unto the obedience of my word. This heavynesse when it is spoken of eies, eares, hands, heart, or the like; signifieth the dullnesse and unfitnesse to doe that which men ought : *Gen.* 48. 10. *Zach.* 7. 11. *Exod.* 17. 12. *Luke* 21. 34. And this in Pharaoh is after said, both to be done of himselfe, *Exod.* 8. 32. and of God, *Exod.* 10. 1.

17 Vers. 17. *I smite* :] Aaron it was that smote, *vers.* 19. but God by Moses commanded it : therefore he principally smote, and the rod is said to be in his hand. The Scripture sometime explaineth this; as, *he called*, *Matth.* 20. 32. that is, *he commanded to be called*, *Mar.* 10. 49. and, *he gave*, *Mar.* 15. 45. that is, *he commanded to be given*, *Matth.* 27. 58. See also the notes on *Genes.* 39. 22. and 48. 22. And God foretellethe the plague before he brings it, to warne him in mercie : but useth the time present, *I smite*, (or, *am smiting* :) to signifie judgement to be at hand. So *Exod.* 8. 2.

18 Vers. 18. *beemearied* :] both by digging round about the river for waters, as *verse* 24. and being griéved and loathing the waters turned to bloud, which they shall not be able to drinke; as in *verse* 21. and so the Greeke here translateth, *they shall not be able*

to drinke. And this plague being threatned to the *Egyptians* onely : it is to be thought, the Israelites in Gosen were free from this, as from other plagues following, *Exodus* 8. 22. and 9. 26. and 10. 23. And so the Hebrew Doctors say, *the plague of bloud, was bloud to the Egyptians, and water to the Israelites* : R. *Elias in Sepher reshith chocmah, treat. of Love, chap. 7.* Here God proceedeth in his worke, from signes and wonders, to plagues and punishments : ten whereof he bringeth upon Egypt before the Israelites were let goe out of their bondage, (as there are seven plagues, where-with the spirituall Egypt of Antichrists Church is smitten, in *Revelat.* 16.) These ten plagues, the Hebrew Doctors summe up in ten letters, the first of all their names, **אחב ערש נזר** whereby they meane,

Bloud : Frogs : and Lice : a Mixed swarme :

Murraine that beasts annoy'd :

Boyles : Hayle : and Locusts : Darknesse thicke : and First-borne all destroy'd.

Vers. 19. *gathering together* :] that is, *place of gathering*, as the Chaldee expounds it : the word which is used in *Genes.* 1. 10. and implieth lakes, pooles, pits, ditches, and vessels : as after is explained in the end of this verse. See also *Levitic.* 11. 36. *vessels* :] this word is expresse in the Chaldee, and is necessarily implied in the Hebrew : as *a thousand*, 2 *Samuel* 8. 4. for *a thousand charrets*, 1 *Chron.* 18. 4. the first, *Mat.* 26. 17. for, the first day, *Marke* 14. 12. and many the like.

Vers. 20. *he lift up*] the Greeke explaineth it, *Aaron lift up his rod.* *to bloud* :] as the Egyptians had shed the bloud of the children of Israel, drowning them in the river, *Exod.* 1. 22. so in this first plague, God rewardeth that, by turning their waters into bloud, which R. *Menachem* (on this place) saith, *signified mercie turned unto them to judgement.* So upon the spirituall Egyptians, (by whose sinne, the third part of the sea became bloud, and of other

waters, became wormewood, *Revelat. 8.8.11.*) there be the like plagues, from the phials (or cups) of Gods Angels, as are here by the rod of Gods messengers: their sea, rivers, and fountaines becomming bloud: they having shed the bloud of Saints and Prophets, and God giving them bloud to drinke, for they are worthy: *Revelat. 16.3.-6.* Of this plague the Plalmist also speakeeth, *Psalm 78.44. and 105.29.* Contrariwise, God blesteth his people, by turning for them, the rockes to rivers and fountaines of waters, *Psalm 78.15,16. and 114.8.* and giving them the water of life to drinke, *Iohn 4.10. 14. Revel.22.1.17.*

21 Ver. 21. died:] so in Antichrists sea, every living soule dieth, *Revel.16.3.* as by their impietie, they had caused the third part of such to die before, *Revelat. 8.9.* Contrariwise, in the holy land, corrupt waters are healed, the creatures in them live, and fish are multiplied, *Ezek. 47.8,9.* stinke] whereas the waters of Egypt served them for drinke, *Ierem.2.18.* (there being no raine in the counrey, *Deut. 11.10,11.*) God turning them to stinking bloud, and killing the fish: the plague was the more grievous. For fishes were their common food, *Numb. 11.5.* the flesh of many beasts, they through superstition would not eat of, *Exodus 8.26.* so that which the Prophet after threatneth, was now upon them; the fishers mourned, and all they that cast angle into the brookes lamented: and they that spread nets upon the waters languished; *Esay 19.8.*

22 Ver. 22. did so] as before in verse 11. They could by inchantments increase their owne plagues; but not ease themselves: see *Exodus 8.7,8.* But where had they water to turne into bloud? either they found some by digging about the river, verse 24: or they had some fetched from another place, as Gosen: see the notes on verse 18. waxed strong,] the Greeke saith, was hardned: see vers. 13.

23 Ver. 23. set not] that is, regarded not, nor cared for this wondrous plague: so the setting of the heart, signifieth carefull regard, *Exod.9.21. Prov.22.17. 2 Sam.18.3.*

CHAPTER VIII.

1. God threatneth Pharaoh, if he send not Israel away, to plague his realme with frogs. 5. Aaron stretcheth out his hand, and (the second plague) frogs come out of the waters, over all the land. 7. The Magicians doe the like. 8. Pharaoh sueth to Moses. 12. And Moses by prayer removeth the frogs away. 15. Pharaohs heart is hardned. 16. The third plague: dust is turned into lice, on man and beast. 18. The magicians could not doe so; yet Pharaoh is hardned. 20. God threatneth the fourth plague; swarmes of flies upon the Egyptians. 22. exempting Israel in Goshen. 24. The land is corrupted with the swarmes. 25. Pharaoh inclineth to let the people goe. 30. Moses by prayer removeth the swarmes away. 32. Pharaoh is hardned againe.

AND Iehovah said unto Moses; 1
Goe in unto Pharaoh, and say 2
unto him, thus saith Iehovah, send 3
away my people, that they may serve 4
me. And if thou refuse to send 5
them away, behold, I finite all thy 4
border with frogs. And the river 3
shall abundantly bring forth frogs, 4
and they shall come up, and enter in- 5
to thy house, and into thy bed- 4
chamber, and upon thy bed, and 5
into the house of thy servants, and 4
upon thy people, and into thy ovens, 5
and into thy troughes of dough. 4
And the frogs shall come up upon 5
thee, and upon thy people, and up- 4
on all thy servants. And Iehovah 5
said unto Moses, Say unto Aaron, 4
stretch forth thine hand with thy 5
rod, over the streames, over the ri- 4
vers, and over the ponds, and cause 5
frogs.

22 Verſ. 22. *will marvellouſly ſee,*] will ſeparate and exempt in a marvellous and glorious manner : wherefore the Greeke expoundeth it, *paradoxico*, that is, *I will marvellouſly glorifie, or miraculoſly honour.* See Exodus 33. 16. *Goshen*] in Greeke, *Geſem* : a province in Egypt, where Iſrael dwelt : ſee Genef. 45. 10. *ſtandeth*] that is, *ſtaith or tarieth*, from being ſent away to ſerve mee : as Exodus 9. 28. or, *ſtandeth*, that is, *dwelleth.* *in the miſt*] The Greeke tranſlateth, *ruling all the earth* (or *land.*)

23 Verſ. 23. *a redemption :*] that is, as the Greeke tranſlateth, *a diſiſion*, (or *diſtinction :*) whereby it ſhall appeare that I doe redeeme and ſave them from this plague. The Chaldee explaineth it thus, *I will put a redemption to my people, and upon thy people I will bring a plague.* So in Pſalme 111. 9. *he ſent a redemption to his people :* and herein Gods grace in Chriſt was figured ; for by him, God hath made a redemption for his people, Luke 1. 68.

24 Verſ. 24. *d'd ſo :*] *he ſaid, and there came a mixed ſwarme*, Pſalme 105. 31. which here Moſes calleth *beaſty* or *gracious* : both for the multitude of theſe noyſome creatures, (as the Greeke interpreteth the word ;) and for the hurt which they did to the people and land which was *corrupted*, or, (as the Greeke ſaith) *deſtroyed* by them.

26 Verſ. 26. *not meet :*] or, *not right*, as being *not ſo appointed* of God, who called into the wildeſſe, Exodus 3. 18. The Greeke tranſlateth, *it cannot ſo be done.* *the abomination :*] that is, the beaſts which the Egyptians doe worſhip, and doe abhorre to kill, or to ſee killed for ſacrifice. And the ſentence twice repeated, may imply two ſentences ; 1. Shall wee ſacrifice to our God ſuch things as the Egyptians ſacrifice ? that would bee an abomination to the Lord. 2. Or ſhall wee ſacrifice ſuch things as God requieth ? that would bee an abomination to the Egyptians. The Greeke tranſlateth *plurality*, *abominations* ; and the Chaldee explaineth it thus ; *for the beaſts which the Egyptians doe worſhip, we ſhall offer for ſacrifice : we, ſhall we ſacrifice the beaſts*

which the Egyptians worſhip, &c. The Scripture often calleth the Gods, and ſervices of the heathens, *abominations* ; as Deutr. 7. 25. and 12. 30, 31. 2 Kings 23. 13. Ezra 9. 1. Eſay 44. 19. Now the principall ſacrifices of the Hebrewes, were Oxen and Sheepe, Genef. 15. 9. and all theepe-keepers were an *abomination to the Egyptians*, Genef. 46. 34. for (as humane writers doe record) *they that kept in the temple of Iupiter Thebanus, or dwelt in that province (in the land of Egypt) they all abſtained from ſheepe, and ſacrificed goats :* and thoſe Theban Egyptians *killed no rams, but counted them holy ;* and they had an *image of Iupiter with a rammes face.* Likewise the Egyptians *might ſacrifice no cowes becauſe they were conſecrated unto Iſis ;* whole image alſo they had, *like a woman with cowes hornes ;* and all the Egyptians *reverenced cowes above all other cattle :* as witneſſeth Herodotus in his hiſtorie, booke 2. and other writers teſtifie the like things of them ; as Plutarch in his booke of Iſis and Oſiris. *will they not ſtone us ?*] meaning, *troubtleſſe they will.* Therefore the Greeke tranſlateth, *we ſhall be ſtoned :* and the Scripture it ſelfe often reſolveth ſuch questions, by affirmations : as is ſhewed on Gen. 4. 7. and 13. 9.

Verſ. 27. *ſhall ſay :*] for they knew not how they ſhould ſerve the Lord, till they came thither, Exodus 10. 26. The Greeke tranſlateth, *hath ſaid*, reſerring it to that generall precept, in Exodus 5. 1. 3.

Verſ. 28. *not remove very farre :* or, *not in any caſe remove farre*. Hebr. *removing farre, not remove farre* : of which phraſe, ſee Genef. 2. 17. *intreat ye : ſay, pray ye therefore for me unto the Lord :* meaning that the plague might be taken away ; as Verſe 8. and 29. So Simon Magus requelled the prayer of Peter, Acts 8. 24.

Verſ. 29. *that the mixed ſwarme may*] or, as the Greeke tranſlateth, *and the mixed ſwarme ſhall depart* : for theſe two phraſes are uſed indifferently, as one Euangelist writeth, *and the multitude ſhall bee ours*, Marke 12. 7. another ſaith, *that the inheritance may be ours*, Luke 20. 14. See alſo the notes on Genef. 27. 4. and 12. 12. Herein Moſes ſheweth

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sheweth great faith, that his praier should be granted. *any more deceive*] Hebr. *adde to deceive*; or, *to mocke*, as the word signifieth, 1 King. 18. 27. This he said, because he had promised the like before, *verse 8.* but, *God will not be mocked*, Gal. 6. 7. Job 13. 9.

32 Vers. 32. *made heavy*] by hardning his heart against the Lord: see *verse 15.* and chap. 7. 14. *sent not*] as the Greeke saith, *he would not send.* And so Moses speaketh also in Exod. 10. 27. And often when things are denied to be done, it implieth an unwillingnesse: which the Holy Ghost sometime explaineth; as, *David removed not the Arke*, 1 Chron. 13. 13. that is, he *would not remove it*, 2 Sam. 6. 10.

CHAPTER IX.

1. God threatneth the fift plague, the murraine of cattell, 4. but exempteth Israel. 6. The Egyptians cattell die: 7. yet Pharaoh is hardned. 8. God bringeth the sixt plague, boyles upon man and beast: 11. so that the Magicians cannot stand before Moses: 12. yet Pharaohs heart is hardned. 13. God threatneth Pharaoh more severely. 22. The seventh plague of haile and fire, falleth upon men and beasts, and fruits of the earth. 27. Pharaoh confesseth his sinne, and sueth to Moses; 33. who praieth to God, and the plague ceaseth: 34. whereupon Pharaohs heart is hardned yet more.

1 AND Iehovah said unto Moses;
2 AGoe in unto Pharaoh, and
3 speake unto him, Thus saith Iehovah the God of the Hebrewes, Send away my people, that they may serve mee. For it thou refuse to send them away, and thou still wilt hold them: Behold, the hand of Iehovah is upon thy cattell which is in the field, upon the horses, upon the

asses, upon the camels, upon the oxen, and upon the sheepe: a very grievous murraine. And Iehovah will marvellously sever betweene the cattell of Israel and the cattell of Egypt; and there shall not die any thing of all that is the sonnes of Israel. And Iehovah appointed a set time, saying, To morrow Iehovah will doe this thing in the land. And Iehovah did this thing on the morrow, and all the cattell of the Egyptians died, but of the cattell of the sonnes of Israel died not one. And Pharaoh sent, and behold, there was not any one of the cattell of Israel dead: and the heart of Pharaoh was made heavy, and he sent not away the people. And Iehovah said unto Moses and unto Aaron, Take to you your hands full of ashes of the fornace, and let Moses sprinkle it towards the heavens, in the eyes of Pharaoh. And it shall be (*turned*) to small dust, upon all the land of Egypt; and it shall be upon man and upon beast, to a boyle breaking forth with scalding blaines, in all the land of Egypt. And they tooke ashes of the fornace, and stood before Pharaoh; and Moses sprinkled it towards the heavens, and it was a boyle with scalding blaines breaking forth upon man and upon beast. And the Magicians could not stand before Moses, because of the boyle, for the boyle was upon the Magicians, and upon all the Egyptians. And Iehovah made strong the heart of Pharaoh, and he hearkned

13 hearkned not unto them, even as
 Jehovah had spoken unto Moses.
 And Jehovah said unto Moses, Rise
 early in the morning, and stand be-
 fore Pharaoh, and say unto him,
 14 Thus saith Jehovah, the God of the
 Hebrewes; Send away my people,
 that they may serve me. For at this
 time I *will* send all my plagues into
 thy heart, and upon thy servants,
 and upon thy people, that thou
 15 maist know that *there is* none like
 me in all the earth. For now I sent
 out my hand, and I had smitten thee
 and thy people with the pestilence,
 and thou hadst beene cut off from
 16 the earth. But in very deed, for
 this have I raised thee up, for to
 shew *in* thee my power, and that
 my name *may* be declared in all the
 17 earth. As yet exaltest thou thy selfe
 against my people, that *thou wilt*
 18 not send them away? Behold, I
will raine, about *this* time to mor-
 row, a very heavy haile, such as hath
 not beene the like in Egypt since the
 day it was founded, even untill now.
 19 And now send *and* speedily gather
 thy cattell and all that thou hast in
 the field: every man and beast
 which shall be found in the field,
 and shall not be gathered into the
 house, the haile shall even come
 downe upon them, and they shall
 20 die. He that feared the word of Je-
 hovah, amongst the servants of Pha-
 raoh, made his servants and his cat-
 21 tell flie into the houses. And hee
 that set not his heart unto the word
 of Jehovah, he left his servants and

his cattell in the field. And Jeho-
 vah said unto Moses, Stretch forth
 thine hand towards the heavens, and
 there shall be haile in all the land of
 Egypt, upon man and upon beast,
 and upon every herbe of the field,
 in the land of Egypt. And Moses
 23 stretched forth his rod towards the
 heavens, and Jehovah gave voices,
 and haile; and fire went upon the
 ground: and Jehovah rained haile
 upon the land of Egypt. And there
 24 was haile, and fire catching it selfe
 among the haile, very heavy, such
 as there was not the like in all the
 land of Egypt, since it was a nation.
 And the haile smote in all the land
 of Egypt, all that was in the field,
 from man even unto beast: and the
 haile smote every herbe of the field,
 and brake every tree of the field.
 Only in the land of Goshen, where
 the sonnes of Israel *were*, was there
 no haile. And Pharaoh sent, and
 called for Moses and for Aaron, and
 said unto them, I have sinned *this*
 time: Jehovah *is* just, and I and my
 people *are* wicked. Intreat ye Je-
 hovah, for *it is* enough, that there
 be no *more* voices of God, and haile,
 and I will send you away, and yee
 shall no longer stay. And Moses
 29 said unto him, When I *am* gone out
 of the citie, I will spreade abroad
 my hands unto Jehovah; the voices
 shall cease, and the haile shall be no
 more; that thou maist know that the
 earth *is* Jehovahs. But thou and
 thy servants, I know that yee will
 not yet feare before Jehovah God.

31 And the flaxe and the barley was smitten, for the barley *was in* the
 32 care, and the flaxe *was* bolled. But
 33 the wheat and the rye were not smitten, for they *were* hidden. And Moses went out of the citie, from Pharaoh, and spread abroad his hands unto Iehovah; and the voices and the haile ceased, and the raine was not poured upon the earth.
 34 And Pharaoh saw that the raine, and the haile, and the voices were ceased; and he added for to sinne, and made heavie his heart, he and his servants. And the heart of Pharaoh waxed strong, and he sent not away the sonnes of Israel, even as Iehovah had spoken, by the hand of Moses.

Annotations.

1 **H**ebrewes] in Chaldee, *Iemes*: so in *verse 13.* and usually in other places. For they which of old were called *Hebrewes* of Heber the Patriarch, *Gen. 14. 13.* were after called *Iemes*, *Esth. 3. 6.* of Iudas the Patriarch, Iakobs fourth sonne: see *Gen. 29. 35.* and *49. 8.*

3 **V**ers. 3. *the hand*] The Chaldee expounds it, *a plague from before the Lord.* *sheepe*] or *flocks*, both sheepe and goats. *grievous murraine*] or *heavie pestilence*: the Chaldee and the Greeke call it, *a very great death.* See the notes on *Exod. 5. 3.* for it is the same word there used.

4 **V**ers. 4. *sever*] In the Greeke, *will glorifie*: see *Exod. 8. 22.* *any thing*] Hebr. *a word*; that is, ought which may be spoken of; so *word*, is for *thing*, in *verse 5.* and *6.*

Vers. 6, *all the cattell*] that is, of all sorts some: for other some remained for an after-plague, *verse 19. 25.* And this was the fift judgement, of which Asaph saith, *God weighed out a path to his anger, &c. and gave up their beasts to the murraine, (or pestilence:)* *Psal. 78. 50.*

Vers. 7. *made heavie*] and so, *obstinate*: see *Exod. 7. 14.*

Vers. 8. *your hands full*] Hebr. *the fulnesse of your fists.* Here againe, the sixt plague is brought upon Egypt, without warning given them before: see the notes on *Exod. 8. 16.* *ashes*] or, *embers.* The matter of this plague is from the fire; as of the former, from the earth and water; of the next, from the aire. *the heavens*] as signifying this punishment to come upon them from God above, in speciall manner. *to a boyle*] or, as the Greeke translateth, *boyles* or *sores*, *botches.* Of such oft-times leprosie did breed, as *Levit. 13. 18, 19, 20.* *scalding blaines*] or, *boiling blisters*; a word not used but in this Egyptian plague, and it was an extraordinary and uncurable byle, such as Moses threatned among other curses, for the breach of Gods law, *Deut. 28. 27.* *the Lord will smite thee with the boyle of Egypt, &c. whereof thou canst not be healed.* The Holy Ghost exprelleth it in Greeke, by *an evill and a malignant boyle*, *Revel. 16. 2.*

Vers. 10. *it was*] or *there was*, as the Greeke translateth, *there were boyles.* Thus the plagues come neerer unto Pharaoh, to his skin and flesh: but greater follow, even into his heart, *verse 14.* Vnto this sixt plague of Egypt, answereth the first plague of the spirituall Egypt, where *there was an evill and a malignant boyle, upon the men which had the marke of the beast, and which worshipped his image*, *Revel. 16. 2.*

Vers. 11. *could not stand*] as hitherto they had withstood Moses, and Pharaoh would have had them done so still: but now *their follie was manifested unto all men*: see *2 Tim. 3. 8, 9.* *Exod. 7. 11, 12.* and *8. 18.* Compare also herewith, *Revel. 6. 17.* where it is said, *the great day of (the Lambes) wrath is come, and who shall be able to stand?*

Vers.

12 Verſ. 12. *made ſtrong :*] and as the Greeke tranſlateth it, *hardned*. See *Exod. 4. 21*. A like event is ſeene in the latter Egyptians; *they blaſpheme the God of beaven, for their paines and for their boyles, but repent not of their workes,* *Rev. 16. 11.*

15 Verſ. 15. *I ſend out my hand*] by the peſtilence or murraine among the beaſts, *verſe 3. 6. and I had ſmitten thee with the ſaine peſtilence; and thou haſt beene cut off, for ſo thy ſinnes deſerved; but for another cauſe, (which after is declared in verſe 16.) I have ſpared thee.* This ſeemeth to be the proper meaning of theſe words. Otherwiſe taking the time paſt, for that which is to come, (for more certainty) it may be read, *I will ſend*, namely, if thou ſubmit not. And ſo the Greeke expounds it, *I will ſend*; and the Chaldee thus, *for now it is neere before me, that I will ſend out my powerfull plague.* *peſtilence*] in the Greeke and Chaldee, *death*.

16 Verſ. 16. *But in very deede*] or, *And verily.* *for this*] the Apoſtle (*Romanes 9.*) addeth a word of intention, *for this ſame*: meaning cauſe, or purpoſe; as the Greeke expounds it, *for this cauſe.* *raiſed thee up,*] ſo the Apoſtle (in *Rom. 9. 17.*) expoundeth the Hebrew, *I have made thee ſtand up*; or, *I have conſtituted, (and ſet) thee.* The common Greeke verſion hath, *thou haſt beene reſerved (or kept alive)* which though it be true, yet doth it not expreſſe the whole meaning of God, who had not only kept him alive from the former plagues, but even raiſed, ſet and conſtituted him for a veſſell of wrath, and an example of Gods juſtice and ſeveritie; as Paul applieth it to that argument. And that *ſtanding* may imply the conſtitution or being of a thing, the Scripture elſewhere ſheweth; as where one Prophet ſaith, the Angell of the Lord ſtood by the threshing floor, *1 Chron. 21. 15.* another ſaith, the Angell was by it, *2 Sam. 24. 16.* *for to ſhew*] or, *that I may ſhew*: as Paul explaineth it. See the notes on *Gen. 6. 19.* *in thee :*] or, *ſhew thee*: but both the Greeke tranſlation, and the Apoſtle (*Rom. 9. 17.*) addeth the word *in*. Which is often to be obſerved in words compounded as this is; as *Gen. 30. 20.*

dwell with me, Pſalme 5. 5. ſojourne with thee, Pſalme 42. 5. reſorted with them; Sinne againſt me, Prov. 8. 36. and ſundry the like. *be declared.*] Hebr. *for to declare (or tel) my name*: See the notes on *Gen. 6. 20.* The Chaldee tranſlateth, *that they may declare the power of my name.* From hence the Apoſtle inferreth, *Therefore God hath mercie on whom he will; and whom he will he hardeneth, Rom. 9. 18.*

Verſ. 18. *about this time :*] Gr. *at this houre, (or time)* for the Greeke uſeth theſe two indifferently; as, *In that houre, Luke 10. 21.* whereas Matthew ſaith, *In that time, Matth. 11. 25.* *very heavy,*] or, *vehemently weighty*; that is, ſore and grievous. This plague proceedeth from the ayre, as the former did from other elements. *founded,*] that is, *the foundation of it laid*: as the Greeke ſaith, *created*.

Verſ. 19. *ſpeedily gather,*] *gather for to flee, or to retire,* as the word ſignifieth, *Ierem. 4. 6. and 6. 1.* This warning, as it implied great danger to come; ſo, no leſſe mercie in God, towards ſuch ill deſerving people. *even come downe*] Hebr. *and ſhall come downe, and they ſhall die*; meaning with the haile, ſo ſoone as it ſhould fall.

Verſ. 20. *made to flie,*] the Greeke and Chaldee tranſlate, *gathered*; this explaineth the former word, in *verſe 19.*

Verſ. 21. *ſet not his heart,*] that is, *regarded not.* See *Exod. 7. 23.* *he left,*] or, *he alſo left.* But the word *alſo (or and)* may be omitted, as is ſhewed on *Gen. 8. 6.*

Verſ. 23. *gave voices,*] that is, *ſent noyſes of thunder*: ſo the Scripture elſewhere ſpeaketh of the *voice (or noyſe) of thunder, Revel. 6. 1. and thunders uttered their voices, Revel. 10. 3.* And although ſometime *voices* and *thunders* are mentioned diſtinctly, as in *Rev. 4. 5. and 8. 5.* yet here by *voices*, ſeeme to be meant *thunders*. So at the giving of the Law, *Exod. 19. 16. and 20. 18.* *haile :*] with ſuch God killed alſo the Canaanites, *Jos. 10. 11.* And unto Iob he ſaith; *Haſt thou ſcene the treaſures of the Haile, which I have reſerved againſt the time of trouble, againſt the day of battell and war?* *Job 38. 22, 23.* Vnto this ſeventh plague of Egypt, the Lord compareth the ſeventh plague of the Antichriſtians; where, upon the

the viall poured out into the aire, there were voices, and thunders, and lightnings, and earthquake, such as was not since men were upon the earth, and a great haile of talent weight fell upon men, for which they blasphemed God, Rev. 16. 17. 18. 21. fire went,] that is, ran along on the ground, as the Greeke translateth it; which was extraordinary and most terrible: so that not the haile onely, but the lightnings and fierie flames, consumed their cattle; as the Psalmist witnesseth, Psal. 78. 47, 48. and 105. 32, 33. So in other judgements, haile and fire is mentioned, in the destruction of Davids enemies, and of the Assyrians, Psal. 18. 13, 14, 15. Esay. 30. 30, 31.

24 Vers. 24. catching it selfe;] that is, one flash of lightning taking hold of another, and so the flames inoulding themselves, did increase and burne more terribly. This word is used onely here, and in Ezek. 1. 4. The Greeke translateth it, *inflaming*, (or, *setting on fire*, which word the Apostle useth, Iames 3. 6.) and so the Chaldee saith, *inflaming it selfe*. And David calleth it, *fire of flames*, Psal. 105. 32. a nation] or, to a nation: which the Greeke explaineth, *since there was a nation upon it*. A like phrase is in Rev. 16. 18. *since men were upon the earth*.

25 Vers. 25. from man &c.] that is, both men and beasts. every tree] the Greeke saith, *all the trees*, meaning of all sorts; for there were some left remaining for an after plague, Exod. 10. 5. A like phrase is in Act. 10. 12. *all fourefooted beasts &c.* and before in verse 6.

26 Vers. 26. no haile.] So God had preserved them from former plagues, verse 6. and chap. 8. verse 22. and so God promiseth to preserve his people in quiet resting places, when it shall haile on the forrest, Esay 32. 18, 19.

28 Vers. 28. for it is enough,] or, and let it be enough: so the Greeke Interpreters tooke it, translating, *and let it cease*. voices of God,] that is, thunders from God, or mightily loud thunders: as mountaines of God, Psal. 36. 7. are high and strong mounts; see the notes on Gen. 30. 5. and 23. 6. The Greeke retaineth the Hebrew phrase. no longer stay] Hebr. *ye shall not adde to stand*: that is, to stay, or remaine, as the Greeke translateth: or as the Chaldee expounds it, *be detained*.

Vers. 29. my hands] Hebr. *my palmes*; that is, as the Chaldee explaineth it, *my hands in prayer*. So in verse 33. The spreading out of the palmes of the hands, was a common gesture used in prayer, as kneeling also was; signifying a desire that they might receive from God, the things they craved: so Salomon did when he prayed, 2 Chron. 6. 13. and David, Psalme 143. 6. and Ezra, Ezra 9. 9. and others, Iob 11. 13. Like this was the lifting up of the hands; whereof see Exod. 17. 11. is Iehovahs,] or belongeth to Iehovah, as the Creator, Possessor, Governor of all things; doing whatsoever he pleaseth, in heavens, earth, seas, &c. Psalm. 135. 6. Of this sentence there is often mention and great use in the Scriptures: see Deut. 10. 14, 15. Psal. 24. 1, &c. 1 Cor. 10. 26. 28.

Vers. 30. will not yet feare] this the event shewed to be true, verse 35. Hereby it appeareth, that the prayers of the faithfull may remove temporary plagues, even from the wicked and impenitent. Compare 1 King. 18. 42. 45. Exod. 32. 11. 14. - 34, 35.

Vers. 31. in the eare,] the Hebrew *Abib*, signifieth a greene eare of corne with the stalke, Levit. 2. 14. Of it, the moneth when corne was newly ripe, is called *Abib*, whereof see Exod. 13. 4. bolled,] or in the stalke: the Greeke translateth it *seeding*.

Vers. 32. rye:] or the graine called *Zea*, or *Spelt*, in Hebrew *Cussemeth*: of this is mention also in Ezek. 4. 9. Esay 28. 25. The Hebrew Doctors count it a kinde of wheat: as *Maimony* sheweth in treat. of Leven, chap. 5. S. 1. hiddein:] Hebr. *darke*, or, *obscure*, that is, hid under ground, not to be seene: the Greeke translateth it, *laterward*.

Vers. 33. haile ceased] This sheweth the effect of Moses faith and prayer: the Apostle noteth the like of Elias, who prayed, and it rained not on the earth by the space of three yecres and sixe moneths: and he prayed againe, and the heaven gave raine, Jam. 5. 17, 18. This is written for our comfort, for they were men, subject to like passions as we are. The same is to be observed in Exodus 10. 18, 19. and the other plagues which Moses by prayer tooke away.

Vers.

29

30

31

32

33

34 Vers. 34. *made heavie*] that is, *obstinate* and *hard*. See *Exod. 7. 14.*

35 Vers. 35. *mixed strong*] was made fast and hard: see *Exod. 4. 21.* *by the hand*] that is, by the *ministerie* or *prophecie* of Moses, who had signified so much before, *vers. 30.* So Gods word came by the *hand* of *Haggai*, *Hag. 1. 1.* by the *hand* of *Malachy*, *Mal. 1. 1.* and by the *hand* of all the *Prophets*, *2 King. 17. 13.* that is, by them as his *ministers* and *instruments*. And the *hand* of the *Lord*, sometime is the *spirit* of *prophecie*, *2 King. 3. 15.*

CHAPTER X.

1. God sheweth Moses wherefore he hardned Pharaohs heart. 3. Locusts are threatned to be sent. 7. Pharaoh, moved by his servants, inclineth to let Israel goe, but changeth his minde. 12. The eighth plague, Locusts come upon Egypt. 16. Pharaoh confesseth his sinne, asketh forgiveness, and desirith Moses prayer. 19. The Locusts are taken away, and Pharaohs heart is hardned. 21. Darkness, the ninth plague, is sent upon Egypt. 24. Pharaoh would send Israel away, but stay their cattell. 25. Moses refuseth to leave a hoofe behinde. 27. Pharaoh is hardned, and forbiddeth Moses, on paine of death, to see his face any more.

□ □ □

1 AND Jehovah said unto Moses ;
 AGOE in unto Pharaoh, for I
 have made heavie his heart, and the
 heart of his servants, that I may set
 these my signes in the midst of him.
 2 And that thou maist tell in the eares
 of thy sonne, and of thy sons sonne,
 the things which I have wrought in
 Egypt, and my signes which I have
 put amongst them; and that ye may
 3 know that I am Jehovah. And Mo-
 ses and Aaron came in unto Pharaoh,
 and said unto him, Thus saith Jeho-

vah, the God of the Hebrewes; How
 long refuseth thou to humble thy
 selfe before me? Send away my peo-
 ple, that they may serve me. For
 if thou refuse to send away my peo-
 ple, behold, I bring to morrow the
 Locusts into thy coast. And they
 shall cover the eye of the earth, and
 one shall not be able to see the earth:
 and they shall eat the residue of that
 which is escaped, which remaineth
 unto you from the haile; and shall
 eat every tree which groweth for
 you, out of the field. And they
 shall fill thy houses, and the houses
 of all thy servants, and the houses
 of all the Egyptians; which thy fa-
 thers, and thy fathers fathers have
 not seene, since the day that they
 were upon the earth, unto this day:
 and he turned himselfe, and went
 out from Pharaoh. And Pharaohs
 servants said unto him, How long
 shall this man be a snare unto us?
 send away the men, that they may
 serve Jehovah their God: knowest
 thou not yet that Egypt is destroied?
 And Moses and Aaron were brought
 againe unto Pharaoh; and he said
 unto them, Goe serve Jehovah your
 God: who and who, are they that
 shall goe? And Moses said, Wee
 will goe, with our young and with
 our old, with our sonnes and with
 our daughters, with our flocks and
 with our herds, will we goe, for we
 have a feast of Jehovah. And hee
 said unto them, Let Jehovah be so
 with you, as I will send away you,
 and your little ones: see to it, for

11	evill is before your faces. Not so ; goe now ye men, and serve Iehovah, for that you did request : and he drove them out from Pharaohs pre- sence. And Iehovah said unto Mo- ses ; Stretch out thy hand over the land of Egypt, for the Locusts, that they may come up upon the land of Egypt, and eat every herbe of the land, all that the haile hath left.	Locusts, and fastened them to the red sea : there remained not one Locust in all the coast of Egypt. And Ie- hovah made strong the heart of Pha- raoh, and he sent not away the sons of Israel. And Iehovah said unto Moses ; Stretch out thy hand toward the heavens, and there shall be dark- nesse over the land of Egypt, that <i>one</i> may feele the darknesse. And Mo- ses stretched out his hand toward the heavens, and there was obscure darknesse in all the land of Egypt three dayes. They saw not <i>any</i> man his brother, neither rose they <i>any</i> man from his place, three dayes : but to all the sonnes of Israel there was light in their dwellings. And Pha- raoh called unto Moses, and said, Goeye, serve Iehovah ; only let your flocks and your herds be stayed : let your little ones also goe with you.	20
12	And Moses stretched out his rod over the land of Egypt, and Iehovah brought an east winde upon the land, all that day, and all the night: the morning was, and the east winde brought up the Locusts. And the Locusts went up over all the land of Egypt, and rested in all the coasts of Egypt, exceeding heavie ; before them there were no such Locusts as they, and after them shall no such be.	And Moses said, Thou also shalt give into our hand, sacrifices and burnt- offerings, that we may doe <i>sacrifice</i> to Iehovah our God. And our cattell also shall goe with us ; there shall not an hoofe be left, for thereof shall we take to serve Iehovah our God ; and we know not <i>with</i> what we shall serve Iehovah, untill wee come thither.	21
13	And they covered the eye of all the earth, and the land was darkned ; and they did eat every herbe of the land, and all the fruit of the trees, which the haile had left ; and there remained not any greene thing in the trees, or in the herbes of the field, in all the land of Egypt. And Pharaoh hastened to call for Moses and for Aaron ; and he said, I have sinned against Iehovah your God, and against you. And now forgive I pray thee my sinne, only this once, and intreat ye Iehovah your God, that he may take away from mee this death only. And he went out from Pharaoh, and intreated Iehovah.	And Iehovah made strong the heart of Pharaoh, and he would not send them away. And Pharaoh said un- to him, Get thee from me, take heed to thy selfe, see my face no more, for in the day thou seest my face, thou shalt die. And Moses said, Thou hast spoken well : I will not see thy face againe any more.	22
14	And Iehovah turned a vehement strong sea winde, and tooke away the		23
15			24
16			25
17			26
18			27
19			28
			29

Annotations.

Heere beginneth the fifteenth Section or Lecture of the Law: see Genesis 6. 9.

1 Vers. 1. *for 7*] or, *though I have made heavy*, that is, *hardned*: see Exodus 7. 14. of *him*] of Pharaoh and his servants: therefore the Greeke translateth it, *them*; saying, *that these signes may hereafter come upon them*.

2 Vers. 2. *thou*] this also meaneth Moses and the Israelites; as after he saith, *ye*; and so the Greeke translateth here. And in Deut. 6. 20. 22. Moses willeth Israel to tell their sonnes, *of the signes and wonders, great and evill*, which the Lord had brought upon Egypt. The like is in Psal. 78. 5, 6, 7, &c. *the things*,] the Chaldee saith, *the miracles*.

3 Vers. 3. *Hebrewes*] in the Chaldee *Jewes*. *humble thy selfe*] The Greeke translateth, *how long wilt thou not reverence me?*

4 Vers. 4. *Locusts*,] or *Grashoppers*: the Hebrew is *Locust*; put generally for a multitude of Locusts; (as *tree*, for trees, Gen. 3. 2.) And the originall *Arbub*, hath the denomination of a *multitude*, because their nature is to be many together, as Prov. 30. 27. *the Locusts have no king, yet goe they forth all of them by heaps*: and huge multitudes are therefore resembled to *Locusts*, Jer. 46. 23. Judg. 6. 5.

5 Vers. 5. *the eye*,] put for the whole face, or uppermost part of the earth, which is scene with the eye: as the Greeke translateth it, *the sight*, or *superficies*. The Chaldee explaines it, of hiding the sight of the sunne from the earth: so in verse 15. Humane writers testifie, that *the great Locusts flie, and make great noise with their wings, as if they were birds, and doe darken the Sunne*. Plinie, booke 11. chapter 29. *that which is escaped*,] Hebr. *the escaping*, or *evasion*.

6 Vers. 6. *houses*:] the Locusts are reported to *gnaw all things, even the doores of houses*: Plin. c booke 11. chapter 29. Some of the Hebrewes write, that these Locusts did not only hurt the fruits of the earth, but men also;

as the author of the booke of *Wisdome*, c. 16. vers. 9. saith, *the bitings of Locusts and of flies, killed them; neither was there found any remedie for their life*.

7 Vers. 7. *servants*] the nobles, and counsellors of Egypt. *a snare*,] that is, a *destruction*, by the plagues that he bringeth upon us. This word *snare*, usually signifieth the meanes of destruction; as Exodus 23. 33. Ios. 23. 13. 1 Sam. 18. 21. which here the Egyptians impute unto Moses; whereas a *snare* is in the transgression of an evill man, Prov. 29. 6. *knowest thou*;] the Greeke interpreteth it, *or wouldest thou know?*

9 Vers. 9. *we have*] Hebr. *to us* is: whereby is meant *we have*; as is noted on Genes. 12. 16. The word *us*, is supplied here in the Greeke version. *feast of Jehovah*] so called, because it was commanded by him, Exodus 5. 1. and was to be kept unto him; as the Chaldee expounds it, *a feast before the Lord*; and as elsewhere it is said, *a feast unto Jehovah*, Exodus 32. 5.

10 Vers. 10. *so with you, &c.*] It is an imprecation or curse, because he purposed not to let them goe: but as God forced him to send them away, so turned he this curse into a blessing to them, Exodus 12. 30, 31. and 13. 21, 22. The Chaldee paraphraseth, *the Word of the Lord so be your helpe*. Heere Sathan, who had before sought the death of Israels Infants, Exodus 1. seeketh to retaine them at least in bondage: and when he cannot hinder the redemption of the whole Church, yet to hinder it in part. So in Revelat. 12. 13. -17. when the Dragon could not hurt *the woman*; he maketh *warre with the remnant of her seede*. *evill*:] this word is used both for *sinne*, and for the *punishment of the same*, as Jerem. 18. 8. *if they turne from their evill, I will repent of the evill that I thought to doe unto them*. Both may be here implied by Pharaoh, but the latter chiefly; threatening more affliction, if they left not off their intended course. The Chaldee expoundeth it thus; *see how the evill which you thinke to doe, sitteth before your faces. he drove*] that is, Pharaoh drove, or caused them to be driven out of his presence. Or, *he*

he drove, is put for they were driven : see the notes on Gen. 16. 14.

13 Vers. 13. *over the land of Egypt*] the Greeke expoundeth it, *towards heaven. the east winde,*] which is a strong and violent winde, with it God drove backe the sea, *Exod. 14. 21.* and by it his judgements are often signified, *Gen. 41. 7. Psalme 48. 8. Esay 27. 8. Ezck 19. 12. Jer. 18. 17. Locusts,*] or *Grashoppers;* and with them *caterpillers* also, as David sheweth in *Psalme 105. 34, 35. and 78. 46.* They are of Gods heavy judgements upon sinners, *Deut. 28. 38. 1 Kin. 8. 37.* and unto this eighth plague of Egypt, the armie of Antichrist is resembled, that tormented men, *Rev. 9. 3. 5. 7. &c.*

14 Vers. 14. *heavy,*] both grievous for the hurt they did, and for the multitude of them; as the Greeke explaineth it, *many. such.*] Yet great judgements upon Israel, are mentioned by Locusts, *Joel 1. 2, 3, 4.* and by humane writers it is said, that *in India there are some of three foot long : Plinie, b. 11. c. 29.*

15 Vers. 15. *the eye,*] the face, as *vers. 5. darkned*] that is, hid and defaced; and as the Greeke translateth, *corrupted.*

17 Vers. 17. *death,*] that is, *deadly plague;* so *2 King. 4. 40. death is in the pot.*

19 Vers. 19. *sea winde,*] that is, *west winde,* as the Chaldee explaines it: the Greeke saith, *from the sea.* For the maine sea lay westward: see *Gen. 12. 8. fastened,*] or, *pitched them in,* the Greeke and Chaldee translate *cast them*: but the word meaneth, that they were so throwne in, as there to remaine and rise no more; as when a Tent or other thing is pitched and fast nailed. After this manner God often destroyeth Locusts in other places; *being taken up by heaps with the winde, they fall into seas or lakes,* saith *Plinie, b. 11. c. 29. red sea;*] or, *weedy sea:* called in Hebrew, *the sea Suph;* which word signifieth *sedge,* or *sea weeds,* that grew therein, and whereof it seemeth it had the name: see *Exod. 2. 3. Ion. 2. 5.* The Holy Ghost in Greeke calleth it, *Erythran,* the *Red sea,* *Acts 7. 36. Heb. 11. 29.* either of the red sand of that sea, or red mountaines by it; or of one *Erythras* a king, as *Strabo* writeth in his *16. booke.* But the Latines called it *Rubrum mare,* that is, the *Red*

sea, *Plinie Hist. b. 13. chap. 25. Pomp. Mela b. 3. chap. 7.* and by that name it is usually knowne in these parts of the world. In this sea, Pharaoh himselfe with his armie, were afterward drowned, *Exod. 14.*

Vers. 20. *made strong,*] that is, *hardned,* as the Greeke translateth: see *Exod 4. 21.*

Vers. 21. *there shall be*] or, as the Greeke translateth, *let there be darknesse.* Of this plague also, God warneth not Pharaoh before hand: see *Exod. 8. 16. that one may feele*] or, *and he* (that is, Pharaoh, or every one) *shall feele;* meaning, as the Greeke translateth it, *palpable darknesse,* such as may be felt with the hand, for the thicknesse of the aire. The Hebrew word signifieth sometime *to feele,* *Judg. 16. 26.* sometime on the contrary to *take away,* or *remove,* *Exod. 13. 22.* in which latter sense the Chaldee paraphrase here expoundeth it, *after the darknesse of the night is removed:* meaning, that the day should be turned to darknesse.

Vers. 22. *obscure darknesse,*] Hebr. *darknesse of obscurity,* that is, most obscure, *blacke and thicke.* The Greeke expresseth it by three words, *darknesse, thicke obscurity, tempestuous darknesse.* This ninth plague, David celebrateth, in *Psal. 105. 28.* and unto it, the fift plague of the spirituall Egypt is compared, *Rev. 16. 10. where the kingdome of the Beast is full of darknesse, and men gnaw their tongues for paine.* A righteous judgement of God, upon those that oppressed his people *the light of the world,* *Matth. 5. 14.* and rebelled against the light; as *Iob 24. 13.*

Vers. 23. *saw not,*] neither by sun or stars from above, neither by fire beneath, had they any light. So, *the light of the wicked shall be put out, and the sparke of his fire shall not shine; the light shall be darke in his tabernacle,* *Job 18. 5, 6. from his place,*] or, *from under him:* the Greeke translateth, *from his bed.* Thus in them the saying was fulfilled, *the wicked shall be silent in darknesse,* *1 Samuel 2. 9. was light;*] so they had beene freed from former plagues, see *Exodus 9. 26.* and God promiseth like mercie to his Church by the Gospell, saying, *Arise thou, be inlightned, for thy light is come, &c. darknesse shall cover the earth, and*

and grosse darknesse the peoples, but Iehovah shall arise upon thee, &c. *Esay. 60. 1, 2.*

25 Vers. 25. *doe sacrifice,*] or, *offer.* The word *sacrifice*, here understood, is elsewhere exprest, as in *1 Kings 12. 27.* and when the word *doe* (or *make*) is joyned with sacrifices, as in this place, it signifieth to *offer*, as, *Levitic. 9. 7. 22.* and *16. 9.* *Exodus 29. 36. 39. 41, 42.*

26 Vers. 26. *not an hoofe,*] *not any thing,* saith the Challee. Thus Iakob went before out of Mesopotamia into Canaan, with all his cattell and substance, *Genes. 31. 18.* And Moses constancie to keepe the commandement of God unto the smallest things, in every particular, is an example of the obedience which we allowe unto the Lord, and from which no persecution or tyranny should stay us. And the not leaving of *an hoofe* behinde, signified their full departure out of Egyptian bondage; leaving nothing to tempt or occasion them to returne thither againe: which God after forbade them, *Deut. 17. 16.* and *28. 68.* *Hof. 9. 3.*

27 Vers. 27. *made strong,*] that is, *hardned*, as the Greeke translateth. See *Exodus 4. 21.* *would not,*] or, *was not perswaded, consented not to send them,* notwithstanding all these plagues. This word is not used in all this historie, untill now: it setteth forth Pharaohs wilfulness.

28 Vers. 28. *no more*] Hebr. *adde not to see:* so in the verse following. Heere Pharaoh is intraged against Moses, and more fully manifesteth his hardnesse of heart: unto whom Moses answereth, with no lesse courage and faith in God; *not fearing* (as Paul saith) *the wrath of the king, but enduring, as seeing him who is invisible,* *Heb. 11. 27.* Therefore ere he went out of his presence, he denounceth the last plague, (in the chapter following) and departed, never seeing him more. As Pharaoh by all these plagues, is not bettered, but worse hardned: so when the beasts throne and kingdom is darkned, *they gnaw their tongues for paine; and blasphemie the God of heauen, because of their paines and their sores; and repent not of their deeds,* *Rev. 16. 10, 11.*

29 Vers. 29. *well*] or *right:* the Greeke translateth, *as thou hast said.* So it was not an approbation of Pharaohs evill speech, but a signification that it should so come to passe. Wherein Moses shewed great faith in God, and courage against the king, whose *wrath he feared not*, as the Apostle observeth in *Hebr. 11. 27.* For before his departure, he threatneth the last plague, and goeth out very angry, *Exod. 11. 4. 8.*

CHAPTER XI.

1. Gods message to the Israelites, to borrow jewels of their neighbours the Egyptians. 4. Moses threatneth Pharaoh with the death of all the first-borne in Egypt. 9. Pharaohs heart is hardned still.

1 AND Iehovah said unto Moses; Yet one plague will I bring upon Pharaoh, and upon Egypt; afterwards he will send you away from hence: when he shall send you away, he shall thrusting thrust you out from hence altogether. Speake now in the eares of the people; and let every man aske of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. And Iehovah gave the people grace in the eyes of the Egyptians: also the man Moses was very great in the land of Egypt, in the eyes of Pharaohs servants, and in the eyes of the people. And Moses said, thus saith Iehovah, About midnight will I goe out into the midst of Egypt. And every first-borne in the land of Egypt shall die, from the first-borne of Pharaoh

G that

that sitteth upon his throne, even to
the first-borne of the bond-woman
that is behinde the mill ; and every
6 first-borne of beasts. And there
shall be a great crie in all the land of
Egypt, such as there hath beene
7 none like it, nor shall be like it any
more. But against any of the sons
of Israel shall not a dogge move his
tongue, against man or beast, that
ye may know how Ichovah marvel-
lously severeth betweene the Egyp-
8 tians and Israel. And all these thy
servants shall come downe unto me,
and bow downe themselves unto
me, saying, Goe out thou, and all
the people that is at thy feet ; and af-
ter that, I will goe out : and he went
out from Pharaoh, in heat of anger.
9 And Ichovah said unto Moses ; Pha-
raoh shall not hearken unto you,
that my wonders may be multiplied
10 in the land of Egypt. And Moses
and Aaron did all these wonders be-
fore Pharaoh : and Ichovah made
strong the heart of Pharaoh, and he
sent not away the sonnes of Israel
out of his land.

Annotations.

1 **S**aid] or, *had said*, before he went last un-
to Pharaoh, being called, *Exod. 10. 24.*
therefore ere he departeth out of his pre-
sence, he denounceth this last plague, as ap-
peareth by the 8. verse following. *thrusting*
thrust] that is, *earnestly and hastily thrust*, as
came to passe, *Exod. 12. 31. 33.* The Greeke
translateth, *with all rejection he shall reject* (or
cast you out;) and as the Chaldee saith, *with*
full rejection.

2 **Verf. 2. in the eares]** The Greeke addeth,
privily. the people] the Israelites. *his*
neighbour] an Egyptian : this was signified at
the first, *Exod. 3. 22.* *jewels]* or, *vessels, in-*
struments, of all sorts. These they borrowed,
but never restored ; Gods extraordinary
commandement was their warrant, as it was
unto Abraham for the killing of his sonne,
Gen. 22. and it was a recompence of their
labours, wherewith they had served the
Egyptians.

Verf. 3. grace] that is, *favour.* Hebr. *the*
grace of the people ; which the Greeke trans-
lateth, *grace to his people* : see the notes on
Exod. 3. 21. and *Gen. 39. 21.*

Verf. 4. said] to Pharaoh, before he went
out of his presence, *vers. 8.* and *Exod. 10. 29.*
I goe out] the Chaldee saith, *I will be revea-*
led : this God did by his Angell that destroied
them, *Exod. 12. 23.* And this *going out*, as the
like phrase of *passing through*, in *Exod. 12. 12.*
is meant for evill unto Egypt : unto which
the Scriptures elsewhere have reference, as
in *Amos 5. 17.* *I will passe through thee,* saith
the Lord.

Verf. 5. on his throne] that is, *which shall*
reigne after him ; the Chaldee explaineth it,
which shall sit upon the throne of his kingdome.
And the holy text so explaineth it selfe, as
his throne, *1 Chron. 17. 12.* is the throne of his
kingdome, *2 Sam. 7. 13.* and to sit on the throne,
is to reigne in stead of another, *1 King. 3. 6.*
with *2 Chron. 1. 8.* and a man upon the throne,
1 King. 9. 5. is expounded to be a ruler,
2 Chron. 7. 18. *behinde the mill]* or, *after the*
mill stones ; that is, in prison grinding at the
mill, as is explained in *Exo. 12. 29.* *Judg. 16. 21.*
Esa. 47. 1, 2. and she is said to be *behinde*, or
after it, for thrusting it before them, as they
wrought.

Verf. 7. move] that is, they shall not have
the least let or disturbance. See the like in
Ios. 10. 21. The dog signifieth the wicked, *Psal.*
22. 17. 21. that such should not move their
tongue, is according to that saying, *Incurtie*
shall stop her mouth, *Iob 5. 16.* *Psal. 107. 42.*
severeth] Gr. glorifieth : see *Exod. 8. 22.*

Verf. 8. servants] the Counsellors, Nobles,
Courtiers. These compelled by the plague,
should

should bow downe to Moses : so greatly would God honour his servant. So God promiserh his Church, that Kings and Queenes should bow downe thereto, with their face towards the earth, &c. *Esay* 49. 23. *at thy feet,*] following thee : the Greeke translath it, *whom thou ledest* : the Chaldee, with thee. *heat,*] or, inflammation of anger. Though Moses was a very mecke man, above all the men that were upon the earth, *Numb.* 12. 3. yet now in the Lords cause, with whom Pharaoh had so often mocked, he is very wroth, and so the king and he doe part, angry each with other, as *Exod.* 10. 28. And such is the end of the ministry of Moses law, unto all hard hearted sinners, *Rom.* 2. 5. and 4. 15. Vnto this we may apply that saying of Paul; By faith Moses forsooke Egypt, not fearing the wrath of the king : for he endured, as seeing him who is invisible, *Heb.* 11. 27.

10 Verſ. 10. *made strong*] that is, as the Greeke expoundeth it, *hardned*. Heerein the unsearchablenesse of Gods judgements is to bee considered ; for as those whom hee loveth, he loveth unto the end, *Iohn* 13. 1. and putteth his feare in their hearts, that they shall not depart from him, *Ierem.* 32. 40. so the wicked (whom his soule hateth, *Psalme* 11. 5.) he hardneth their heart from his feare, *Esay* 63. 17. that though he doe many miracles before them, yet they beleeve not; neither can they beleeve, because hee hath blinded their eies, and hardned their heart; that they should not see with their eies, nor understand with their heart, and be converted, and he should heale them, *Iob.* 12. 37. 39, 40. So after their hardnesse and impenitent heart; they treasure up unto themselves wrath against the day of wrath, *Romans* 2. 5. and God willing to shew wrath, and to make his power knowne, endureth with much long-suffering the vessels of wrath, fitted to destruction, *Rom.* 9. 22. Of which Pharaoh is a most memorable example, appointed of God for this, that he might shew his power in him, and that Gods name might be declared throughout all the earth, *Exod.* 9. 16. *Rom.* 9. 17.

CHAPTER XII.

1. The moneth wherein Jsrael went out of Egypt, is made the first moneth. 3. A commandement to prepare a Lambe for the Passeever. 11. The manner of eating the Passeever. 15. Unleavened bread must be eaten seven daies. 22. The bloud of the Lambe must be sprinkled on the doore posts. 29. All the Firsi-borne of Egypt are slaine. 31. The Israelites are driven out of the land. 35. They spoile the Egyptians. 37. They journey to Succoth. 43. The ordinance of the Passeever, and who they are that may eat the same.

AND Iehovah said unto Moses
and unto Aaron, in the land of
Egypt, saying : This moneth shall
be unto you the head of moneths :
it shall be unto you the first of the
moneths of the yeere. Speake yee
unto all the congregation of Israel,
saying, in the tenth of this moneth,
That they take to them, every man a
lambe according to the house of their
fathers, a lambe for an house. And
if the house be too little to be for a
lambe, then shall he, and his neigh-
bour the next unto his house, take
according to the number of the
soules ; every man according to his
eating, ye shall make your count for
the lambe. A lambe perfect, a male
of the first yeere, shall it be to you ;
ye shall take it of the sheepe or of the
goats. And it shall be by you kept
up, untill the fourteenth day of this
moneth ; and the whole Church of
the congregation of Israel shall kill
it, betwene the two evenings.

G 2 And

7	And they ſhall take of the bloud, and give <i>it</i> upon the two ſide-poſts, and upon the upper doore-poſt, upon the houſes wherein they ſhall eat it.	whoſoever eateth leavened <i>bread</i> , even that ſoule ſhall be cut off from Iſrael, from the firſt day untill the ſeventh day. And in the firſt day	16
8	And they ſhall eat the fleſh in that night, roſt <i>with</i> fire, and <i>with</i> unleavened <i>cakes</i> ; and with bitter <i>herbs</i> they ſhall eat it. Ye ſhall not eat of it raw, or ſodden at all in water, but roſt <i>with</i> fire ; the head thereof, with the legs thereof, and with the purtenance thereof. And ye ſhall not let	there ſhall be unto you a convocation of holineſſe, and in the ſeventh day a convocation of holineſſe : not any worke ſhall be done in them ; but <i>that</i> which ſhall be eaten of every ſoule, that only ſhall be done of you. And ye ſhall obſerve the (<i>feſt of</i>) unleavened <i>cakes</i> , for in this ſelfe-	17
9	<i>ought</i> remaine of it untill the morning : and that <i>which</i> remaineth of it untill the morning, ye ſhall burne with fire. And thus ſhall ye eat it : <i>with</i> your loynes girded, your ſhoes on your feet, and your ſtaffe in your hand : and ye ſhall eat it in haſte ; it	ſame day have I brought forth your armies out of the land of Egypt : and yee ſhall obſerve this day throughout your generations, <i>by</i> an everlaſting ſtatute. In the firſt (<i>moneth</i>) in the fourteenth day of the moneth, at the evening, ye ſhall eat unleavened <i>cakes</i> , untill the one and twentieth day of the moneth at the evening. Seven dayes, old le-	18
10	is Iehovahs Paſſeover. And I will paſſe through the land of Egypt in this night, and will ſmite every firſt-borne in the land of Egypt, from man even unto beaſt : and againſt all the gods of Egypt will I doe judgements ; I Iehovah. And the bloud ſhall be to you for a ſigne upon the houſes where you <i>are</i> ; and I will ſee the bloud, and will paſſe over you, and the plague ſhall not be upon you to deſtruction, when I ſmite the land of Egypt. And this day ſhall be un-	ven ſhall not be found in your houſes ; for whoſoever eateth <i>that which</i> is leavened, even that ſoule ſhall be cut off from the congregation of Iſrael, <i>be he</i> of the ſtranger, or of the home-borne of the land. Any leavened thing ye ſhall not eat : in all your habitations ye ſhall eat unleavened <i>cakes</i> . And Moſes called for all the Elders of Iſrael, and ſaid unto them, Draw out, and take to you lambes, <i>according</i> to your families, and kill the Paſſeover. And ye ſhall take a bunch of hyſſope, and dip <i>it</i> in the bloud that <i>is</i> in the baſon, and ſtrike on the upper doore-poſt, and on the two ſide-poſts, with the bloud that <i>is</i> in the baſon	19
11	to you for a memoriall, and ye ſhall feſtively keepe it a feaſt to Iehovah ; throughout your generations ſhall ye feſtively keepe it, <i>by</i> an everlaſting ſtatute. Seven dayes ſhall ye eat unleavened <i>cakes</i> , even in the firſt day ye ſhall cauſe the old leaven to ceaſe out of your houſes : for	and	20
12			21
13			22
14			
15			

and you, ye shall not goe forth *any* man out of the doore of his house, untill the morning. For Iehovah will passe through to smite the Egyptians, and will see the bloud on the upper doorepost, and on the two side-posts : and Iehovah will passe over the doore, and will not give the destroyer to come in unto your houses to smite. And ye shall observe this thing for a statute to thee, and to thy sonnes for ever. And it shall be, when ye are come in unto the land which Iehovah will give you, even as he hath spoken, then yee shall keepe this service. And it shall be, when your sonnes shall say unto you, What *is* this service to you? Then ye shall say, It *is* the sacrifice of the Pascover, to Iehovah, who passed over the houses of the sonnes of Israel in Egypt, when he smote the Egyptians, and delivered our houses : And the people bended downe the head, and bowed themselves. And the sons of Israel went and did, even as Iehovah had commanded Moses and Aaron, so did they. And it was, that at midnight Iehovah smote every first-borne in the land of Egypt, from the first-borne of Pharaoh that sate on his throne, unto the first borne of the captive that *was* in the prison house, and every first-borne of beasts. And Pharaoh rose up *in* the night, he and all his servants, and all the Egyptians ; and there was a great crie in Egypt, for *there was* not a house where there

was not *one* dead. And he called 31
for Moses and for Aaron *in* the night, and said, Rise up, goe out from amongst my people, both you and the sonnes of Israel ; and goe, serve Iehovah, as ye have spoken. Also take your flocks and your herds, as ye have spoken, and goe : and blesse me also. And the Egyptians were urgent upon the people, making haste to send them away out of the land : for they said, We *be* all dead *men*. And the people tooke 32
up their dough before it was leavened, their lumps of dough, bound up in their cloathes, upon their shoulders. And the sons of Israel 33
did according to the word of Moses ; and asked of the Egyptians jewels of silver, and jewels of gold, and garments. And Iehovah gave the 34
people grace *in* the eyes of the Egyptians, and they gave them *their* asking : and they spoiled the Egyptians. And the sonnes of Israel jour- 35
neyed from Rameses to Succoth, about six hundred thousand on foot, *that were* men, beside little ones. And also much mixed *people* went 36
up with them, and flocks and herds, a very great possession *of* cattell. And they baked the dough which 37
they brought forth out of Egypt, cakes unleavened, for it was not leavened ; for they were thrust out from Egypt, and could not tarry ; neither had they *made ready* for 38
themselves *any* victuall. And the dwelling of the sons of Israel, who dwelt in Egypt, *was* foure hundred 39
yeeres, 40

41 yeeres, and thirty yeeres. And it
 was, at the end of the foure hundred
 42 yeeres, and thirty yeeres, even in the
 selfe-same day it was, all the armies
 of Iehovah went out from the land
 of Egypt. It is a night of observa-
 tions to Iehovah, for bringing them
 out from the land of Egypt : this is
 that night of Iehovah, of observati-
 ons for all the sons of Israel through-
 43 out their generations. And Ieho-
 vah said unto Moses and Aaron ;
 This is the statute of the Passeeover :
 no strangers sonne shall eat thereof.
 44 But every servant of any man, bought
 for money, when thou hast circum-
 cised him, then he shall eat thereof.
 45 A forreiner and an hired servant
 46 shall not eat thereof. In one house
 shall it be eaten ; thou shalt not carry
 forth ought of the flesh abroad out
 of the house, and ye shall not breake
 47 a bone thereof. All the congrega-
 48 tion of Israel shall doe it. And
 when a stranger shall sojourne with
 thee, and will doe the Passeeover to
 Iehovah, let every male of his be
 circumcised, and then he shall come
 neere to doe it ; and he shall be as the
 home-borne of the land : but any
 uncircumcised shall not eat thereof.
 49 One law shall be to the home-borne,
 and to the stranger that sojourneth
 50 among you. And all the sonnes of
 Israel did ; even as Iehovah com-
 manded Moses and Aaron, so did
 51 they. And it was, in this selfe-same
 day, Iehovah brought forth the
 sonnes of Israel out of the land of
 Egypt, by their armies.

Annotations.

I
 And] or, Also Iehovah had said : to wit,
 before Moses had gone out from Pha-
 raohs presence, and threatned the death of
 the first borne, *Exod. 11. 4.* for this paschall
 Lambe was got ready, the fourth day be-
 fore it was killed ; as after is manifest in
verse 3. and 6. This moneth,] named in
 Hebrew *Abib*, *Exod. 13. 4.* and *Nisan*, *Nehem.*
2. 1. (by which name the Chaldee calleth it
 in this chapter, *vers. 18.*) it is with us cal-
 led *March*, or *Aprill* ; for it fell out sometime
 to be part of both. the head] that is, as
 the Greeke translateth, the beginning. So the
 head (that is, the beginning) of the yeere, *Ezek.*
40. 1. unto you ;] By reason of this their
 going out of Egypt, the yeere (which be-
 fore began in *September*, *Exod. 23. 16.*) hath
 his beginning to the Iewes ecclesiastically in
Abib, or *March* : but for the Iubilees, and ci-
 vill affaires, it began as it had done before,
Levit. 25. 8, 9, 10. This also *Iosephus* testifi-
 eth, in *Antiq. b. 1. c. 4.* See the notes on *Gen.*
7. 11. Because this release of Israel, was a
 figure of the Churches redemption by
 Christ, who reneweth the world, *1 Cor. 5. 7, 8.*
2 Cor. 5. 17. and who was to suffer death also
 in this moneth, *Iohn 18. 28, &c.* therefore
 God made it the head and first of the yeere :
 that by it the Church might be taught to ex-
 pect the acceptable yeere of the Lord, which
 Christ preached, *Luke 4. 19.*

3
 Vers. 3. the tenth,] that is, the 10. day : as,
 the first, *Matth. 26. 17.* is expounded, the first
 day, *Mar. 14. 12.* On this day the Israelites
 after did goe through Iordan, into the land
 of Canaan, *Ios. 4. 19.* And Christ (our pas-
 chall Lambe) on this day entred Ierusalem,
 riding upon an asse colt, and was received of
 the people with palme branches, and crying
Hosanna, &c. Iohn 12. 1. 12, 13, &c. In him this
 type was truly fulfilled. that they] or, and
 let them take : the Greeke translateth, let them
 take : leaving out the word and ; which the
 Hebrew sometime doth, as is noted on *Ge-
 nesis*

ness 8. 6. *lambe*] or *kid*: a young *sheepe* or *goat*; as is explained in *vers. 5*. It was a figure of *Christ*, the true *Lambe of God*, 1. *Cor.* 5. 7. *1. Ion.* 1. 29. *house*,] that is, as the Greeke translateth, *houses*. The whole armie of Israel was divided into twelve *tribes*, those tribes into *families*, the families againe into *houses*, and then to particular persons; as appeareth by *Num.* 1. and *Ios.* 7. 14, &c.

Verf. 4. to be for,] or, *to be above* a lambe; so that they cannot overcome the same by eating it up. The words following, shew this to be meant, for *eating*: and the Greeke translateth thus, *if there be few in the house, so that they are not enough for the lambe*. As the word *little*, or *lesse*, sometime signifieth *unworthinesse*, *Gen.* 32. 10. so here and elsewhere it signifieth *inability*: which the Scripture maketh plaine; as, *too little to receive*, 1 *Kings* 8. 64. is expounded, *not able to receive*, 2 *Chr.* 7. 7. *houses*,] that is, *persons*. *make your count*,] or, *shall number*; to wit, how many are meet and sufficient, for the eating of the lambe. Our Saviour and his twelve disciples did eat the same together, *Matth.* 26. 18. 20. Of this *counting* the Jewes doe write, (gathering it from this law) that it must be made, *whiles the Lambe is yet alive*: and the *pasleover might not be killed, but for such as were made count of*; and those they called *sonnes of the society*, (that is, *communicants*.) And that if the Lambe were killed for *such as were not counted* therefore, or for any that *could not eat thereof*, (as infants, sicke persons, &c.) or for the *uncircumcised*, or for the *unclean*; it was *not allowable*. *Maimony in Korban pesach, chap. 2.*

Verf. 5. perfect,] that is, *intire, whole, sound* in all outward parts, and so *without blemish*; as the Law elsewhere explaineth it; saying, *it shall be perfect to be accepted, there shall be no blemish therein*, *Levit.* 22. 21. And the Greeke in this place, translateth it both waies, *perfect*, and *unblemished*. Thus also respected *Christ* our *Pasleover*, called the *Lambe unblemished*, 1 *Pet.* 1. 19. And all sacrifices, the types of him, were to be such, *Levit.* 1. 3. 10, &c. And by *perfect*, and *without blemish*, is meant (not to be without spots or sundry colours

in the skin or wooll; but) is meant to have neither want, nor superfluitie of members; to be neither *blinde*, nor *broken*, nor *maimed*, nor *having a wen*, nor *skurvie*, nor *scabbed*, nor *bruised*, nor *crushed*, nor *sicke*, &c. *Levit.* 22. 22.-24. *Mal.* 1. 8. And the Jewes write of *fiftie blemishes* that doe disable beasts for sacrifices; five in the eare, three in the eyelid, eight in the eye, three in the nose, six in the mouth, twelve in the members of generation, six in the feet, foure in any place of the body; as scabs, wens, &c. and three beside over all the body, as trembling with old age, sicknesse, and foulencesse with excrements. *Maimony in Misneh, treat. of entring into the Sanctuary, chap. 7.* Likewise they mention other things, that make a beast unlawfull to be sacrificed unto God; as, if it were untimely, before it was eight daies old, *Levit.* 22. 27. if it were a beast of sundry shapes, as part like a sheepe and part like a goat, or a sheepe brought forth of a goat, or a goat of a sheepe: if it were both male and female, or neither male nor female: if it had lien with, or had beene lien with of another kinde, contrary to *Lev.* 19. 19. and 20. 15, 16. if it had killed a man, *Exod.* 21. 28. if it were the hire of a whore, or price of a dog, *Deut.* 23. 18. if it had beene dedicated to idolatry, for so corruption is in them, contrary to *Levit.* 22. 25. and the like, shewed by *Maimony*, in *Mishe et Mizbeach, chap. 2. of the first yeere*:] Hebr. *some of a yeere*, of which phrase see the notes on *Gen.* 5. 32. So from the Law in *Lev.* 22. 27. and from this place it hath beene expounded by the Jewes, that the Lambe after it was eight daies old, and forward, was allowable to be offered for the *Pasleover*: and if it were but an houre older than a yeere, it was unlawfull. *Maimony in Misneh, treat. of the offering of the sacrifices, chap. 1. S. 12, 13.*

Verf. 6. by you kept up:] or, *for you kept*; Hebr. *for a keeping up* (or *a custody*) *to you*: that is, kept apart from the rest of the flocke, from the tenth to the fourteenth day. Of this rite there is no mention after in the Law, *Levit.* 23. 5.-8. *Numb.* 9. 1.-11. and 28. 16, 17. *Deut.* 16. where the *Pasleover* is commanded.

manded. And the Iew Doctors thinke it was but for this time onely : for they write of these particulars, 1. the eating of it in their houses *dispersed in Egypt*; 2. the taking up of the paschall Lambe, from the tenth day; 3. the charge to strike the bloud on the doore posts; 4. and that they should eat it in haste: these things were not required of the generations after, neither were done, but at the Passeover in Egypt onely. Maimony, in *Korban Pesach*, chap. 10. S. 15. So in the *Bab. Thalmud*, treat. *Pesachim*, chap. 9. *whole Church*] that is, as the Greeke translateth it, *the whole multitude*; all of the Church or assembly. *the two evenings*:] that is, as the Greeke saith, *towards evening*: in the after noone and before sunne setting. For as God at the first made the day of *evening and morning*, Gen. 1. 5. so after among the Iewes, (as is also amongst us) all the forenoone was counted *morning*, and all the afternoone, *evening*. The latter evening began at sunne setting, *Jos.* 10. 26, 27. The day (from sunne rising to the setting, had 12. houres, as Christ saith, *Are there not twelve houres in the day?* *Iohn* 11. 9. Their first houre, was about fixe of the clocke in the morning with us: their sixt houre, was our noone: their ninth houre, was three of the clocke in the after noone. By this we may understand the time of Christ crucified; which began at the third houre, (that is, at nine of the clocke in the morning, the ordinary time for the daily morning sacrifice) and ended at the ninth houre, (that is, at three in the afternoone, the time of the evening sacrifice;) *Marke* 15. 25. 33. 34. 37. Wherefore the ninth houre, was their houre of prayer, when they used to goe into the Temple, at the daily evening sacrifice, *Acts* 3. 1. And this was the ordinary time for the Passeover; as R. *Menachem* (upon this place) saith, *betweene the two evenings, at the time of prayer, at the oblation; as isaak our father of blessed memorie hath directed*, (*Gen.* 24. 63.) Howbeit, God setteth no houre for the killing of the passeover, because it might vary occasionally: but if it were killed in the afternoone, and before sunne set, it was allowable. Further to shew this, the Hebrew Doctors in the *Babylonian*

Thalmud, treat. of the *Passeovers*, chap. 5. doe write thus. *The daily evening sacrifice*, (whereof see *Exod.* 29. 38, 39.) *was killed at the 8. houre and an halfe*, (that is, halfe an houre before three of the clocke in the afternoone;) and it was offred up at the 9. houre and an halfe, (that is, halfe an houre after three) In the evening of the Passeover, it was killed at the seventh houre and an halfe, and offred at eight and an halfe; (that is, halfe an houre before three) And if the evening of the Passeover did fall to be on the evening of the Sabbath, it was killed at sixe and an halfe, and offred at seven and an halfe: (that is, halfe an houre before two of the clocke.) The reason hereof was, because they were first to kill the daily sacrifice, and then to kill and rost the Passeover, and also to rest the evening before the Sabbath. Agreeable unto this, Maimony (in *Korban Pesach*. chap. 1. S. 4.) saith, *The killing of the Passeover is after mid day, and if they kill it before it is not allowable: and they kill it not but after the daily evening sacrifice, and burning of incense: and after they have trimmed the lamps, they begin to kill the paschall lambs, untill the end of the day.* This he speaketh of their manner in the Temple. And by this time of the day God fore-shewed the sufferings of Christ in the evening of times, or in the last daies, *Heb.* 1. 2. *1 Pet.* 1. 19, 20. and about the same time of the day, when the paschall Lambe ordinarily died, he died also, at the ninth houre, *Matt.* 27. 46. - 50.

Veri. 7. *give it*,] that is, *strike it*, with the hyssope (sprinkle, as is explained in *vers.* 22. signifying the applying of Christs bloud, sprinkled upon all beleivers hearts, *1 Pet.* 1. 2. *Heb.* 9. 13, 14. So the Law, was after to be written on their doore posts, *Deut.* 6. 9. intending it chiefly upon their hearts, *Hebr.* 8. 10. Compare with this, the Law in *Ezek.* 45. 19. where the bloud of the sacrifice was also put upon the posts of the house of the Lord, for to cleanse the same. This ordinance was but for that time onely in Egypt: for after they might not kill the Passeover within any of their owne gates, but in the publique place of Gods worship, *Deut.* 16. 5, 6, 7. which at last was *Jerusalem*, where by the Priests the passeover was killed, and flaid in the

court

court of the temple, and the blood sprinkled on the altar, 2 Chron. 35. 1, 2. 6. 10, 11. Levit. 17. 3-6. Then the owner of the Lambe tooke it of the Priests, and brought it to his house in Jerusalem, and roasted it, and ate it in the evening; as Maimony sheweth in Korbān Pesach, chap. 1. S. 6. After this manner Christ with his disciples kept the Paschever; eating it in a chamber within Jerusalem, Luke 22. 7, 8. 10, 11, &c. *upper doore post*] but on the threshold under their feet, it was not commanded to be sprinkled. Hereby a reverent regard of the blood of Christ, seemeth to be taught: that men should not tread under foot the sonne of God; nor count the blood of the covenant wherewith they were sanctified, an unholy thing; as Heb. 10. 29.

8

Verf. 8. *unleavened cakes*;] or loaves; but the word *cakes* is expressed in the 39. verse. The signification hercof, Paul declareth saying; *Let us keepe the feast, not with old leaven, neither with the leaven of malice and wickednesse; but with the unleavened cakes of sinceritie and truth,* 1 Cor. 5. 8. The manner of speaking which Moses here useth, and *unleavened cakes with bitter herbs*, is changed in Numb. 9. 11. thus *with unleavened cakes, and bitter herbs*: so the one explaine the other. Hereupon the Hebrewes say, *The eating of the flesh of the paschall Lambe on the fifteenth night, is commanded to be done: and it may be eaten alone, if unleavened bread and bitter herbs cannot be gotten: but bitter herbs, without the paschall Lambe, are not commanded; for it is written, with unleavened bread and bitter herbs, shall they eat it,* Maimony in Korbān Pesach, c. 8. S. 1. 2. *bitter herbs*] Hebr. *bitternesse*; but herbs are meant, as chory, wild-lettice, and the like; *they* did eat with the Lambe, in remembrance of their afflictions in Egypt, where their lives had beene bitter, Exod. 1. 14. And herunto Icremie seemeth to have reference by his sorrowes, saying; *He hath fed me to the full with bitter herbs (or bitternesse); he hath made me drunke with wormwood,* Lam. 3. 15. They were also to type out the bitter sorrowes of Christ, and our mortification and afflictions with him, 1 Corin. 5. 7. and 11. 26. Phil. 3. 10. Col. 1. 24. Zach. 12. 10. Revel. 10.

10. Heereof the Hebrew cannons say; *The eating of bitter herbs, is not commanded by the Law, because of themselves; but dependeth on the eating of the paschall Lambe. For it is one commandment, to eat the flesh of the Paschever, with unleavened bread and bitter herbs. The bitter herbs spoken of in the Law, are Chazereth, and Gnolshen, and Tamcah, and Charchabinah, and Meror: [that is, as is thought, Wild-lettice, Cichorie, Horhound, and the like: for they are not well knowne;] every one of these five sorts of herbs, is called Bitter herbs; and they may eat of any one, or of all of them.* Maimony treat. of Leven, chap. 7. S. 12. 13. Moreover they used a certaine sauce, thicke like mustard; they called it *Charoseth*, and say it was a memoriall of the clay, wherein they wrought in Egypt: it was made, of the palme tree branches, or of raynsins, or other like berries; which they stamped, and put vineger thereto, and seasoned it and made it like clay, and brought it unto the table in the night of the Paschever. Maimony ibidem, S. 11. This is thought of some, to be that wherein Christ dipped the sop, which he gave unto Iudas, John 13. 26. for by the Hebrewes records, they used to dip the unleavened bread in that sauce (*Charoseth*) and to cat; then they dipped the bitter herbs in the *Charoseth*, and did cat them; Maimony treat. of Leven, chap. 8. S. 7. Together with the paschall Lambe, they used to drinke wine; for it was a feast of the Lord, and a sacrifice; therefore to be celebrated with ioy and with wine, by proportion from the Law in Deut. 16. 11, 12. Numb. 15. 5. They say, every one both of men and women, is bound to drinke that night, foure cups of wine without faile: and though he be poore, and live on almes, he must not drinke lesse than those foure cups; and every cup contained a quarter (of a Log, that is so much as an egge and an halfe; whereof see the notes on Exod. 30. 24.) He blesteth (God) for every of these cups severally; and for the fourth cup, he accompliseth the praise, and blesteth for it, the blessing of the Song. Maimony treat. of Leven, chap. 7. S. 7. 10. Vnto these phrases, the new Testament seemeth to have reference, when it speaketh of the Cup of blessing, 1 Corin. 10. 16. and of singing an hymne,

hymne, *Marke* 14. 26. I will heere shew the order which the Iewes in the ages following, kept at the Pasleover; as themselves have recorded it. First a cup (of wine) is filled for every one, and hee blesteth for it, him that created the fruit of the vine, &c. and drinketh it. After that, hee blesteth for the washing of hands; and washeth his hands. Then is brought in, a table furnished, and upon it, bitter herbs, and unlevened bread, and the sauce (*Charoseth*,) and the body of the paschall Lambe, and the flesh of the *Chagigah* [or Feast-offring, whereof see the notes on *Deuteronomie* 16.] which is for the foureteenth day of the moneth. Then hee be- ginneth to blese (God) which created the fruit of the earth; and taketh an herbe, and dippeth it in the sauce, and eateth it, he and all that lye at the table with him every one, none eateth lesse than the quantity of an olive. Afterward, the table is taken away from before him onely that maketh the declaration [of their deliverance out of Egypt, as is commanded in *Exodus* 13. 8. and 12. 17.] Then, they fill the second cup, and the sonne asketh [what is meant by this service; according to *Exodus* 12. 26.] and he that makes the declaration, saith; How different is this night from all other nights? For all other nights, we wash but once, but this night twice. All other nights, wee eat leavened bread, or unlevened: but this night unlevened bread onely. All other nights, wee eat flesh, roasted, baked or boiled: but this night roasted onely. All other nights, wee eat of any other herbs: but this night bitter herbs. All other nights we eat either sitting, or lying: but this night, lying onely. Then the table is brought againe before him, and hee saith; This Pasleover which wee eat, is in respect that the Lord passed over the houses of our fathers in Egypt. Then holdeth hee up the bitter herbes in his hand, and saith; These bitter herbs which we eat, are in respect that the Egyptians made the lives of our fathers bitter in Egypt. Then he holdeth up the unlevened

bread in his hand, and saith; This unlevened bread which we eat, is in respect that the dough of our fathers had not time to bee leavened, when the Lord appeared unto them, and redeemed them out of the hand of the enemy; and they baked unlevened cakes of the dough which they brought out of Egypt, *Exodus* 12. 39. Then hee saith; Therefore are wee bound to confesse, to praise, to laud, to celebrate, to glorifie, to honour, to extoll, to magnifie and to ascribe victory, unto him that did unto our fathers and unto us, all these signes; and brought us forth from servitude to freedome, from sorrow to joy, from darknesse to great light; and wee say before him *Halelujah*. *Halelujah*, *Praise* o yee servants of the Lord, &c. unto, the flint-rocke, to a fountaine of waters: that is, the 113. and to the end of the 114. *Psalme*) Then they blese the Lord which redeemed them and their fathers out of Egypt; and hath brought them unto that night, to eat unlevened bread therein, and bitter herbs. And he blesteth God who createth the fruit of the vine; and drinketh the second cup. After this, hee blesteth for the washing of hands, and washeth his hands the second time; and taketh two cakes; parteth one of them, &c. and blesteth (God) that bringeth bread out of the earth. Because it is said, *the bread of affliction* (or *of povertie*) *Deuteronomie* 16. 3. as it is the manner of the poore, to have broken meat, so heere is a broken part. Afterwards, hee wrappeth up of the unlevened bread and of the bitter herbs together, and dippeth them in the sauce, and blesteth God, which commanded to eat unlevened bread and bitter herbs; and they eat. Then hee blesteth God, which commanded the eating of the sacrifice, and hee eateth the flesh of the feast offering; and againe blesteth God which commanded the eating of the Pasleover, and then hee eateth of the body of the Pasleover. After this, they sit long at supper, and eat every one so much as he will, and drinke as much as they will drinke. Afterward

terward he eateth of the flesh of the Passeeover, though it bee but so much as an olive, and tasteth nothing at all after it: that it may be the end of his supper, and that the taste of the flesh of the Passeeover, may remaine in his mouth. After this, he lifteth up his hands, and blesteth for the third cup of wine, and drinketh it. Then filleth he the fourth cup, and accomplisheth for it the Praise (or Hymne;) and saith for it, the blessing of the Song, which is, *All thy workes praise thee O Lord, &c.* (Psalm 145. 10.) and blesteth God that created the fruit of the vine, and tasteth nothing at all after it, all the night, except water. And he may fill the fift cup, saying for it the great Hymne, (the hundred thirty six Psalmes) *Confesse ye to the Lord, for he is good; for his mercie endureth for ever: unto the end of that Psalm.* But he is not bound (they say) to that cup, as to the foure former cups. These things are shewed by Maimony, in his treatise of *Leven and unleavened bread*, chapter 8. where also he noteth some differences at this time, when having no Temple, they can have no sacrifice, neither kill the paschall Lambe; but onely use the unleavened bread, bitter herbs, and wine, in their private houses. After, in his Copie of the Haggadah (or Narration) of the Passeeover, he sheweth what words they used at the breaking and delivering of the vnleavened bread; *This is the bread of affliction, which our fathers did eat in the land of Egypt: whosoever is hungry, let him come and eat: whosoever hath neede, let him come and keepe the Passeeover, &c.* These observations of the Iewes whiles their common wealth stood, and to this day, may give light to some particulars in the Passeeover that Christ kept; as why they lay downe, one leaning on anothers busse, Ioh. 13. 23. (a signe of rest and security) and stood not, as at the first Passeeover, neither sate on high, as we use. Why Christ rose from supper, and washed, and sate downe againe, Ioh. 13. 4, 5. 12. Why he blessed, or gave thanks, for the bread apart, and for the cup (or wine) apart, Marke 14. 22, 23.

and why it is said, he tooke the cup after supper, Luke 22. 20. also concerning the Hymne which they sung at the end, Matth. 26. 30. and why Paul calleth it the *shewing forth* of the Lords death, 1 Corinth. 11. 26. as the Iewes usually called their Passeeover, *Haggadah*, that is, a *Shewing* or *Declaration*. But specially we may observe, how the bread which was of old a remembrance of their deliverance out of Egypt, was sanctified by the Sonne of God, to be a remembrance of his death, and of our redemption thereby from Sathan, 1 Corinth. 11. 24, 25, 26. for which we have much more cause to praise, honour and magnifie the Lord, than the Hebrewes had for their temporary salvation.

Ver. 9. *raw*] That *raw*, whereof the Law warneth us, is flesh whereon the fire hath begunne to worke, and it is roasted a little, but not fit for man to eat as yet; saith Maimony in *Korban Pesach*, chap. 8. S. 6. It might figure a full and due preparation, by the preaching of the Gospell, and shewing forth of Christs death; with an examination of our selves, that we eat not unworthily, and so eat judgement to our selves: 1 Corinth. 11. 26, 28, 29. *sodden at all*] or *any way sod*, Hebr. *sodden sod in water*. The Iewes explaine it, so generally: neither to be *sodden in water*, nor in any other liquor or iuice of fruits. Neither roasted, and afterward sodden; nor perboyled, and afterward roasted, &c. Yet they say it was lawfull to baste it with wine, or oyle, or any liquor except water: also, lawfull to dip the flesh when it was roasted, in liquors, or iuice of fruits. Maimony, in *Korban Pesach*, chap. 8. S. 7. 8. At the Passeeover which Christ did eat, the Euangelists mention his dipping of a sop, and giving it to Iudas, Ioh. 13. 26. In seething, the water is mixed with the flesh: the forbidding whereof, seemeth to teach the *simplicitie* that should be in Christ; that we know nothing but Christ, and him crucified, 2 Corinth. 11. 3. 1 Corinth. 2. 2. *with fire*:] a figure both of Gods Spirit, compared to fire, Matthew 3. 11. through which Christ offered himselfe to God, Hebr. 9. 14. and of the fire of Gods wrath which Christ

was to suffer, whiles hee was made a curse for us, by his death, *Galath. 3. 13. Ierem. 4. 4. Lament. 1. 13. and 2. 4.* This charge to roast it with fire, the Iew Doctors observed precisely, holding it unlawfull to bake it any manner of way; also to heat a furnace, and taking away all the fire, to hang the lambe therein, and so roast it, or the like, they say was unlawfull. *Maimony, Korban Pesach, chapter 8. S. 9, 10.* the purtenance,] or, the inward: meaning that the lambe must be roasted all and whole; not cut into peeces. To signifie our full Communion with Christ, whole and undivided, *1 Corinth. 1. 13. 30. Gal. 2. 20.*

10 Vers. 10. till the morning;] they were to eat up all (if they could) at that meale. To teach care for the present injoying of Christ by faith, and of his whole covenant, without delay. For by the morning, the change of our estate is often signified, *Psalm 30. 6. Esay 17. 14. 2 Kings 19. 35.* for our sleepe is an image of death. And the Iewes have recorded that though it was lawfull to eat all the night long, till the day dawning; yet might none of the company eat againe after he had slept, though it were in the beginning of the night. *Maimony, Korban Pesach, chapt. 8. S. 14.* So Manna, might not be left till the morning, *Exodus 16. 19.* nor some other sacrifices, *Lev. 22. 30.* burne] that so it might be consumed: and such was the law for other sacrifices, which by being reserved over-long, were made abominable to be eaten, and must therefore be burned, *Levitic. 7. 15. 18. and 19. 6, 7.* So, flesh of the sacrifices that touched any unclean thing, might not be eaten, but burnt, *Levit. 7. 19.* Hereby also God might teach Israel, that when the morning, the time of grace in Christ is come, there should be no longer reservation of those legall shadowes, which should have their accomplishment and end at our Lords death; and be condemned as unlawfull, as if they were burned by the fire of Gods Word and Spirit, *Colossians 2. 16, 17. Galath. 4. 9, 10, 11. Hebr. 13. 9, 10.* And so the Prophets fore-told, that the dayes should come when it should no more

be said, The Lord liveth, which brought up the sonnes of Israel out of the land of Egypt, *Ierem. 16. 14.* neither should they say any more, The Arke of the covenant of the Lord, for it shall come no more to minde, neither shall they remember it, &c. *Ier. 3. 16.*

11 Vers. 11. girded;] this signifieth, a readinesse to take a journey, or any other worke in hand, *2 Kings 4. 29. and 9. 1. Ierem. 1. 17. Luke 12. 35, 36.* and figured the girding of the loynes of the minde, with strength, justice, veritie, &c. *Prov. 31. 17. Esay 11. 5. Ephes. 6. 14.* Wherefore the Apostle saith, Gird up the loines of your minde, be sober, and hope perfectly for the grace that is to be brought unto you, at the revelation of Iesus Christ, *1 Pet. 1. 13.* shooes on,] another signe first of readinesse to goe forth, *Esay 5. 27. Acts 12. 8.* secondly, of deliverance out of bondage, (as the contrary to goe barefoot, was a signe of captivitie, *Esay 20. 4.*) and thirdly of joyfulness for their deliverance from affliction; (as contrariwise in sorrow men went barefoot, *2 Sam. 15. 30.*) It was also a figure of the Gospell of peace, wherewith our feet should be ready and firme, *Ephes. 6. 15.* Of which the Holy Ghost saith, How beautifull are thy feet with shooes, O Princes daughter: *Song 7. 1.* staffe;] to sustaine their infirmities: and this in their hand, was also for expedition to the journey, *Zachar. 8. 4. Marke 6. 8.* Compare herewith, Iakobs speech; with my staffe I passed over this Iordan, *Genesis 32. 10.* in haste,] because they were now in danger, and for it to goe out of Egypt in haste, *Deutr. 16. 3.* and so in haste, and as with violence, to apprehend and apply Christ unto them by faith, *Matth. 11. 12.* The originall word signifieth, an hastening away through feare or amazement; as in *Deut. 20. 3.* and so may signifie the sudden feares wrought in the conscience by the Gospell of Christ, at the first preaching thereof, (as in *Acts 2. 37.*) though after it giveth comfort and peace. This manner of eating, was peculiar unto the first pasche in Egypt: neither were the generations following bound to these rites, when they were come to their rest in

in Canaan; as is before noted on verse 6. Neither did Christ and his disciples thus eat it; for they stood not girded with staves in their hands: but *sate*, or rather *lay downe*, leaning one on anothers breast, as was then the Jewes manner, in signe of their rest and security otherwise than they had in Egypt: as their Doctors teach in the *Talmud treat. of the Passeeover*. See *Marke* 14. 18. *Iohn* 13. 12. 25. Also *Esaia*s prophesied, *ye shall not goe out in haste, nor depart by fleeing away, &c. Esay* 52. 12. *Passeeover*,] called in Hebrew, *Pesach*; and after in the Ierusalemite language, *Pascha*: which name the Euangelists keepe also in the Greeke, *Matth.* 26. 2, &c. and in other tongues, it is now called *Pasche*: we in old English called it *Færeld*, at this day we name it the *Passeeover*, according to the interpretation of the Hebrew word, which significth to *fore, passe, or leape over*, as God did over the houses of the Israelites, *vers.* 13. 27. And as the festivall time, so the Lambe then killed, is called the *Passeeover*, *Luke* 2. 41. and 22. 7. and the Lambe of God *Christ* is so named also, *1 Cor.* 5. 7. because for his sake God passeth over us, and destroyeth us not with the world, *Iohn* 3. 16. 18. Seven famous Passeeovers are recorded in Scripture to have beene kept. The first, this which Israel kept in Egypt. The second that, which they kept in the wilderness, *Numb.* 9. The third, which Iesus kept with Israel, when he had newly brought them into Canaan, *Ios.* 5. 10. The fourth, in the reformation of Israel by King *Ezekias*, *2 Chron.* 30. The fifth under King *Iosias*, *2 Chron.* 35. The sixth, by Israel returned out of the captivity of Babylon, *Ezr.* 6. 19. The seventh, that which Iesus our Saviour desired so earnestly, and did eat with his disciples before he suffred, *Luke* 22. 15, &c. At which time, that legall Passeeover had an end, and our Lords Supper came in the place. The memoriall of Christ our Passeeover, sacrificed for us.

12

Vers. 12. *the gods*;] the Chaldee translath, *the idols*: the same is againe mentioned in *Numb.* 33. 4. And after, a like thing is prophesied, *the Lord shall come into Egypt,*

and the idols of Egypt shall be moved at his presence, Esay 19. 1. and againe, *he shall breake the images of the house of the sunne, &c. and the houses of the gods of the Egyptians, shall he burne with fire, Jeremie* 43. 13. So *Laban* lost his idols, when *Israel* fled from Syria, *Genesis* 31. 19. 30. the idols and images of Babylon perished, when it was destroyed, *Ierem.* 50. 2. and all such shall perish in the time of their visitation, *Ier.* 10. 15. and 51. 18. Of this the Hebrew Doctors also say, *when Israel came out of Egypt, what did the holy blessed God? he threw downe all the images of their abominations, and they were broken in peeces. Pirkei R. Eliezer, chapter* 48. *judgements*,] the Greeke translath it, *vengeance*. This was done, that God might be knowne to be greater than all the gods, *Exod.* 18. 11. and to avenge the corruption that Israel had gotten by the idols of Egypt, *Ezek.* 20. 8.

Vers. 13. *passé*.] or *leape*: the Hebrew is *pasach*, and this sheweth the reason of the name *Pasch* or *Passeeover*, and so Christ is called, because his bloud c'ns'eth us from all sin, and delivereth us from wrath, *1 Ioh.* 1. 7. *1 Thess.* 1. 10. The Greeke translath, *I will protect you*: the Chaldee, *I will spare you*: and so in *verse* 27. *to destruction*,] Hebr. *to corruption*; that is, to be corrupted, or destroyed, by the destroyer, as *vers.* 23.

13

Vers. 14. *festivally keepe*,] it implieth mirth and joy, for their deliverance hereby remembered, see *Exodus* 5. 1. and at their feasts, they were commanded to *rejoyce*, and forbidden to *mourne* or *weepe*, *Deutr.* 16. 11. 15. *Nehemiah* 8. 9. - 12. *everlasting statute*] Hebr. *statute of eternity*; meaning an *eternall ordinance*, to be kept once a yeere, all daies of their life, till Christ became our *Passeeover*: since which time it is also kept eternally, in remembrance of his death untill hee come, *Deutr.* 16. 1. 3. *1 Corinth.* 5. 7, 8. and 11. 25, 26.

14

Vers. 15. *Seven days*] after the paschall day; for it was a distinct feast and commandment. The *Passeeover* was to be kept on the fourteenth day of the first moneth, at even: the feast of *Unleavened bread*, beganne the fifteenth day of the same moneth, and lasted

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seven dayes, of which the first day, and the last, the seventh day, were holy convocations, wherein they might doe no servile worke, as Moses plainly sheweth in *Levit. 23. 5, 6, 7, 8.* The Passeeover (in the ages following) might not be killed and eaten in any place, but where the Lord did chuse to place his name there, *Deut. 16. 5, 6, 7.* which afterward was in Ierusalem : but the feast of Vnleavened bread, the Hebrewes thought themselves bound to keepe in every place, where they dwelled, if they could not be at Ierusalem. And the eating of it (they say) depended not on the eating of the Passeeover, but was a commandement by it selfe : *Maimony treat. of Leven and Vnleavened bread, chap. 6. S. 1.* Howbeit, with the Passeeover they might eat no leaven, as before is shewed in verse 8. It is unlawfull to eat Leven, in the fourteenth day, from mid-day and upward, which is from the beginning of the seventh houre of the day : and who so eateth it at that time, is to be beaten by the law ; for it is said (in *Deut. 16. 3.*) Thou shalt eat no leaven with it, meaning with the sacrifice of the Passeeover. This they have expounded thus, Thou shalt not eat leaven from the houre that the Passeeover may be killed, which is betweene the two evenings, and that (beginneth) at mid-day. *Maimony ibidem, c. 1. S. 8.* These seven dayes wherein they might eat no Leven, figured the whole time of our life, which must be holy, with the unleavened cakes of sinceritie and truth, *1 Corin. 5. 8.* and with thankfull remembrance of our deliverance out of misery ; as this unleavened bread is called the bread of affliction, *Deut. 16. 3.* For seven is a full and perfect number of dayes, and the whole world was created therein : see the notes on *Genesis 2. 2.* and *Leviticus 4. 7.* cause to cease] that is, put away, or abolish, as the Greeke explaineth it. The Hebrewes expound it thus, that a man should abolish it in his heart, and count it as dust ; and determine in his heart, that he will have no Leven at all within his power, but whatsoever Leven is in his power, it be as dust, and as a thing whereof he will have no use at all. And by the exposition of the Scribes, he is to search after Leven in secret places, and in corners, and to finde it out,

and to bring it forth out of all the bounds of his habitation. And so they search out and abolish Leven that night, at the beginning of the night of the fourteenth (day) by the light of a candle, out of all holes and corners, &c. And the putting away thereof was thus, either they burnt it, or broke it small, and threw it into the winde, or threw it into the sea. *Maimony treat. of Leven, chap. 2. S. 2. 3. and 3. 11.* This ordinance the Iewes carefully observed ; for in the day before they did eat the Passeeover (called the Preparation, *Ioh. 19. 14.*) the Father of the familie, with other men, having lighted wax candles, searched all corners, to purge out all the remnants and crummes of Levened bread very diligently : first blessing the Lord, who sanctified them by his commandements, and had bidden them put away Leven ; as is recorded in *Thalmud Bab. treat of the Passeeovers, chapt. 2.* It figured the putting away of wickednesse and malice out of our hearts, and of wicked persons out of the Church, *1 Cor. 5. 7. 8. 13.* old Leven] Two words are used for Leven, by Moses, in this verse ; the one Seor, which hath the name of being left, or remaining : this we may call old Leven, as Paul speaketh in *1 Cor. 5. 7.* The other Chamets, so called of the sourenesse of the taste : of it, the Greekes (by transplacing the letters) call Leven, Zwinnee. These signified two sorts also of spirituall Leven, the one hidden and secret, which our Saviour saith is Hypocrisie, *Luk. 12. 1.* the other more open and apparent, as false and corrupt Doctrine, *Matth. 16. 6. 12.* evill manners, as Malice and Wickednesse, *1 Cor. 5. 8.* and wicked persons, unto whom the Saints are opposed, as being Vnleavened-cakes, *1 Corin. 5. 6. 7. 13.* So David calleth the malicious man, and him that corrupteth the Word of God, and infecteth with error, a Levened person, or Levenor, *Psal. 71. 4.* and the heart infected with error, and vexed with griefe, is said to be Levened, *Psal. 73. 21.* Wherefore Leven was forbidden at the paschall Feast, to leade men unto soundnesse in the faith of Christ, and sinceritie in all their conversation.

The

The footsteps of this Law remained among the heathens ; for, the *Flamen Dialis* (or *Romane Priest*) might not, by their canons, touch any leavened meale ; *Aul. Gellius*, b. 8. c. 15. and *Plutarch* (in *Quest. Rom.*) scan- neth the reason of it ; because Leven it selfe proceedeth from corruption, and corrupteth also the meale with which it is mixed. Now what Leven properly was, the Hebrew Doctors shew thus : Nothing is forbidden by the name of Leavened bread in the *Passover*, but of five sorts of corne onely ; which are two sorts of wheat, namely the common Wheat, and the Rye : and three sorts of barley ; which are the com- mon barley, and the Fox eare (barley) and Oates. But the kindes of pulse, as Rice, and Millet, and Beanes, and Lentiles, and the like ; there is not of them any leavened bread. For though the meale of Rice and the like, be kneaded, and co- vered with clothes, like dough which is leavened : yet is it lawfull to be eaten, for it is not le- vened, but putrified. The five sorts of corne a- foresaid, if they be kneaded with the liquor of fruits onely, without any water, they are never counted leavened, but are lawfull to be eaten ; for the iuyce of fruits doe not leuen, but putrifie. And the liquors of fruits, are as wine, and milke, and honey, and oyle olive, and the iuyce of ap- ples, and pomgranats, and all such like. But if any water bee mixed with them, they doe leuen. They may not boyle wheat in water, neither the beaten graine, nor the meale, for then it is perfect- ly leavened ; and if that it be burst in the boyling. They may not frie the paste in oyle in a pan. But they may boyle the graine and the meale of par- ched corne. It is lawfull to boyle the corne or the meale, in the liquor of fruits. Likewise paste, that is kneaded in the liquor of fruits, if they boyle it in the liquor of fruits, or frie it in a pan in oyle, it is lawfull : for the liquor of fruits le- ven not, &c. In any broth or pottage that they boyle ; if any Barley or Wheat be found therein, and the graine be burst, all that broth is unlaw- full ; for leuen is mixed with it. If the graines be not broken, they take them out and burne them, and the rest of the pottage they may eat : for corne so mixed or boiled, and not burst, is not by the Law, perfectly leavened, &c. *Maimony* in treat. of Leven and Unleavened bread, chap. 5. S. 1.

&c. that soule] the Chaldee expounds it, that man. So in verse 19. cut off,] the Greeke saith, destroyed : see *Genesis* 17. 14. The Hebrew cannons say, Who so eat- eth so much as an olive of leuen in the *Passover*, from the beginning of the night of the 15 night, unto the end of the one and twentieth day of *Nisan*, if he doe it presumptuously, is guilty of being cut off : if ignorantly, he is bound to bring the sinne-of- fring appointed for the sure. If he eat any whit of leuen at all, it is forbidden by the law ; and though he be not to be cut off, or bring an of- fring but for the foresaid quantitie of an olive, yet he that eateth lesse than that presumptuously, is to bee chastised with stripes, *Maimony* treat. of Leven, chap. 1. S. 1. 7. from the first &c.] that is, who so eateth leuen any of these dayes.

Vers. 16. convocation,] an holy assemblie, of all the people : and so a Sabbath, as *Levit.* 23. 39. The like order was at other feasts, *Le- vit.* 23. 2. 3. 7. 21. 24. 27. 35. So these feasts were for the honour of God, and increase of faith and holinesse in his people, assembling for re- ligious exercises. done,] dressed and made ready to eat : which yet on the Sab- bath day, was unlawfull to be done : *Exodus* 16. 5. 23. 29. and 35. 2. 3.

Vers. 17. selfe same :] Hebr. the strength (or, body) of this day : so verse 41. and 51. see *Ge- nesis* 17. 23. f. brought forth] God did this by his Angell, as it is written, he sett an Angell and brought us forth out of Egypt, *Numbers* 20. 16. The Hebrew Doctors say, The redemption from Egypt, was by the hand of the Angell the Redcemer, with the power of the great God, as is said (in *Exodus* 32. 11.) which thou hast brought forth out of the land of Egypt, with great power, and with a strong hand. *R. Mc- nathem*, on *Exod.* 12.

Vers. 18. first,] The Chaldee nameth it, In *Nisan*, in the tenth day : see verse 1. The Greeke saith, Beginning in the fourteenth day of the first moneth.

Vers. 19. not be found :] from hence the Hebrew Doctors gather ; Whosoever leaveth leuen within his power at the *Passover*, although he eat not of it, yet he transgresseth two prohi- bitions ; no old leuen shall be scene with thee, *Exod.*

16

17

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19

Exod. 13. 7. and, old leaven shall not be found in your houses, Exod. 12. 19. Moreover, Leaven when the Passeeover is gone over it, is for ever unlawful to be put to any use. Maimony, treat. of Leaven, chap. I. S. 2. 4. *stranger*] that is, strangers, as the Greeke translateth it: opposed to the naturall Israelites to be borne afterward in the land of Canaan.

21

Verf. 21. *elders*] by whom hee would signifie this law to all the people, as *vers. 3.* So before, in Exodus 3. 16. *draw out*] separate from the rest of the flocke, and destinate unto this end; as before in *verse 5, 6.* The Greeke translateth, *Goe and take lambes*] or, *flocke beasts*; of the sheepe or goats, as *verse 5.* So the Greeke and Chaldee translate it plurally: neither is the Hebrew word *tson* used for one particular lambe, but for many. *Passeeover*] that is, the paschall Lambe, called by figure of speech, and sacramentally, the *Passeeover*, as circumcision is called the *covenant*, Genesis 17. 13. the *Rocke*, Christ, 1 Corinth. 10. 4. bread and wine, the *body* and *bloud* of Christ, Mark. 14. 22. 24. and many the like. So Paul followeth this speech, 1 Corinth. 5. 7. *Christ our Passeeover* (that is, our lambe) *is killed for us.*

22

Verf. 22. *hyssope*] called in Hebrew, *ezob*, in Greeke (by the Apostle) *hyssopus*, Heb. 9. 19. whereupon we English it *erzop*, or *hyssope*: but whether it were that herbe, which wee commonly call by that name, is uncertaine. It grew out of wals, 1 King. 4. 33. The Jewes write, that there were *four* sorts of *hyssope*, and that this *spoken of in the Law*, was *such as men used to eat of, and season pottage with.* And the *bunch* spoken of, was *three stalkes of hyssope bound together.* Maimony in *Misn.* treat. Of the red Corn, chap. 3. S. 2. and chap. 11. S. 1. This herbe was used to sprinkle with, in other services, and purifications: See Exod. 24. 6. 8. Levit. 14. 4. Numb. 19. 6. 18. and signified the instrument whereby the bloud of Christ is sprinkled upon, and applied unto our hearts, which is, the preaching of faith; for faith purifieth the heart of sinners, Acts 15. 9. and it cometh by the preaching of the Word,

Rom. 10. 14. - 17. which ministreth unto us the spirit, Galat. 3. 2. and wee are elect through sanctification of the spirit, unto obedience and sprinkling of the bloud of Iesus Christ, 1 Peter 1. 2. which purgeth our consciences from dead workes, to serve the living God, Hebrews 9. 14. See Psalmes 51. 9.

strike] or *sprinkle*: Hebrew *make touch*: which the Greeke translateth *set* (or *put*) the Chaldee, *sprinkle*. *not goe*] This also was but at the Passeeover in Egypt; for the present danger of death by the destroying Angell: after, it was not required: and Christ with his Disciples, went out that night they ate the Pasche, Matthew 26. 30. The houses of the Israelites thus sanctified by the paschall Lambe, and bloud thereof; out of which they might not goe that night, (when great cries were in Egypt, *verse 30.*) signified the safety of Gods people by faith, keeping themselves in the holy assemblies, where Christ and his bloud preserveth them from death, Acts 2. 47. 1 Iohn 2. 19. So the Prophet warneth us, to enter into our chambers, and shut our doores about us, hiding our selves for a little moment, till the indignation be overpast; Esay 26. 20, 21. So Noe was saved, being shut up in his Arke, Gen. 7. and Rahab in her house, Ios. 2. 18, 19.

23

Verf. 23. *smite*] or *plague*; as Exodus 8. 2. so after, and in *verse 27.* *not give the destroyer*] that is, *not suffer him*, as the Greeke translateth it. But the Hebrew speech is more forcible, to expresse Gods providence and hand in all things. As God by an Angell delivered his people, Numb. 20. 16. so by an Angell he destroyed their enemies; as in the pestilence that was in Israel, he is called the *Angell that destroyed the people*, 2 Sam. 24. 16. And Paul saith (speaking of this Passeeover) *lest he that destroyed the first borne, should touch them*; Hebr. 11. 28. Compare also Psalmes 78. 49.

Verf. 24. *this thing*] Hebr. *this word*, the commandement of the Passeeover every yeere: excepting the speciall rites forespoken of, that were onely observed in Egypt, *verse 7. 11, 12.*

24

Verf. 25.

25 Vers. 25. *the land*] of Canaan, *Ios.* 5. 10, 11. howbeit, they kept it once in the wilderness, before they came into the land, *Numb.* 9.

26 Vers. 26. *what is?*] that is, *what* signifieth? So both the outward rite, and the meaning of it, was to be taught to their children. Touching whom the lawes hold from the Law, in *Exod.* 23. 14.-17. *Deut.* 16. 14. 16. that every child that could hold his father by the hand, and goe up from Ierusalem (gates) to the mountaine of the Temple; his father was bound to cause him to goe up, and to appeare (before God) with him, to the end he might catechize him in the commandements. And who so was bound to appeare, was bound to keepe the feast. Maimony in *Hagigah*, chap. 2. S. 3, 4. Also they say, A childe that is able to eat a morsell of bread, they catechise him in the commandements, and give him to eat so much as an olive, of the unleavened bread. Maimony treat. of Leven, and Unleavened bread, c. 6. S. 10.

27 Vers. 27. *bended,*] and so humbly thanked God for this mercie: see *Exod.* 4. 31. in the annotations.

28 Vers. 28. *and did,*] in faith, Moses and they obeyed Gods word, for which it is witnessed of them; by faith, he did (keepe) the Passover, and the sprinkling of blood: that he who destroyed the first-borne, might not touch them, *Hebr.* 11. 28. Vnto the keeping of this Passover, the Hebrew Doctors doe apply that speech in *Song* 2. 9. My beloved is like a Roe, or a young Hart; behold he standeth behinde our wall &c. thus: The congregation of Israel said; At what time the glory of the Lord was revealed in Egypt, in the night of the Passover, and killed all the first-borne: he ascended upon swift lightning, and ranne as a Roe, or as a young Hart, and prouided the houses wherein wee were, and stood behinde our walls, and looked through the windows, and shewed himselfe through the lattices: and he saw the blood of the sacrifice of the Passover, (and the blood of Circumcision) which was sprinkled on our gates: and from the high heavens he did behold, and saw his people, which did eat the sacrifice of the solemn feast, roasted with fire, with the puerperance, and with wild lettuce, and unleavened cakes; and he spared us, and gave not

the destroying Angell power for to destroy us. *Thargum on Song* 2. 9.

29 Vers. 29. *at midnight:*] at the time of mens most secure rest, when they say peace and safety, then cometh sudden destruction, *1 Thes.* 5. 2, 3. so, at mid-night was a crie made, when all slumbered and slept, *Matth.* 25. 5, 6. and, In a moment shall they die, and at mid-night, *Iob* 34. 20. where the Chaldee paraphrase applieth it to the Egyptians here. The night, signifieth also the time of judgement. *smote*] that is, as the Chaldee expoundeth it, killed. And the Thargum called Ionathans, addeth, The word of the Lord killed. every first-borne] or, all the first-borne: to avenge the wrong they had done to Gods first-borne Israel, *Exod.* 4. 22, 23. These first-borne, were the beginning (or chiefest) of all their strength, *Psalme* 105. 36. the dignitie of such, is noted on *Genes.* 25. 31. And as the first-borne of Israel, whom God saved alive, figured his elect, called the Church of the first-borne, which are written in heaven, *Hebr.* 12. 23. so the first-borne of Egypt whom God destroyed, figured the Reprobate, on whom Satan and the second death shall have power. This tenth plague is after celebrated, in *Psalme* 78. 51. and 105. 36. and 135. 8. and 136. 10. that fate] the Chaldee saith, that should sit: see *Exodus* 11. 5. prison house] or, dungeon: *Hebr.* the house of the pit; which the Chaldee translateth, house of prisoners: where they ground at the mill &c. *Exod.* 11. 5.

31 Vers. 31. *goe out:*] to wit hastily; for an extraordinary pricke in the Hebrew word, implieth so much: see also *Gen.* 19. 14. Compare *Matth.* 25. 26. where at midnight there was a crie made, Behold the bridegroome cometh, goe ye out to meet him.

32 Vers. 32. *blesse me,*] that is, as the Chaldee translateth, pray for me. In that Pharaoh desired the praers and blessing of Gods people, both before, (*Exod.* 8. 8. 28. and 9. 28. and 10. 16, 17.) and now at their departing: it sheweth, that in his heart he was convicted of sinne, in oppressing Gods servants, and that with relutation of conscience, he had refused to let Israel goe.

33 Verſ. 33. *were urgent*] or, *were ſtrong*: and as the Greeke tranſlateth, *forcibly urged*. This was with humble intreatie, *Exod. 11. 8.* and *they rejoyced when they went out, for the dread of them was fallen upon them, Pſal. 105. 38.* they ſaid]. the Ieruſalemy Thargum expounds it, *the Egyptians ſaid, if Iſrael tarrie one houre, loe all the Egyptians are dead men.*

34 Verſ. 34. *lumps of dough*] ſo the Greeke here tranſlateth it. The word may alſo be interpreted, *kneading troughes*: ſee *Exod. 8. 3.*

35 Verſ. 35. *jewels*] or *veſſels, instruments*: ſee *Exod. 3. 22.* and *11. 2. Pſal. 105. 37.*

36 Verſ. 36. *grace*] Hebr. *the grace of the people*: ſee *Exod. 3. 21.* *gave them their asking*] the Greeke tranſlateth, *lent unto them*. Thus the promiſe to Abraham was fulfilled; *They ſhall come out with great ſubſtance, Gen. 15. 14.*

37 Verſ. 37. *Rameſes*] a citie in Egypt, *Gen. 47. 11.* This journey began the 15. day, the day after the Paſſeover was killed; and they went out *with an high hand, in the ſight of all the Egyptians, Numb. 33. 3.* *Succoth*] by interpretation, *Boothes, or Tabernacles*: ſo called of the Iſraelites making them boothes of the boughes of trees, in this place: for perpetuall memorie whereof, God appointed a *feſt of boothes* to be kept in Iſrael every yeere, *Levit. 23. 42, 43.* *about 600000*] and *not a feeble perſon among them, Pſal. 105. 37.* Thus the bleſſing of God in multiplying Iſrael was fulfilled, *Gen. 15. 5.* and *46. 3.* The word *about* (or *as it were*) is not of doubt, or uncertaintie, but often affirmeth a thing fully and certainly: as is ſaid of the Prophets, *about 400 men, 1 King. 22. 6.* which another expoundeth, *Prophets 400 men, 2 Chron. 18. 5.*

38 Verſ. 38. *mixed people*] Egyptians and other nations; (the Chaldee ſaith, *many ſtrangers*) who were moved by Gods works ſhewed in Egypt, to goe out with Iſrael. Theſe afterward fell a luſting, and turned away, *Numb. 11. 4.* *great*] Hebr. *weightie poſſeſſion*: ſee the notes on *Gen. 13. 2.*

39 Verſ. 39. *thruſt out*] as was foretold of God, *Exod. 6. 1.* A yeerely remembrance of this their manner of leaving Egypt, was by the feaſt of unleavened cakes, *Deut. 16. 3.*

Verſ. 40. *dwelling*] or, *peregrination*, that is, *dwelling as ſtrangers*; for ſo the Greeke tranſlateth, and the Apoſtle confirmeth, in *Act. 13. 17.* So in *Exod. 2. 15.* Alſo Abraham was ſaid to dwell in Canaan, *Gen. 13. 12.* who yet did but ſojourne there, *as in a ſirange countrey, Heb. 11. 9.* And his dwelling is implied alſo here. *ſonnes of Iſrael*] theſe were ſojourners with Abram in Canaan, in ſuch ſenſe as *Levi paid tithes* there, being yet *in the loynes of his father, Heb. 7. 9, 10.* For things done by the fathers, doe concerne the children: ſee *Pſal. 66. 6. Hoſ. 12. 4. Amos 5. 25, 26, 27.* *dwelt*] as ſtrangers, that is, *ſojourned in Egypt*: to which the Greeke addeth, *and in the land of Canaan, they and their fathers*; which addition is according to the true ſenſe. 430 yeeres]

Theſe could not be all in Egypt, but muſt be underſtood of dwelling alſo in Canaan and Meſopotamia: for Kohath ſonne of Levi, was one that came firſt into Egypt, *Gen. 46. 8. 11.* hee lived but 133. yeeres, *Exod. 6. 18.* Amram his ſonne (the father of Moſes) lived 137 yeeres, *Exod. 6. 20.* and Moſes was but 80 yeeres old when he ſpake unto Pharaoh, for the releaſe of Iſrael, *Exod. 7. 7.* and after 40 yeeres travell in the wilderneſſe, hee died 120 yeeres old, *Deut. 34. 7.* ſo that their dwelling in Egypt was farre ſhort of 430 yeeres, and muſt needs implice their fathers dwelling alſo in Canaan, even from the promiſe given to Abraham, *Gen. 12. 1, 3, 4, 5.* And this the Greeke verſion manifeſteth, and the Apoſtle confirmeth, when he ſaith, that *the Law was 430 yeeres after the covenant that was confirmed before of God in Chriſt, with Abraham, Gal. 3. 16, 17.*

Verſ. 41. *ſeſe ſame*] Hebr. *the body* (or *ſtrength*) of that day; as *Gen. 17. 23.* The Iew Doctours gathered from this, that God brought Iſrael forth at mid-day, (as hee ſlew the firſt-borne of Egypt at mid-night) *Pirke R. Eliezer, chap. 48.* And Moſes ſaith, it was *with an high hand, in the ſight of all the Egyptians, Numb. 33. 3.* But, for the beginning of their riſing up to goe their journey, they are ſaid to be brought forth by night, *Deu.*

Deut. 16. 1. with Numb. 33. 3. *armies*] or *hosts*; meaning the tribes of Israel: see Exod. 6. 26.

42 Verſ. 42. of *observations*,] that is, to be much and carefully observed, of the people.

43 Verſ. 43. the *statute*,] or *ordinance*; in Greeke, the *law*. *ſtrangers ſonne*] that is, *p. ynim*, or *gentile*: See Genes. 17. 12. This is meant while he continued in his unbeleeſe, as appeareth by verſe 48. and ſo by proportion, forbiddeth all ſuch as ſhould forſake the faith: and the Chaldee paraphraſt tranſlateth it, *no ſonne of Iſrael that is apoſtate* (or *fallen from the faith*) *ſhall eat of it*. So David calleth the perſecuting Iewes *ſtrangers*, Pſalm. 54. 5. and *heathens*, Pſalm. 59. 6. Alſo by the Iewes ancient canons, it was unlawfull to let the Paſſcover be eaten of any *Apoſtata* (that changed his true religion) or any *Idolater*, or *forreiner*, or *hired ſervant*: *Maimony in Korban Peſach*, chap. 9. S. 7. And for *uncleane perſons*, the law forbiddeth ſuch, Numb. 5. 2, 3. and 9. 6. 13. and 19. 13.

44 Verſ. 44. *bought for*] Hebr. the *purchase of ſilver*; that is, of *money*, or for any price. Compare this with the law of circumciſion, Genes. 17. 12, 13. *then hee ſhall eat*,] after his voluntary entring into the covenant with Iſrael, and due time for his cleaning; which by proportion with the Law, Numb. 19. 11. was to bee ſeven daies. And ſo the Iewes obſerved, for any *ſtranger* that became a proſelyte on the 14. day of the firſt moneth, and was then circumciſed and baptiſed, yet they killed not the paſcha for him, becauſe he might not eat of it at evening, for he was as one coming out of the grave, [having beene as Paul ſaith, *dead in treſpaſſes and ſinnes*, Ephes. 2. 1.] and he muſt abide ſeven daies, and afterward be cleane. *Maimony in Korban Peſach*, chap. 6. S. 7. Compare alſo herewith, Numb. 31. 19-24. Joſ. 6. 23.

45 Verſ. 45. *forreiner*] or *ſojourner*, (as Genes. 23. 4.) one that dwelleth in the land, but not his owne; that hireth his houſe, or is an *in-mate*; (ſo differing from a *ſtranger*, who dwelt in another country) no ſuch, nor *hired perſon*, might eat. Such *forreinners*,

(leaving the worſhip of idols, and other heatheniſh practiſes) though not circumciſed nor joyned to the Church, might dwell in the land of Iſrael, even in Priests houſes, but were reſtrained from the holy things; ſee Levit. 22. 10. and 25. 6. 45. 47. Such a ſtranger the Iewes called *Ger toſhab*, a ſojourner among them; or, a *ſtranger within their gates* (as Moſes ſpeaketh) Deut. 14. 21. and he was to ſubmit unto the ſeven commandements given unto the ſonnes of Noe; whereof ſee the notes on Genes. 9. 4. *not eat*:] and ſo by proportion, not have communion with the other rites, as ſprinkling of the blood and the like, unleſſe hee were circumciſed, verſe 48. So the Iewes explained this law, *If they kill* (the Paſſcover) *for perſons circumciſed, and ſprinkle the blood in the name of the circumciſed and uncircumciſed, it is unlawfull* (or *abominable*) *for the ſprinkling is a weighty matter, for it is the roote* (the principall) *of the ſacrifice*. *Maimony in Korban Peſach*, chap. 2. S. 6.

Verſ. 46. *one houſe*,] in the ſame houſe, or roome: which the Chaldee tranſlateth, *in one ſocietie*. The Iew Doctors explaine it thus: *Who ſo eateth of the paſche, may not eat, but in one ſocietie*, (or, *in the ſame company*) *neither may they carie ought thereof out of the ſocietie where in they eat*. And, *the fleſh of the Paſſcover that is carried out of the ſocietie, whether preſumptuouſly or ignorantly, is unlawfull to be eaten, &c. but muſt be burnt*. Alſo, *two ſocieties that eat in one houſe, muſt each make them a ſigne* (of diſtinction) &c. and the one company muſt turne their faces togetherward, and the other company muſt turne their faces togetherward and eat, ſo that they appeare not mixed. *Maimony in Korban Peſach*, chapter 9. S. 1. 2. 3. *abroad*] or *out*: which the Iewes (as before is noted) doe underſtand, not onely of the ſtreets, but not out of the roome nor ſocietie where it is to be eaten. *a bone*:] to foreſhew, that not a bone of Chriſt our Paſſcover ſhould be broken; as was fulfilled, Iohn 19. 33. 36. which ſignified his victory and deliverance out of affliction and death, (from which he roſe the third day;) as Pſalm. 34. 20, 21. the Lord keepeth all

45

all his bones, not one of them is broken. And in hope of resurrection, Ioseph gave charge of his bones, and they were carried into Canaan, Heb. 11. 22. Exod. 13. 19. The bones of the Pasche were burnt (with the flesh that remained, vers. 10.) as is testified by the Hebrew Doctors, who also say, that though it were a little kid whose bones were tender, yet might they not eat them, for that were the breaking of the bones. Maimony in Korban Pesach, chap. 10. S. 2.9.

47 Vers. 47. *doe it*] that is, prepare, offer, and eat the pasche, as is ordained. For neglect, and not doing it, men were to be cut off, Numb. 9. 13.

48 Vers. 48. *a stranger*,] The Greeke translateth, *when any proselyte come unto you*: and so the Chaldee saith, *when a stranger shall become a proselyte* (or *joyne himselfe*) *with you*. So this differeth from that which was before in vers. 43. and also in vers. 45. and is meant of a third sort of strangers that were converts, in Greeke called *proselytes*, such as were joyned to the Iewes Church, Act. 13. 43. and 2. 10. Matth. 23. 15. Such they were wont to call *strangers within the covenant*; and just *strangers*; to distinguish them from *strangers within the gates* (that did but dwell among them) mentioned in Deuteronomie 14. 21. and here in vers. 45. *doe the Paschever*] that is, keepe or celebrate it. This phrase is used in Matth. 26. 18. Heb. 11. 28. *and then*,] so not onely himselfe, but his male children must be circumcised, ere he might be admitted to the Paschever; for he was yet in his sinne, whiles his children were (through his default) uncircumcised; see Gen. 17. 12, 13, 14. Exodus 4. 24. 26. And thus the Iewes have interpreted this place, *that as the circumcision of himselfe*, (if it be omitted) *debarreth him from doing the Paschever*, so doth the *circumcision of his sonnes*, and of his *servants*, &c. *and if he kill it before he doe circumcise them, it is unlawfull*. Maimony in Korban Pesach, chap. 5. S. 5. *uncircumcised*] the Chaldee turneth it, *profane person*. So God saith, *No stranger uncircumcised in heart, nor uncircumcised in flesh, shall enter into my Sanctuary*, Ezek. 44. 9. And the Hebrew Doctors

say, *While the power of uncleannesse, and the superfluous foreskin is upon him, he is unfit to be united with the divine majestie*, &c. R. Menachem on Exod. 12.

Vers. 49. *that sojourneth*,] the Greeke here, (as in vers. 48.) translateth, *the proselyte that is come among you*. So the obedient heathens, might by faith in Christ have part in all the holy things with Israel alwaies: for in Christ all are one, Galath. 3. 28. Acts 15. 9. And unto *strangers*, is promised inheritance with the tribes of Israel in the holy land, Ezek. 47. 22, 23. The Iew Doctors of old, have thus written concerning this; *Moses our master gave the inheritance of the law and commandments to Israel onely, as it is written* (Deut. 33. 4.) *the inheritance of the congregation of Iakob*: and unto any of the other nations that willingly joyned himselfe a proselyte, as it is written, (Numb. 15. 15.) *as yee are, so shall the stranger be before the Lord*. But whosoever is not willing, they force him not to receive the law and the commandments. But they force all that come into the world, to receive the commandments given to the sonnes of Noe, [whereof see on Genesis 9. 4.] and who so receiveth not them, is killed; and he that receiveth them, is called the *stranger that sojourneth* &c. Maimony in Misneh treat. of Kings, chap. 8. S. 10. Likewise in their commentary upon Exodus, called *Elle shemoth rabbah*, upon Exodus 12. they say, *This is that which is written* (in Esay 56. 3.) *And let not the sonne of the stranger that hath joyned himselfe to the Lord, speake saying, The Lord hath utterly separated me*: for Job saith, *The stranger shall not lodge in the street*, (Job 31. 32.) *And why?* Because the holy blessed (God) excludeth no creature, but receiveth all. For his gates are open every houre, and whosoever would bee received in, he entreth and is received. For this, it was said by Job, *the stranger shall not lodge in the street*. And againe he saith in the person of God, *I will open my doores to the traveller*, (Job 31. 32.) Rabbi Barachias said, in whose person speaketh Iob this? Doublesse because it shall be that the strangers shall be Priests, ministering to the holy blessed (God:) as it is written, and the stranger shall be joyned with them, (Esay 14. 1.) and this joyning

is not meant but of the Priests, as it is written, joyne me unto one of the Priests offices, (1 Sam. 2. 36.) For it shall come to passe, that proselytes shall eat of the Shew bread, &c.

CHAPTER XIII.

1. God commandeth to sanctifie all the First-borne, unto him : 3. to remember the day of their going out of Egypt : 5. to keepe the feast of Unleavened bread, in Canaan : 8. to shew their sonnes the cause thereof : 12. to set apart for the Lord, the firstlings of beasts. 16. Phylacteries, for a signe of Gods former mercies. 17. The way by which God led Israel in the wilderness. 19. The carrying of Josephs bones with them. 20. Israel campeth in Etham. 21. God guideth them by a pillar of a cloud, and a pillar of fire.

1 **A**ND Iehovah spake unto Moses,
2 saying, Sanctifie unto me every
first borne, that which openeth
every wombe, among the sonnes of
Israel, of man and of beast; it is mine.
3 And Moses said unto the people,
Remember this day, in which yee
came out from Egypt, from the
house of servants; for by strength
of hand Iehovah brought you out
from hence : and no leavened bread
4 shall be eaten. This day you come
5 out, in the moneth of Abib. And
it shall be, when Iehovah shall bring
thee into the land of the Canaanite,
and the Chethite, and the Amorite,
and the Evite, and the Iebusite,
which he sware unto thy fathers to
give thee, a land flowing with milke
and honey : that thou shalt serve this

service, in this moneth. Seven
dayes thou shalt eat unleavened cakes :
and in the seventh day shall be a feast
to Iehovah. Unleavened cakes shall
be eaten seven dayes ; and no leavened
bread shall be seene with thee,
and no old leaven shall be seene with
thee, in all thy border. And thou
shalt shew thy sonne in that day, say-
ing ; because of that which Iehovah
did unto me when I came out from
Egypt. And it shall be to thee for
a signe upon thy hand, and for a me-
moriall betweene thine eyes, that
Iehovahs Law may be in thy mouth;
for with a strong hand hath Iehovah
brought thee out from Egypt. And
thou shalt keepe this statute in his
season, from yeere to yeere. And
it shall be, when Iehovah shall bring
thee into the land of the Canaanite,
as hee sware unto thee, and unto
thy fathers, and shall give it thee :
That thou shalt cause all that openeth
the wombe, to passe unto Iehovah :
and all that openeth (the wombe) of
the young of a beast, which thou shalt
have, the males shall be Iehovahs. And
all that openeth (the wombe) of an
asse, thou shalt redeeme with a lambe;
and if thou wilt not redeeme it, then
thou shalt breake the necke of it :
and all the first-borne of man, among
st thy sonnes, shalt thou redeeme. And
it shall be, when thy sonne shall aske
thee to morrow, saying, What is
this ? that thou shalt say unto him ;
By strength of hand Iehovah broght
us out from Egypt, from the house

15 of servants. And it was, when Pharaoh was hard, to send us away, that Iehovah slew every first-borne in the land of Egypt, from the first-borne of man, even to the first-borne of beast; therefore I sacrificeto Iehovah all that openeth the wombe, the males; and every first-borne of my sonnes, I redeeme. And it shall be
16 for a signe upon thy hand, and for phylacteries betweene thine eyes; for by strength of hand Iehovah brought us out from Egypt.

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17 And it was, when Pharaoh had sent away the people, that God led them not the way of the land of the Philistines, though that *was* neere; for God said, lest the people repent, when they see warre, and they re-
18 turne to Egypt. But God led the people about, *by* the way of the wilderness of the red sea; and the sons of Israel went up harnessed, out of
19 the land of Egypt. And Moses tooke the bones of Ioseph with him; for he had swearing sworne the sonnes of Israel, saying; God will visiting visit you, and yee shall
20 carry up my bones from hence with you. And they journeyed from Succoth, and encamped in Etham,
21 in the edge of the wilderness. And Iehovah went before them by day, in a pillar of a cloud, to leadethem the way; and by night, in a pillar of
22 fire, to give them light, for to goe by day and night. He tooke not

away the pillar of the cloud by day, and the pillar of fire by night, before the people.

Annotations.

Sanctifie] or, *Hallow, Consecrate*; that is, ² put apart unto holy use for me and my service. The men and uncleane beasts were to be redeemed with money, which was given to the Lords Priests: the cleane beasts were to be killed in sacrifice to the Lord, *Numb.* 18. 15, 16, 17. Moses is commanded here, to teach this unto Israel. Afterwards the Levites were taken for all the first-borne Israelites, and imployed in the service of the Lord, *Num.* 3. 6. 12. *that which openeth*] so the holy Ghost translateth it in Greeke, *Luk.* 2. 23. but the Hebrew phrase is, *the opening* (or *emission*) of every wombe (or *matrice*) meaning the first birth of man or beast; and so the Chaldee, in *verse* 13. expoundeth it, *the first-borne*; and in *Exod.* 34. 19, 20, the Greeke translateth it *first-borne*, (or *firstling*.) This law signified, that Gods people (which are a *congregation of first-borne*, *Hebr.* 12. 23. *Exod.* 4. 22. being redeemed from death by the blood of Christ) should both themselves and theirs be consecrated to the service of the Lord, *Rom.* 6. 13. 19. 22. and 12. 1. even as he is their God, and sanctifieth them to himselfe from the wombe, *Psal.* 22. 11. *Esa.* 46. 3. *Ier.* 1. 5. *Gal.* 1. 15.

Verf. 3. Remember] The Hebrew *Zacor*, ³ here and in *Exod.* 20. 8. and *Ios.* 1. 13. are properly indefinites, signifying *To remember*; but used for Imperatives, as *Halok*, *To goe*, 2 *Sam.* 24. 12. is explained *Lek*, *Goe thou*, in 1 *Chren.* 21. 10. *To eat and to drinke*, *Esa.* 22. 13. is expounded, *Let us eat and drinke*, 1 *Cor.* 15. 32. and in Greeke, *Chairein*, *To rejoyce*, for *Rejoyce thou*, 2 *Ioh.* 1. 10. But there be of the Hebrewes that say, *the word Zacor is indefinite, because we are bound for ever to remember this matter:*

matter : R. Elias in *Sepher reshith chocmah*, treat. of Holinesse, chap. 6. This remembrance heere commanded, was not only to keepe in minde for themselves, but to mention and speake of it to others ; as after Moses saith in verse 8. *Thou shalt shew thy sonne, &c.* The Hebrew canons say ; *It is commanded by the Law, to tell of the tentations and marvellous workes which were done to our fathers in Egypt ; upon the fifteenth day of Nisan (that is, March) as it is written (in Exod. 13. 3.) Remember this day &c. and (in verse 8.) Thou shalt shew thy sonne, &c. And although he have no sonne, though they be great wise men, they are bound to tell of the going out of Egypt : and who so maketh a long spech of the things that fell out and came to passe, it is commendable in him.* Maimony in *Misneh*, treat. of Leven, c. 7. S. 1. *servants*] the Greeke and Chaldee expound it *servitude*, or *bondage*. *strength of hand*] the Greeke expoundeth it, *strong hand* : and so Moses himselfe speaketh in vers. 9. This manner of deliverance, figured also our redemption by Christ, who being stronger than (Satan) the strong man armed, overcame him, and tooke from him all his armour wherein he trusted, and divided his spoiles, *Luke 11. 21, 22.* *leavened*] of this, see *Exod. 12. 8. 15.* It figured our sanctification, in abstaining from all corruption in doctrine and conversation, *Mat. 16. 12. 1 Cor. 5. 8.*

4 Vers. 4. *Abib*,] which the Greeke translateth *New fruits* : the word signifieth, *a greene care (or stemme) of corne*, *Exod. 9. 31.* and because in those countries corne was eared and beganne to be ripe in this moneth, (as witnesseth *Philo*, in his 3. booke of *Moses life*) it was called therefore *Abib* ; some of the Greekes name it *the moneth of floures*, as *Macarius Egypt.* in *Hom. 47.* It was part of *March*, and part of *April*, as we now call the moneths. See also *Exod. 12. 2.*

5 Vers. 5. *Canaanite*] that is, as the Greeke translateth, *Canaanites and Chethites, &c.* see *Genesis 10. 16. 18.* *Iebusite*] the Greeke version addeth, *Gergesites and Pherezites* ; to make up the number of seven, which is here understood, as in *Deut. 7. 1.* *serve*] that is, *observe*, as *Exodus 12. 25.* or (as the

Greeke translateth) *doe this service* ; which after followeth.

6 Vers. 6. *Seven*] or, *a seven (a weeke) of daies* : figuring our whole life : see *Exodus 12. 15.* *a feast*] which among other duties, was kept with an *holy convocation*, *Levit. 23. 8.*

8 Vers. 8. *shew thy sonne*] It is commanded that we shew our sonnes, though they aske not : according to the knowledge of the sonne, must his father teach him, saith Maimony in treat. of Leven, chap. 7. S. 2. *because*,] or, *for this which Iehovah did unto me* : understand, *This is done* ; or, *This feast we keepe, for, or because of that.* Such want of words is oft in the Scripture ; as in *2 Sam. 23. 8.* against 800. meaning, *he list up his speare against 800.* as the words are supplied in *1 Chron. 11. 11.* So before in *Exod. 4. 5.* The Hebrew Doctors understand it mystically, saying, *what is that which the Scripture saith, For this ? It is like This is my God, Exodus 15. 2. as if he should say ; for his names sake, and for his glorie, did he unto us, and brought us out of Egypt ; and not for our righteousness.* R. Menachem, on *Exod. 13.*

9 Vers. 9. *a signe*] or, *a token* : so in verse 16. but in *Deut. 6. 8.* and *11. 18.* it is said, *Thou shalt binde them for a signe upon thy hand, and they shall be for phylacteries betwixt thine eyes : and thou shalt write them upon the posts of thy house, and upon thy gates.* *a memoriall*] or, *a monument.* This is an explication of that word *Totaphoth*, the *Phylacteries* mentioned after in the 16. verse. The manner of keeping these lawes among the Iewes, was ; They wrote foure sections of the law upon parchments, namely these, *Sanctifie unto me every firstborne, &c. Exodus 13. 2. to the end of verse 10. And it shall be when Iehovah shall bring thee into the land, &c. Exodus 13. 11. to the end of verse 16. Heare o Israel ; Iehovah our God, Iehovah is one &c. Deut. 6. 4. to the end of verse 9. And it shall be, if hearkning ye shall hearken unto my commandments &c. Deut. 11. 13. to the end of verse 21.* These foure sections (containing in all 30 verses) written on parchments, folded up, covered with lether, they tyed to the forehead, and to the hand. Those that were for the head, they wrote on foure parchments,

ments, and rolled them up every one severally, and put them in foure places which were joyned together in one skinn, or peece of lether. For the hand, they wrote the same 4. sections of the law, in 4. columnes upon one parchment, and rolled it up from the end to the beginning. These all were written exactly according to Moses copy, not a letter more or lesse, otherwise the phylacteries were not lawfull to be worn. They were also artificially sown up in the lether, and tied with strings upon the head, from the crowne forward; and upon the left hand or arme, above the elbow, on the inside, that they might be towards the heart: (as *Deut. 6. 6.*) Howbeit the Sadduces used to weare them upon the forehead (or brow) and upon the palme of the hand (as *Maimony* observeth in *Tephillin*, chap. 4. S. 3.) They used these phylacteries religiously, alwaies blessing God for the commanding of these things, when they put them on, which they used to doe by day onely, not by night; and upon the working daies, not on Sabbaths or feast daies, because (say they) it is written, *It shall be to thee for a signe*, whereas the Sabbath it selfe was a signe. And though they might weare them all the day, (so it were not in an uncleane place) yet specially they put them on when they went to read the Law, or to pray, (whereupon they call them in their tongue, *Tephillin*, that is, *Oratories*, or *Prayer ornaments*;) and abused them to great superstition, teaching, *that all the while a man had the phylacteries upon his head and arme, he was meeke and fearing God, and not drawne away by laughter or vaine meditation, nor conceived any evill thoughts, but turned his heart to the words of truth and justice.* These and many other particulars about them, are largely set downe by *Maimony* in his treat. *Tephillin*: and the like rites they had for their *post-writings*, (from the law in *Deut. 6. 9.*) and for their *fringes*, (from the Law in *Numb. 15. 38.*) And our Saviour blameth the Pharisees hypocrisie, in wearing their *phylacteries* broad, and their *fringes* long; *Matth. 23. 5.* And how well they thought of themselves for these things, appeareth by the saying of the Chal-

dee paraphrast, upon *Song 8. 3.* *The congregation of Israel said, I am chosen above all peoples, because I binde phylacteries to my left hand, and to my head, &c.* But God hereby taught them diligently to regard, and dutifully to profess and practise his Lawes, having them written and laid up in their heart and soule, *Deut. 6. 6.* and *11. 18.* *Prov. 3. 3. 21.* and *7. 2, 3.* With this we may compare that in *Rev. 14. 1.* of those holy ones that had *Christs Fathers name written in their foreheads*, as a signe of the profession of Gods Law: (for that which in the Gospell is called *his Name*, *Matth. 12. 21.* in the Prophets is called *his Law*, *Esay 42. 4.*) So againe, Antichrist exacteth the obedience of his precepts, as by a marke upon mens *right hands*, or on their *foreheads*, *Rev. 13. 16.*

Verf. 10. *from yeere*,] Hebr. *from daies to daies*: but *daies* often signifieth a *full yeere*, as is shewed on *Genes. 4. 3.* The Chaldee translath, *from time to time*: the Greeke keepeth the Hebrew phrase; wherefore *daies* are prophetically used for *yeeres*, in the Greeke of the new Testament, *Rev. 11. 3.*

Verf. 12. *to passe*] namely either *through the fire*; as this phrase is explained in *Deut. 18. 10. 2 King. 16. 3.* and implieth, in *Ezek. 20. 26. Levit. 18. 21.* and the Law for the firstlings, sheweth in *Numb. 18. 17.* and here in verse 15. it is expounded *sacrifice*. Or, *thou shalt cause to passe*, namely, under the rod, as in *Levit. 27. 32.* and so *consecrate*, or (as the Greeke translath) *put apart unto the Lord*: and so make it passe from vnder thy power. *and all, &c.*] Hebr. *and every opening*: which the Greeke translath, *all that openeth the wombe*: see verse 2. And this is meant of cleane beasts, as the exception of the *asse*, and of *mankinæ*, in the verse following sheweth: therefore *and*, in Hebrew is by way of explanation of the former speech, for *even*, or *that is*, as is noted on *Genesis 13. 15.* *of the young*,] *the increase*; or, as the Greeke translath it, *of the herds*: for this word is spoken of kine, as *flocks* is applied to sheepe, *Deut. 28. 4. 18. 51.* but the Chaldee here expoundeth it *youngling*. *shall be Iehovahs*] or, *thou shalt make passe* (shalt sacrifice) to *Iehovah*;

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borah; the Chaldee saith, *thou shalt sanctifie before the Lord.*

13 Vers. 13. *an asse,*] so in *Exod. 34. 20.* but in *Numb. 18. 15.* it is said, *of an uncleane beast*: so that by the *asse* here, may be implied all other uncleane beasts, not meet for sacrifice. Howbeit some of the Iew Doctors understand the *uncleane beast* there, to meane the *asse* onely; as *Maimony* in *Misneh*, treat. of *First fruits*, chap. 12. S. 3. and *R. Solomon Iarchi*, upon this text. *a lambe*] or *kid*, as the word implieth both, *Exod. 12. 3.* And this the Iewes take strictly, of a living lambe onely, saying, it may not be redeemed with a *calfe*, or with a *wilde beast*, nor with a *lambe* that is killed, &c. *Maimony* treat. of *First fruits*, chap. 12. S. 8. This lambe was to be given to the Lord, that is, to his Priest, *Numb. 18. 8. 15.* and then the owner of the asse might use it for his owne service; which otherwise he might not doe, *Deut. 15. 19.* *breake the necke*] or, *cut off the necke*, as the word is translated in *Deut. 21. 4.* and *Esay 66. 3.* where it is spoken of a *dogge*. The Ierusalemey paraphrast heere expoundeth it, *kill it. redeeme:*] for five shekels of money, *Numb. 18. 16.* And (by the Hebrew Doctors) the Father when he redeemed his sonne, was to blesse God who gave this commandement, and preserved his sonnes life. And if the father transgressed, and redeemed not his sonne; he was when he came to age to redeeme himselfe. *Maimony* treat. of *First fruits*, chap. 11. S. 2. 5. See the annotations on *Numb. 18.* Heereby was figured the redemption of Gods elect, (*the Church of the first-borne which are written in beauen, Hebr. 12. 23.*) from the second death: for in respect of the first death, no man can give any ransom to God, *Psalme 49. 8, 9. Heb. 9. 27.*

14 Vers. 14. *to morrow*] that is, *in time to come*: see the notes on *Genesis 30. 33.* The Greeke translateth, *hereafter*: elsewhere the Greeke keepeth the Hebrew phrase, as in *Deut. 6. 10. Jos. 4. 6. 21.* *us out:*] the things done to the fathers, are to be remembered as if they were done to the children: so the Prophets explaine things, as

Psalme 66. 6. they passed through the river on foot, there did we rejoyce in him: and *Hos. 12. 4.* he found him in Bethel, and there he spake with us. So the Hebrew canons say, *Therewithout all generations, a man is bound to shew himselfe, as if it were he himselfe that came now out from the bondage of Egypt, as it is written, AND HE BROUGHT VS OUT &c. and for this cause the holy blessed (God) hath commanded in the Law, AND THOU SHALT REMEMBER THAT THOU WAST A SERVANT, (Deut. 15. 15.) as if he should say, as they, sh thou thyselfe wast a servant, and camest out free, and wast redeemed.* *Maimony* treat. of *Leuen*, chap. 7. S. 6. The Apostle speaking of the things that befell Israel, saith, *these things were our examples, 1 Corinth. 10. 6.* and the Rabbines have a common saying, *whatsoever happened to the fathers, is a signe unto the children.* *R. Menachem on Gen. 12.*

Vers. 15. *was hard to send us*] that is, *was stubborne*, refusing to send us away. Or, *hardened himselfe*, against sending us away, so that he would not let us goe. The Hebrew word which commonly signifieth *to*, is sometime used for *from*, as is noted on *Gen. 36. 6.* and so here Pharaoh *hardened* his heart, *from sending*; that is, he would not send. In *2 Chron. 11. 4.* it is said, *they returned from going*: whereas in *1 Kings 12. 24.* it is written, *they returned to goe.* Compare, both for phrase and matter, that in *Iob 9. 4.* *who hath hardened himselfe against (God) and hath prospered?* *the males*] or, being *males*: and this the Iewes understand of *males* simply: for if it be a female, or both male and female, they hold it free from this service; not holy at all. *Maimony*, treat. of the *First-borne*, chap. 2. S. 5.

Vers. 16. *phylacteries*:] or, *frontlets*: in Hebrew *Totaphoth*, typicall monuments: called in vers. 9. a *memoriall*: the Greeke translateth them, *an unmovable monument*: the Hebrew Doctors usually call them *Tephillin*, *prayer monuments*, because they used to binde them upon them when they prayed; as is noted on *verse 9.* The Syriake in *Matt. 23. 5.* keepeth that name, but the Euangelist in Greeke nameth them *phylacteries*, of

conserving or keeping the memoriall of Gods Law: whom we follow in this translation. So in *Deut.* 6. 8. and 11. 18. see the annotations there.

Here beginneth the 16. Section of the Law: see *Gen.* 6. 9. and 28. 10.

17 Vers. 17. *the way of:*] that is, *towards the land:* so in *Numb.* 14. 25. *the way of the red sea,* is *towards* it. Or, *by the way;* as in the verse here following. *see warre,*] that is, be warred against by the Philistines; who would deny them passage: for they had before this killed some of the Israelites, whiles they dwelt in Egypt, in the daies of Ephraim sonne of Ioseph: as is mentioned in *1 Chron.* 7. 21, 22, 23. Thus God provideth for his peoples infirmitie, lest at the first they should be discouraged; and would not suffer them to be tempted about that they were able, *1 Corin.* 10. 13. So in his law, he ordained that no *fearfull* or *faint-hearted* should goe to warre, *Deut.* 20. 3. See also the notes on *Gen.* 11. 31.

18 Vers. 18. *went up*] it is the usuall phrase in the Scripture, to call the journeying from Egypt to Canaan (which was northward) a *going up*, as here, and in *Genes.* 13. 1. and 44. 17. and often. On the contrary, from Canaan into Egypt, they are said to goe *downe*, *Genes.* 12. 10. and 26. 2. *Deut.* 10. 22. *Acts* 7. 15. and usually. *harnessed,*] or *marshalled by five in a ranke:* the word in Hebrew hath the name of *five*, either of the harnesse girded under the fifth rib, (as the Chaldee translateth it *girded,*) or, of marching five in a rowe. The Greeke version saith, *in the fifth generation:* but not well; for Israel went out in the *fourth* generation, as God foretold, *Gen.* 15. 16. and this word is elsewhere used for *armed*, or *harnessed*; as *Ios.* 1. 14. and 4. 12. *Judg.* 7. 11. Thus God led out his people *with an high hand*, *Exod.* 14. 8. and trained them for future wars, to conquer Canaan. See *Num.* 1. 3. and 14. 3. 9. &c.

19 Vers. 19. *swearing, sponne,*] or, as the Greeke hath it, *sponne with an oath*, that is, straitly and earnestly adjured. Of this, see *Gen.* 50. 25.

20 Vers. 20. *Succoth*] the place of *Boothes*: see *Exod.* 12. 37. *Etham*] in Greeke, *Othom*. Of this and their other journeys, see *Numb.* 33. 6, &c. *the edge*] or *the end*; that is, which Etham was in the end (or edge) of the wilderness, *Numb.* 33. 6. The Greeke translateth, *by the wilderness*.

21 Vers. 21. *Iehovah*] called in *Exodus* 14. 19. *the Angell of God*; meaning *Christ* whom the Israelites tempted in the wilderness, *1 Corin.* 10. 9. hee is named *Iehovah our Justice*, *Ierem.* 23. 6. *went before them*] that is, as the Greeke expoundeth it, *guided them*. *pillar*] which in Hebrew is named of *standing up*, or *stabilitie*: and is by similitude here applied to the *cloud* and *fire*, that stood over the host of Israel, (as elsewhere *smoake* arising is called a *pillar*, *Judges* 20. 40. and *pillars of smoake*, *Isa.* 2. 30. are by the Apostle called *vapour of smoake*, *Acts* 2. 19.) In *Psalme* 105. 39. this cloud is said to be *spread for a covering*; so that it shadowed them from the heat of the Sunne: and in it they were *baptised*, *1 Corin.* 10. 2. and as there was occasion it removed, sometime before, sometime behinde them, *Exodus* 14. 19. and in it God sometime appeared and spake, *Deut.* 31. 15. *Psalme* 99. 7. but the ordinary use of it, was to leade and to cover them, *Numbers* 9. 17, 18. And it figured *Christ* his guidance and protection of his Church, travelling through this world, unto his heavenly rest; as it is said, *The Lord will create upon every dwelling place of mount Sion, and upon her assemblies, a cloud, and smoake by day, and the shining of a flaming fire by night: for upon all the glory shall bee a covering, &c.* *Esa.* 4. 5, 6. *of fire*] the same dark cloud, which shadowed them by day, was also fire, and gave them light by night, *Exodus* 14. 19, 20. 24. So *Christ* baptised the Israelites in the cloud, with the Holy Ghost and with fire, *1 Corin.* 10. 2. *Maith.* 3. 11. *Esa.* 4. 2. 4, 5. Therefore Israel in faith, did betake themselves under the shadow of Gods Majestic in this cloud; and Moses sanctified the action by prayer, *Numb.* 9. 17, 18, 19, 23, and 10. 34-36. *1 Cor.* 10. 1.

CHAPTER XIV.

1. God instructeth the Israelites in their journey. 5. Pharaoh pursueth after them. 10. The Israelites are sore afraid, and murmur. 13. Moses comforteth them. 15. God instructeth Moses to lead the people forward, and with his hand and rod to divide the sea, for Israel to goethorow. 19. Gods Angell and cloud remove behinde the campe. 21. The Israelites passe thorow the red sea. 23. The Egyptians follow them into the sea. 24. The Lord out of the cloud troubleth the Egyptians. 26. Hee bid-deth Moses stretch his hand over the sea. 27. It returneth to his strength, and drowneth the Egyptians.

1 **A**ND Iehovah spake unto Mo-
 2 ses, saying; Speake unto the
 sonnes of Israel, that they turne, and
 encampe before Pi-hahiroth, be-
 3 tweene Migdol and the sea, before
 Baal-zephon: over-against it shall ye
 encampe, by the sea. And Pharaoh
 will say of the sonnes of Israel, They
 4 are intangled in the land, the wil-
 derness hath shut them in. And
 I will make strong the heart of Pha-
 raoh, and he shall follow after them;
 and I will be honoured upon Pha-
 raoh, and upon all his host; and the
 Egyptians shall know that I ~~am~~ Icho-
 5 vah: And they did so. And it was
 told the king of Egypt, that the peo-
 ple fled: and the heart of Pharaoh
 and of his servants was turned
 against the people; and they said,
 Why have wee done this, that wee
 have sent away Israel from serving
 6 us? And he bound his charer, and

7 tooke his people with him. And
 he tooke six hundred chosen cha-
 rets, and all the charrets of Egypt,
 and captaines over every one of
 8 them. And Iehovah made strong
 the heart of Pharaoh king of Egypt,
 and he followed after the sonnes of
 Israel: and the sonnes of Israel went
 9 out with a high hand. And the
 Egyptians followed after them, and
 overtooke them encamping by the
 sea, all the horses, the charrets of
 Pharaoh, and his horse-men, and
 his armie, beside Pi-hahiroth, be-
 fore Baal-zephon. And Pharaoh
 10 drew nigh; and the sonnes of Israel
 lift up their eyes, and behold the
 Egyptian marched after them; and
 they were sore afraid: and the sons
 of Israel cried out unto Iehovah.
 And they said unto Moses, Because
 11 *there were* no graves at all in Egypt,
 hast thou taken us away to die in
 the wilderness? wherefore hast thou
 done this unto us, to bring us forth
 out of Egypt? *Is not* this the
 12 word which wee spake unto thee in
 Egypt, saying, Let us alone, that
 we may serve the Egyptians? For *it*
had beene better for us to serve the
 Egyptians, than that we should die
 in the wilderness. And Moses
 13 said unto the people, Feare yee not,
 stand still, and see the salvation of
 Iehovah, which he will doe for you
 to day: for the Egyptians whom ye
 have seene to day, ye shall not againe
 see them any more for ever. Icho-
 14 vah will fight for you, and you shall
 hold your peace. And Iehovah
 15 said

16	saide unto Moses, Wherefore criest thou out unto me ? Speake unto the sonnes of Israel, that they goe forward. And thou, lift up thy rod, and stretch out thy hand over the sea, and cleave it : and the sons of Israel shall goe in to the midst of the sea, on drie ground. And I,	24
17	behold, I will make strong the heart of the Egyptians, and they shall goe in after them : and I will be honoured upon Pharaoh, and upon all his armie, upon his charrets, and upon his horse-men. And the Egyptians shall know that I am Iehovah, when I am honoured upon Pharaoh, upon his charrets, and upon his horse-	25
18	men. And the Angell of God, which went before the campe of Israel, removed and went behinde them ; and the pillar of the cloud removed from before them, and stood behinde them. And it came	26
19	betweene the campe of the Egyptians, and the campe of Israel ; and it was a cloud and darknesse, and it made light the night : and the one came not neere the other all the	27
20	night. And Moses stretched out his hand over the sea ; and Iehovah caused the sea to goe backe, by a strong east winde, all the night, and made the sea drie land : and the waters were cloven. And the sonnes of Israel went in to the midst of the	28
21	sea, upon the drie ground : and the waters were a wall unto them, on their right hand and on their left. And the Egyptians followed, and went in after them, all Pharaohs	29
22	horses, his charrets, and his horsemen, into the midst of the sea. And it was in the morning watch that Iehovah looked unto the campe of the Egyptians, in the pillar of fire, and of the cloud, and troubled the campe of the Egyptians. And tooke off their charret wheeles, and led them heavily : and the Egyptians said, Let us flee from the face of Israel, for Iehovah fighteth for them, against the Egyptians. And Iehovah said unto Moses, Stretch out thy hand over the sea, and the waters shall returne upon the Egyptian, upon his charrets, and upon his horse-men. And Moses stretched out his hand over the	30
23	sea, and the sea returned to his strength, at the looking forth of the morning : and the Egyptians fled against it ; and Iehovah shooke off the Egyptians into the midst of the sea. And the waters returned, and covered the charrets and the horsemen, with all the armie of Pharaoh that came after them, into the sea : there remained not so much as one of them. But the sons of Israel walked on drie land, in the midst of the sea, and the waters were a wall unto them on their right hand, and on their left. And Iehovah saved Israel in that day out of the hand of the Egyptians : and Israel saw the Egyptians dead upon the sea shore. And Israel saw the great hand which Iehovah did upon the Egyptians ; and the people feared Iehovah, and they beleaved in Iehovah, and in Moses his servant.	31

Annotations.

- 2 **P** *I-habiroth,*] or, *the mouth of Hiroth*; that is, *the straight* (or *passage*) betweene the mountaines of *Hiroth*: for in *Numbers* 33. 8. the word *Pi*, (that is, *Mouth*) is left out of the name. Into these straights did God lead Israel, both to free them from warre with the Philistians, *Exodus* 13. 17, 18. and to give the Egyptians occasion heereby to pursue them, (as the verses following here shew;) as also to try the faith of his people; which even here at first was turned to unbeliefe and rebellion, *verse* 11, 12. *Deut.* 8. 2. *Psalme* 106. 7. *Migdol*] in Greeke *Magdol*: the name of a citie of the Egyptians, *Ierem.* 44. 1. by interpretation it signifieth *a Tower*. *Baal-zephon*] in Greeke *Beelsepphon*. The Ierusalem Targum expoundeth it, *the idoll of Zephon*: and so it seemeth to be an idolatrous place or monument of the Egyptians; as *Baal-Pehor* was the Idoll of the Moabites, *Numb.* 25. 3. and *Baal-mehon*, the name whereof the Israelites changed, when it came into their possession, *Numb.* 32. 38. For as Israel palled from Egypt to Canaan, God did let them see the abominations and idols of the nations; whereof he warned them to beware, *Deut.* 29. 16, 17, 18.
- 3 **Verf. 3.** *intangled*] or *perplexed*, not knowing what to doe, as the Greeke translateth, *they wander* (or *stray*) and the word is used in *Ios.* 1. 18. of cattle perplexed for want of pasture. So Pharaoh seeing the Israelites to take this indirect way, thought they were afraid of the wilderness, and in perplexity of minde: whereupon he hardned himselfe to follow after, and bring them againe into his bondage.
- 4 **Verf. 4.** *make strong*] that is, as the Greeke saith, *harden*: so after, *verse* 8. 17. See *Exodus* 4. 21. *honoured*] or, as the Greeke translateth, *glorified*: *will get me honour*, by their destruction, *verse* 17, 18. For God hath glory by wrath upon the wicked, as by

mercy upon the elect, *Rom.* 9. 22, 23. So *Ezek.* 28. 22.

Verf. 6. *bound*] in Greeke *joynd*, to wit, the horses to his chariot; *made ready*: so *Gen.* 46. 29.

Verf. 7. *captaines*] or *Princes*, the third sort of governours in the kingdome: having the name of *three*, or *third*: the Chaldee calleth them *Mighties*.

Verf. 8. *a high hand*,] that is, powerfully, openly and boldly, like armed men, as in *Exod.* 13. 18. and in the sight of the Egyptians, *Numb.* 33. 3. not like fugitives. So to sinne with a *high hand*, *Numb.* 15. 30. is to doe it boldly and openly. The Chaldee changeth the phrase, saying they went out *with uncovered* (or *open*) *head*: which meaneth, openly, boldly, cheerefully: as, the covering of the head, signifieth sorrow and shame, *2 Sam.* 15. 30. *Ier.* 14. 4.

Verf. 9. *armie*] Hebr. *power*; used for an *armie* or *host*, as the Greeke here translateth it; so in *vers.* 17. 28. And here againe is to be understood, *they followed and overtooke them*.

Verf. 10. *werefore afraid*:] or, *fearcd vehemently*. This was for want of faith and love towards God, *Matt.* 8. 26. *1 Iohn* 4. 18. But was occasioned by the straights they now were in: *the congregation of Israel was shut in, from the foure parts of the world: before them was the sea, behinde them followed the enemy: and on each side of them were wildernesses full of fierie serpents, which did bite and kill men with their venom*: saith the Chaldee paraphrase upon *Song.* 2. 14.

Verf. 11. *at all*,] or, *none*: a double denial shewing the earnest passion and distemperature of their unfaithfull and unthankfull mindes. Of this David said, *they remembered not the multitude of thy mercies, but rebelled at the sea, at the red sea: yet he saved them for his names sake*, *Psal.* 106. 7, 8.

Verf. 12. *Let us alone*,] or, *Cease from us*. They returne to their former rebellious carriage in Egypt, mentioned in *Exod.* 6. 9.

Verf. 13. *fear not*] the Greeke saith, *be bold*, (or, of good comfort.) *whom ye have scene*] or, as the Greeke translateth, *so as ye see*: meaning, they should see them no more.

more alive, but dead, as *verse 30.* *not againe see].* Hebr. *not adde to see.* By these promises, God would stay their murmurings, strengthen their faith, and shew his grace to an undeserving people: for which he is after celebrated, in *Neh. 9.9.* *thou heardest their crie by the red sea.*

14 *Verf. 14. shall hold your peace]* or, *shall be silent, shall cease* from speaking or doing any thing in this battell. The originall word is often used for ceasing to heare or speake, as they that are deafe; but applied also to actions, signifieth silence or ceasing from deeds, as they that neglect and sit still, *2 Sam. 19. 11.* *Psal. 83. 2.* and *50. 3.* *Esa. 42. 14, 15.* It may also be meant, *hold ye your peace,* that is, *cease* from murmuring against God and me.

15 *Verf. 15. wherefore]* Hebr. *what,* that is, For *what* criest thou? God encourageth Moses to goe on with the worke in hand, which the peoples murmuring began to hinder. So after (in *Exod. 17. 4.*) he cried unto the Lord, upon the like occasion. Though here no words of praier be mentioned, yet Moses might crie unto God by the Spirit, *which maketh intercession for the Saints, with groanings which cannot be uttered, Rom. 8. 26.* The Chaldee paraphrast turneth it, *I have accepted thy praier: speake to the sonnes of Israel,* &c. as if he had cried out for feare of wrath to come upon them for their sinne, as they deserved. So elsewhere another Chaldee paraphrast (on *Song 1. 9.*) more plainly saith, *When Pharaoh and his host were drowned, Israel also had likewise perished, if Moses the Prophet had not stretched out his hands in praier before the Lord, and turned away the Lords wrath from them.* A like preservation of them by Moses praier, is after recorded in *Deut. 9. 13, 14.-19, 20.*

16 *Verf. 16. thy rod]* wherewith miracles were done in Egypt, *Exod. 4. 2.* and *7. 9,* &c. *the rod of God, Exod. 17. 9.* it signified the Word of God, which is *the rod of his mouth,* wherewith he *smite*th the earth, *Esa. 11. 4.* but *feedeth* his people, *Mic. 7. 14.* *cleave it]* that is, *forcibly divide,* and (as the Greeke translateth) *rent it.* It is a commandement implying a promise.

Verf. 17. honoured upon] or, as the Greeke turneth it, *glorified in Pharaoh:* get me glory and honour upon him. The Lord knew that *they dealt proudly* against his people, so hee made himselfe *a name,* as it is *this day, Nehem. 9. 10.*

Verf. 19. the Angell,] that is, *Christ,* called *Jehovah, Exod. 13. 21.* So the Hebrew Doctors have acknowledged this Angell to bee *Michael the great Prince, who was made a wall of fire, betweene the Israelites and the Egyptians; Pirke R. Eliezer, chap. 42.* And others of them say, *this Angell was (Shechinah) the presence (or Majestie) of God, and called an Angell and Prince of the world, because the government of the world is by his hand: R. Menachem* upon this place. This 19. verse, and the 20. and 21. following, have every of them in the Hebrew, 72. letters; from which the Hebrew Rabbines have their curious speculations, of so many Angels, concurring in this glorious worke of dividing the sea, and leading Israel through it.

Verf. 20. a cloud and darknesse,] that is, the cloud was thicke and darke to the Egyptians, and *made light* (or illumined) *the night* to the Israelites. And so the Chaldee paraphrase, and Thargum Ierusalemey explaineth it, *the cloud was halfe light, and halfe darknesse: the light, gave light unto Israel; and the darknesse, gave darknesse unto the Egyptians.* The Greeke translateth, *and there was darknesse and thicke darknesse, and the night came.* A like manifestation of Gods glorie, the Psalmist celebrateth; *He set darknesse, his secret place; round about him his pavillion: darknesse of waters,* (that is, of watrie clouds); *thicke clouds of the skies, Psalme 18. 12.*

Verf. 21. to goe backe,] O sea what asked thee, that thou fleddest? *Psa. 114. 5.* *The waters saw thee O God, the waters saw thee, they trembled: the depths also were troubled, Psa. 77. 17.* This worke of God figured the afflictions of this world, made easie for Christs people to passe thorow by the power of God, *Psalme 66. 12.* *Esay 43. 2.* *east winde]* which being violent, is used to denote Gods anger, *Ierem. 18. 17.* *Ezek. 19. 12.* *Psal. 48. 8.* And of this worke, the Prophet saith, *was thy wrath (Lord) against the sea?*

sea? *Habakkuk* 3. 8. and David saith, he rebuked the sea, and it was dried up, *Psalme* 106. 9. It figured also the power of Gods Spirit, for the salvation of his Church by Christ, *Esay* 11. 15. who for the helpe of his people, flieth swiftly on the wings of the winde, *Psalme* 18. 11. dry land;] Come and see the works of God, he is fearefull in his doing, toward the sonnes of men; he turned the sea into dry land, *Psalme* 66. 5, 6. cloven] or, forcibly divided, into parts, as *Psalme* 136. 13. from which the Iew Doctors teach, that there were 12. according to the number of the 12. tribes of Israel: *Pirke R. Eliezer*, cap. 42. and *Thargum Ierusalem*, on *Deut.* 1. 1.

22 Vers. 22. went in] following the Lord by faith: for he led them by the right hand of Moses, with his glorious arme dividing the water before them, to make himselfe an everlasting name, *Esay* 63. 12. and, by faith they passed through the red sea: by dry land, which the Egyptians assaying to doe, were drowned, *Hebr.* 11. 9. And in this sea they were baptised, *1 Corinth.* 10. 2. a wall] standing up stedfast, as an heape, *Psal.* 78. 13. so they went safely: God led them through the deepe; as in horse in the wilderness, that they should not stumble: as a beast goeth down into the valley, the Spirit of the Lord quietly led the people, to make himselfe a glorious name, *Esay* 63. 13, 14.

24 Vers. 24. watch,] or ward, custodie; so called because men kept watch and ward there certaine houres in the night. As here, and in *1 Sam.* 11. 11. is mentioned the morning watch; so in *Lament.* 2. 19. the beginning of the watches; and in *Judg.* 7. 19. the middle watch is spoken of: in *Luke* 12. 38. the second and third watch; and in *Matth.* 14. 25. the fourth watch of the night; which in *Mar.* 13. 35. are named, evening, midnight, cock-crowing and day-dawning. See also after in verse 27. looked,] and manifested his presence with Israel, and wrath against Egypt; for the clouds fireamed downe waters, the skies gave out a sound; Gods arrowes also (or hailestones) went abroad, the voice of his thunder was in the air, lightnings lightned the world, the earth trembled and quaked, *Psalme* 77. 18, 19. pillar of fire,] wherein God did as it were ride upon his horses, his

chariots of salvation, for his people, *Habak.* 3. 8, 9. troubled the campe] or made a tumult in their host; and terribly strooke them downe. The Ierusalemey Thatgum here saith, God threw downe upon them pitch, and fire, and hailestones, and astonished the host of the Egyptians. This word is after used, when God promisseth to destroy the Canaanites from before his people, *Deut.* 7. 23. And David in like sort, celebrateth his victories, saying; he sent out his arrowes, and scattered them: and he hurled forth lightnings, and troubled them, *Psalme* 18. 15.

25 Vers. 25. heavily,] *Hebr.* with heavinesse: Greeke, by force. For the raine and tempest so softned the ground, that they could drive but slowly, and with much adoe. Egyptians] *Hebr.* the Egyptian said, let me flee: spoken as of one man, to note their joynt consent. So in vers. 26.

26 Vers. 26. shall returne] the Greeke translath, let the water returne and cover the Egyptians. The word cover, is borrowed from vers. 28. This was done with a winde, as before, verse 21. *Exod.* 15. 10.

27 Vers. 27. the looking forth,] or, turning towards of the morning, at the day dawning: which time the Scripture noteth, both for judgement upon the wicked, as in this place; and for mercy to the city of God, as in *Psalme* 46. 6. It was also the time of Christs resurrection, *Matt.* 28. 1, 2. The like phrase is of the evening, in *Genes.* 24. 63. shooke off,] that is, cast away, destroyed: so this word is elsewhere used, *Iob* 38. 13. *Nehem.* 5. 13. Herein God recompenced them, according to their workes: for they had drowned the children of Israel in the river, *Exod.* 1. 22. and now they themselves were drowned in the sea. This overthrow of the Egyptians, was also a figure of Christs victory over our spirituall enemies, by subduing our iniquities, and casting all our finnes into the depths of the sea, *Mic.* 7. 15. 19.

29 Vers. 29. walked,] or, went on dry land, as before, so while the waters retired and drowned the Egyptians. Of this miracle *Alaph* sung, O God, thy way was in the sea, and thy pathes in the many waters; and thy

thy foot-steps were not knowne: thou didst lead thy people like a flocke, by the hand of Moses and Aaron, Psal. 77. 20, 21. A like marvellous worke, was at the river Iordan, when Israel entred into Canaan, Ios. 3. 16.

30 Vers. 30. shore.] Hebr. lip of the sea.

31 Vers. 31. hand,] that is, handy worke; so in Psalme 109. 27. the Chaldee translateth it, the power of the great hand. in Iehovah] the Greeke translateth, beleevd God: so in Genesis 15. 6. where is shewed, that the Apostles approve the version. in Moses,] that is, in the word which Moses

taught them from God; as the Chaldee explaineth it, they beleevd in the word of the Lord, and in the prophesie of Moses his servant. So in 2 Chron. 20. 20. it is said, beleve in Iehovah &c. beleve in his Prophets: and in Exod. 19. 9. that they may beleve in thee. It meaneth trust or confidence in the faithfulness of any; as in 2 Cor. 2. 3. Gal. 5. 10. Alike speech is of Sion, in Esa. 14. 32. the poore of his people shall trust in it. So, in 1 Sam. 12. 18. the people feared Iehovah and Samuel. See further in the notes on Exod. 19. 9.

CHAPTER XV.

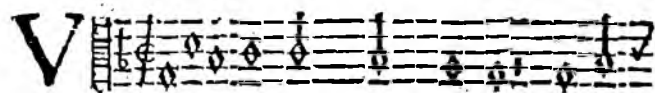
1. The song of Moses and Israel; wherein they celebrate Gods power and grace, for drowning the Egyptians and saving of Israel, in the red sea: 13. for leading his people through the wilderness. 14. for terrifying the nations round about. 17. for seating his people in Canaan. 20. Marie and the women, answer the men in singing Gods praise. 22. The people in the wilderness, are brought to bitter waters. 25. a tree sweetneth them. 27 At Elim are twelve wels, and seventie palme trees.

1 **T**Hen sang Moses and the sonnes of Israel this song unto Iehovah; and they said, saying; I WILL SING unto Iehovah, for he excelleth gloriously: the horse and his rider hath hee throwne into the sea.

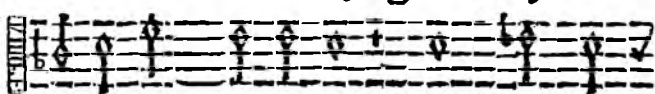
2 Iah is my strength and song, and he hath beene to me a salvation: this is my God, and I will make him an habitation; the God of my father, and I will exalt him.

3 Iehovah is a man of warre: Iehovah is his name.

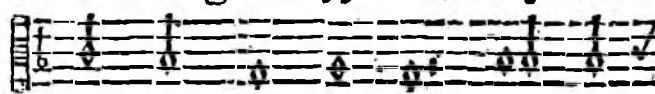
This may be sung also as the 113. Psalme.



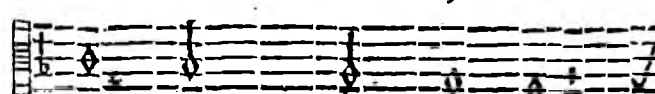
Nto Iehovah sing will I, for he



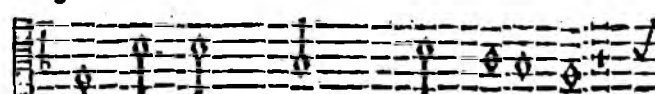
excelleth gloriously: the horse and



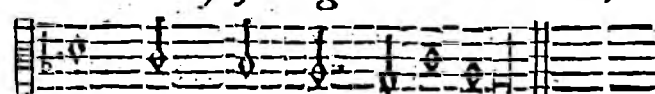
him that rode thereon, into the



sea throwne downe hath hee.



Iah is my strength and melodee,



and hath beene my salvation.

This is my God, and for his sake
I will an habitation make;

God of my father is this same,
And I will highly him preferre.

Iehovah is a man of warre:

Iehovah his renowned name.

Charets

4 Pharaohs charrets and his host
hath he cast into the sea ; and the
choise of his captaines are drowned
in the red sea.

5 The depths have covered them :
they sanke downe into the bottomes
as a stone.

6 Thy right hand, ô Iehovah, is be-
come glorious in power : thy right
hand, ô Iehovah, hath dashed in pee-
ces theemie.

7 And in the greatnesse of thine ex-
cellencie, thou hast overthrowne
them that rose up against thee : thou
sentest forth thy wrath, *which* did eat
them up as stubble.

8 And with the blast of thy nostrils
the waters were gathered together ;
the flouds stood upright as an heape,
the depths were congealed in the
heart of the sea.

9 Theemie said, I will pursue, I
will overtake, I will divide the
spoile : my soule shall be filled with
them ; I will draw out my sword ;
mine hand shall destroy them.

10 Thou didst blow with thy winde,
the sea covered them ; they sanke as
lead, in the mighty waters.

11 Who is like thee amongst the
gods, ô Iehovah ? who is like thee,
glorious in holinesse, fearfull in prai-
ses, doing wonders !

12 Thou stretchedst out thy right
hand ; the earth swallowed them.

13 Thou ledest forth in thy mercie,
this people *which* thou hast redee-
med : thou guidest them in thy
strength, unto the habitation of
thine holinesse.

*Charets of Phar'oh, and his host,
He downe into the sea bath cast : -*

*His captaines eke each chosen one,
He did them in the Red sea drowne.
The deepes them cover'd : they sanke
Into the bottomes, as a stone. (downe*

*Thy right hand, ô Iehovah, is
Glorious become, in powerfulnesse :
Iehovah, thou with thy right hand,
Hast dashed in peeces th'emie.*

*And in thy great excellencie, (stand :
Thrown down them that did thee with-*

*Thy servēt wrath thou forth didst poure,
Which them as stubble did devoure.*

*And waters with thy nostrils blast,
Together gathered were ; as heaps
The flouds stood upright ; & the deepes
In seas heart were congealed fast.*

*Theemie said, I will make
Pursuit, I will them overtake,
I will divide the gotten spoile :
My soule shall be replenished
With them ; my sword I will unshead ;
Mine hand shall utterly them foile.*

*Then with thy wind thou diddest blow,
The sea them cov'ed : they sanke low,
As lead, in waters vehement.*

*Among the Gods, who is like thee,
Lord ? who like thee ? in sanctitee
Glorious, in praises reverent ;*

*Thou doest wonders ! Hast out-spredd
Thy right hād ; the earth swallowed.*

*Thou in thy mercy ledest on
This people which thou didst redeeme:
And in thy strength thou guidest them
Vnto thine holy mansion.*

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14 The peoples shall heare, and be stirred: sorrow shall take hold on the inhabitants of Palestina.

15 Then the Dukes of Edom shall be amazed; the mighty men of Moab trembling shall take hold upon them: all the inhabitants of Canaan shall melt away.

16 Terroure and dread shall fall upon them; by the greatnesse of thine arme they shall be as still as a stone; till thy people passe over, O Iehovah, till this people passe over, which thou hast purchased.

17 Thou wilt bring them in, and plant them in the mountaine of thine inheritance, in the place, O Iehovah, which thou hast made for thee to dwell in, in the Sanctuarie, O Lord, which thy hands have established.

18 Iehovah shall reigne for ever and aye.

19 For the horse of Pharaoh went in, with his charrets and with his horse-men, into the sea, and Iehovah brought againe the waters of the sea upon them: but the sonnes of Israel went on drie land, in the mids of the sea.

20 And Mary the Prophetesse, the sister of Aaron, tooke a timbrell in her hand, and all the women went out after her, with timbrels, and with dances.

21 And Mary answered them: SING ye to Iehovah, for he excelleth gloriously; the horse and his rider hath he throwne into the sea.

The peoples they shall heare & quake: Sorrow shall hold upon them take, That in Palestina remaine.

The Dukes of Edom shall be then Amazed; Moabs mighty men, (paine. Take hold on them shall trembling

In Canaan shall melt away The dwellers all. Fearfull dismay And dread shall fall on the frō thee: They shall as still be as a stone, By thy great arme, till over gone Thy people, O Iehovah, be;

Untill this people over past Shall be, which purchased thou hast. Thou wilt bring in & plant the sure, In mount of thine inheritance, In place which for thine habitatione Thou, O Iehovah, dost procure:

Even in the Sanctuarie, Lord, Which thy hands firmly have prepar'd. Iehovah ev'r and aye is king.

For Pharaohs horse, cars and horsemen, Went into sea; Iehovah then Did the sea waters on them bring:

But goe the sonnes of Isr'el did Upon drie land, the seas amid. Unto Iehovah sing doe yee, For he excels with glorious fame; The horse and rider on the same, Into the sea throwne downe hath he.

And

22 And Moses removed Israel forward from the red sea; and they went out into the wilderness of Shur: and they went three dayes in the wilderness, and found no water. And they came to Marah; and they could not drinke of the waters of Marah, for they were bitter; therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drinke? And he cried out unto Jehovah; and Jehovah shewed him a tree, and he cast it into the waters, and the waters were made sweet: there he appointed to him a statute and a judgement, and there he tempted him. And he said, If hearkning thou wilt hearken to the voice of Jehovah thy God, and wilt doe that which is right in his eyes, and wilt give care to his commandements, and keepe all his statutes; I will not put upon thee any of the diseases which I have put upon the Egyptians; for I am Jehovah, that healeth thee. And they came to Elim, and there were twelve Wells of water, and seventie palme trees, and they encamped there by the waters.

Annotations.

1 **U**nto Jehovah] that is, unto his praise, as David saith, *They beleaved in his words, they sang his praise*, Psal. 106. 12. So the Chaldee beginneth the song thus, *We will sing praise and confesse unto the Lord*. With this song of victory over Pharaoh, the Holy Ghost compareth the song of those that

have gotten victory over the spirituall Pharaoh, the Beast (Antichrist) when they stand by the sea of glasse mingled with fire, (as Israel here standeth by the red sea,) *having harps of God*, (as the women here had timbrels, verse 20.) *and they sing the song of Moses the servant of God, and the song of the Lambe, the Sonne of God*, Rev. 15. 2, 3, 4. *gloriously*] or *excellently*; Hebr. *excelling* *excelleth*; which the Greeke translateth, *is become gloriously glorious*. The Chaldee paraphraseth, *for he excelleth above the excellent, and excellencie is his*.

2 Vers. 2. *Iah*.] this is one of the proper names of God, Psalme 68. 5. first used in this song; and seldome but in songs and psalmes. The Hebrew *Halelujah*, (that is, *Praise ye Iah*) is kept by the Holy Ghost in Greeke, *Allelouia*, Rev. 19. 1, 3, 4, 6. The memoriall of this name, was kept also among the Heathen Romans, who called their greatest god *Iu-piter*, that is, *Iah father*. The Greeke Bible usually translateth *Iah Lord*, the Chaldee, *Feare*: and *Thargum Ierusalem* on this place expoundeth it, the *Feare of all the world*. Other Hebrewes make it an abridgement of the name *Iehovah*, and a part of it; *Maimony* in *Iesudei hal-torah*, chap. 6. S. 4. so it signifieth the essence or being of God, (as *Iehovah* also doth, whereof see the notes on *Genesis* 2. 4.) or, as *Iah* is pronounced with breathing, it may signifie God, who giveth to all, *Life and Breath, and all things*, Acts 17. 25. *my strength*] he which giveth me strength, as in Psalme 68. 36. (so the Greeke here translateth it *Helper*;) or, he to whom I give strength, that is, strong praise; as in Psalme 29. 1. *give ye to Iehovah glorie and strength*: so, *out of the mouth of babes and sucklings, thou hast founded strength*, Psalme 8. 3. is expounded by our Saviour, *thou hast perfected praise*, Matth. 21. 16. Howbeit, we may heere retaine the name *Strength*, which the Holy Ghost often ascribeth to God among other his praises; as in 1 Tim. 6. 16. *to whom be honour and strength*: in 1 Peter 4. 11. *to whom be glory and strength*; and sundry the like, Revelat. 1. 6. and 5. 13. *Strength* is here and alwaies ascribed unto God, *for by his owne strength shall no man prevaile*, 1 Sam. 2. 9. *song*] or *psalme, melodie*;

die; that is, the argument of my song; or, whom I praise with Psalme; so the Chaldee translateth it, *my praise*: also the Greeke in *Esay* 12.2. though here it turneth it, *my protectour*. It is generally all *melodie*, with voice of man, *Esay* 51.3. or instruments of musicke, *Amos* 5.23. These words the Prophets after use, when they sing of Christ and of his graces, as *Psalme* 118. 14. and *Esay* 12. 2. where the name *Iehovah* is added, for *Iah Iehovah* is *my strength and song*. There immediatly before, he hath reference to Israels salvation from the Egyptians, *Esay* 11. 15, 16. which being by him applied to our salvation by Christ, sheweth that *all these things hapned unto them for types*, as the Apostle saith, *1 Cor* 10. 11. and he] or, for he: as, *And he heard*, *Esay* 39. 1. is expounded *For he heard*, *2 King* 20. 12. *And thou wilt save*, *2 Sam* 22. 28. is *For thou wilt save*, *Psalme* 18. 28. a *salvation*] or, *for a salvation*: that is, *hath saved* (*helped or delivered*) *me* from mine enemies, who were too strong for me. So this phrase meaneth, as in *2 Sam* 10. 11. *If the Syrians be too strong for me, then thou shalt be to mee a salvation*; that is, *shalt helpe or rescue mee*. Thus Christ is called Gods *salvation*, *Luke* 2. 30. because by him God hath *saved and delivered us out of the hands of our enemies*, *Luke* 1. 71. 74. The Chaldee here paraphraseth, *he said by his word, and hath beene to me a redeemer*. an *habitation*] or a *comely dwelling*; and so, *will dwell with him*: the Chaldee explaineth it, *I will build him a sanctuarie*. Or we may English it, *I will adorne him*; *will doe him seemely honour*; as the Greeke translateth, *I will glorifie him*. my *father*] this the Chaldee expoundeth *my fathers*: it seemeth principally to intend Abraham, the father of many nations, *Genesis* 17. 5. and with him, Isaak, Iakob, and the rest, to whom God gave his promises; which now beganne to be performed to their children, *Genesis* 15. 14. exalt] with song and praise, as this word is often used in Psalmes, wherein God his name and actions are extolled, *Psalme* 30. 2. and 118. 28. and 145. 1. *Esay* 25. 1.

3 Verſ. 3. *man of warre*,] that is, a noble

warriour: for the word *man*, added to other things, often signifieth excellencie: as, a *man of arme*, is a *mighty one*, *Iob* 22. 8. a *man of words*, is an *eloquent person*, *Exod* 4. 10. And so the Chaldee here expresseth it, calling him *the Lord*, and *Victour of wars*: and the Greeke, a *breaker of warres*. Now did the Lord ride upon his horses, and his chariots of salvation: his bowe was made quite naked; *Habakkuk* 3. 8, 9. This also may have reference to Christ, the Conquerour, as *Psalme* 24. 8. *Revel* 19. 11, &c. *Iehovah*] this name among other things, noteth Gods powerfull effecting of judgements upon his enemies, for the salvation of his Church; and he is therefore called *Iehovah of hosts*, *Psal* 83. 14.-19. and 46. 7, 8.-12. See the notes on *Gen* 2. 4. and *Exod* 6. 3.

Verſ. 4. *the choiſe*] that is, as the Greeke translateth, *his chosen captaines*; meaning the fairest, best and valiantest; as the Chaldee translateth, *the fairest*: so in *Genesis* 23. 6. Of these *captaines*, see *Exodus* 14. 7. Like triumph shall be over the enemies of Christ, when all the fowles of heaven shall be called to eat the flesh of Kings, and of Captaines, and of mightie men, and the flesh of horses, and of them that sit on them, &c. *Rev* 19. 17, 18, 21.

Verſ. 5. *as a ſtone*:] that they could not helpe themselves with swimming; neither rise up any more for ever; as *Ierem* 51. 63, 64. So after in verse 10. *they sank as lead*. This is remembred in *Nehemiah* 9. 11. *their persecutors thou threwest into the deepes, as a stone into the mighty waters*. A like judgement God will bring upon Babylon, the spirituall Egypt; for as a stone cast into the sea, so with violence shall that great citie Babylon be throwne downe, and shall be found no more at all, *Rev* 18. 21.

Verſ. 6. *become glorious*,] or, *wondrous excellent, ample and magnificent*. It may also imply, *is become glorious to me*. So David extollet the workes of Gods right hand, *Psalme* 118. 15, 16.

Verſ. 7. *against thee*,] the Chaldee saith, *against thy people*: for that which is done against them, is against God himselfe, *Zac* 2. 8.

Matth.

Matth. 25. 45. Act. 9. 4. eat them up] that is, devoure and consume them; as the Chaldee explaineth it, *consumed them as the fire doth the stubble*. So Gods wrath is likened to fire, Psalme 89. 47. and the wicked, to stubble, Esay 5. 24. and 47. 14.

8 Ver. 8. blast,] or, spirit, or winde of thy wrath, as the Greeke translateth it: because the Hebrew *Aph*, signifieth both anger, and the nostrils: and this speech is used in cases of judgement upon Gods enemies, as in Job 4. 9. *by the blast of God they perish*, &c. The Chaldee heere translateth, *with the word of thy mouth*. It respecteth Gods command, in Exodus 14. 26, 27. which was performed also by a winde; as after verse 10. So the Lord will consume Antichrist, *with the spirit of his mouth*, 2 Thessal. 2. 8. gathered] or, heaped-up: became as heaps. And this being done with a mighty winde, was with a great noise; to which the Prophet hath reference, saying; *the deepe uttered his voice, and lift up his hands on high*, Habakuk 3. 10. congealed,] as ice, frozen, hardened. It may be meant of the seas bottome, which being muddy and soft, was hardened, that they went as on dry land. He led his people through the deepe, *as an horse in the wilderness*, Esay 63. 13. Some understand it of the waters, that they were congealed as ice. the heart] that is, the mids, or deepe of the sea, so Psalme 46. 3. Ezek. 28. 2. And now, the channels of waters were seene, and the foundations of the world were revealed: at the rebuke of the Lord, at the breath of the winde of his anger; as David singeth for his victories, Psalme 18. 16.

9 Ver. 9. divide the spoile] which is done after victory, Luke 11. 22. and with joy, Esay 9. 3. Thus the enemy vainly promised themselves the victory: so in Judg. 5. 30. soule,] that is, lust, or, will: so in Psal. 27. 12. and 41. 3. and 78. 18. destroy them] or, repossesse them: for so the originall is used sometime for destroying or disinheriting; as Numb. 14. 12. sometime for causing to inherit, or taking possession, Numb. 14. 24. The Chaldee here translateth it, *destroy*: the Greeke, *have dominion*, (or Lord over them) The Egyptians came

out as a whirlwinde to scatter Israel: their rejoycing was even to devoure the poore, in secret, Hab. 3. 14.

Ver. 10. blow;] the Chaldee translateth it, *thou didst say with thy word*. Of this winde there was no mention in Exod. 14. 27. but it is gathered from verse 21. where the Lord, by a strong east winde, caused the sea to goe backe. covered them] God made the waters of the red sea to flow over their faces, as they pursued after Israel, Deuteronomie 11. 4. the waters covered the distressers of Israel; not one of them was left, Psalme 106. 11. And heere God brake the heads of the Dragons, in the waters: the heads of Leviathan, Psal. 74. 13, 14.

Ver. 11. the Gods,] or, the Mighties, the Potentates: so the Princes of the world are called, Psal. 82. and 89. 7. wonders] or marvels: so the Greeke also and Chaldee translateth it: the Hebrew being singular, a wonder, or miracle: but one is often put for many, as is noted on Gen. 3. 2. So in Psal. 78. 12.

Ver. 12. the earth,] in the bottome of the sea: so Jonas in the sea, said the earth with her bars was about me for ever, Ion. 2. 6.

Ver. 13. leadeft,] to wit, softly or quietly, as a flocke is led: this was done by the pillar of the cloud and fire; also by the hand of Moses and Aaron, but ascribed to God as the principall; even as in verse 12. God is said to stretch out his hand, which was ministerially done by Moses, Exodus 14. 26. So in Psalme 77. 21. thou didst leade thy people like a flocke, by the hand of Moses and Aaron. habitation of thine holinesse] in Greeke thine holy lodging (or mansion) It is a continuance of the former similitude of a shepherds lodge or habitation, which is in pleasant pastures to feed & give rest to his flocke; as, in all the cuts thereof, shall be an habitation of shepherds, causing their flocks to lie downe, Jer. 33. 12. It meaneth the land of Canaan, where God would give his people rest, & feed them with his Word. So when God promiseth to returne them out of Babylon, he useth this word, I will bring Israel againe to his habitation, and he shall feed, &c. Jer. 50. 19. and in that land Ierusalem was as the fold of the flocke, and

is called a quiet habitation, *Esay* 33. 20. The fulfilling of this prophesie, is celebrated by Asaph, shewing how God made his people to goe forth like sheepe, and guided them like a flocke in the wildernes; and led them on in safety, and they dreaded not: but the sea covered their enemies. And he brought them to the border of his Holinesse, to that mountaine which his right hand had purchased, *Psal.* 78. 52, 53, 54.

14 Vers. 14. *stirred,*] with feare, or anger: both which doe stirre the minde and body, and cause it to quake and tremble: and these were in the peoples hearing of Gods works for Israel, *Deut.* 2. 25. *Ios.* 2. 10, 11. *Numb.* 20. 18. 20. and 22. 3. 6. The Greeke heere translateth it, *angrie.*

15 Vers. 15. *amazed*] or suddenly troubled: it implieth both feare and haste; and so the Greeke translateth it *hasten.* See this fulfilled in *Deut.* 2. 4. and of Edoms Dukes, see *Gen.* 36. *take hold*] that is, they shall greatly tremble. For passions of the minde, feare, trembling, astonishment, and the like, are said to take hold, or fall upon men, when they are overcome by them. In *Luke* 5. 26. it is said, *amazement tooke all;* which in *Mar.* 2. 12. is expounded, *all were amazed.* *melt,*] that is, faint with feare: as was accomplished *Ios.* 2. 9, 10, 11. and 5. 1. A similitude whereby the heart is likened to waxe, which melteth with feare, as wax with fire, *Psalme* 22. 15. and 68. 3.

16 Vers. 16. *terror;*] this also is signified in *Deut.* 2. 25. and 11. 25. Thargum Ierusalem expounds it the terror of death: which phrase David useth in *Psalme* 55. 5. *terrors of death are fallen upon me.* The Hebrew *emathah*, hath here a letter added in the end, to denote the excesse of feare, great terror. This, though it was in respect of the people, as it is said, *your terror is fallen upon us,* *Ios.* 2. 9. yet proceeded it from God, as he saith, *I will send my terror before thee,* *Exod.* 23. 27. *purchased*] or gotten, bought, and possessed. The Hebrew *Kanah* signifieth to get either by generation, as *Gen.* 4. 1. or by buying and purchasing, whereby it becommeth ones owne possession, *Gen.* 25. 10. *Exod.* 21. 2. All are in God,

creating, redeeming, and regenerating his people in Christ. So Moses elsewhere saith, *Is not he thy father that hath gotten (or bought) thee?* *Deut.* 32. 6. and Asaph saith, *Remember thy congregation which thou hast purchased,* *Psal.* 74. 2. and the Apostle speaketh of such as deny the Lord that hath bought them, *2 Pet.* 2. 1. The Chaldee here translateth it, *redeemed,* as in *vers.* 13.

Vers. 17. *plant,*] that is, give them a settled dwelling: a similitude from the vine tree, as *Psal.* 80. 9. and 44. 3. *mountaine*] that is, mountany countrey; such as Canaan was, *Deut.* 11. 11. and in speciall, Mount Sion, where the Temple was after builded. This land and Sanctuarie, did also figure heaven, as is noted on *Gen.* 12. 5. and *Exod.* 25. 8. So the Hebrew Doctors say here, the Sanctuarie, signifieth the Ierusalem which is above. R. Menachem on *Exod.* 15.

Vers. 18. *and aye,*] or, and yet: in this world, and that which is to come: as the Chaldee explaineth it, *for ever, and for ever and ever.* God is said to reigne or be King, when he manifesteth his power and goodnesse, in subduing his enemies, and saving his people. So after Antichrists overthrow, *voices in heaven doe say, The kingdomes of this world are become (the kingdomes) of our Lord, and of his Christ; and he shall reigne for ever and ever. We give thee thanks O Lord God almighty, &c. because thou hast taken to thee thy great power, and reignest,* *Rev.* 11. 15. 17.

Vers. 20. *Marie*] in Hebrew *Mirjam*, in Greeke *Mariam*: which was also the name of the mother of Christ, *Matth.* 1. 16. This Marie the prophetesse, was one of the three principall guides, which God sent before his people; which mercy is remembered in *Mich.* 6. 4. *I sent before thee, Moses, Aaron, and Marie.* *timbrell,*] see the notes on *Gen.* 31. 27. These and other instruments were used not only in civill mirth, but in spirituall joy, and thanksgiving unto God: as here, so in *Iudg.* 11. 34. *1 Sam.* 18. 6, 7. *2 Sam.* 6. 5. prophesied also of, in *Ier.* 31. 4. *O Virgin Israel thou shalt againe be adorned with thy timbrels, &c.* *dances*] or, flutes, as the word sometime signifieth, *Psal.* 150. 4. and 149. 3. but the Greeke and Chaldee

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dee translate it here, *dantes* : which were wont to be used religiously, as *Iudges* 21. 21. *Ier.* 31. 4. 14.

21 Vers. 21. *them* :] that is, *the men*, to whom the word in the originall, plainly hath reference. Wherefore her words answer to theirs in *verse* 1. which it may be also she repeated at the end of every verse of the foresaid song, as the 136. *Psalm* repeateth in every verse, *for his mercie endureth for ever*. So also in 2 *Chron.* 5. 13.

22 Vers. 22. *of Shur*,] called also, *the wilderness of Etham*, *Numb.* 33. 8. *Exodus* 13. 20. Of *Shur*, see *Gen.* 16. 7. *three daies* ;] so long a journey they requested of Pharaoh, *Exod.* 3. 18. and now found it full of wants and tentations. So after, in *Numb.* 10. 33.

23 Vers. 23. *Marah*,] that is, by interpretation *Bitternesse* : so called of the bitter waters. Which the Israelites not being able to drinke, leade us to consider the nature of afflictions ; both spirituall by the terrors of the Law, upon the consciences of sinners ; and other tentations, wants, and earthly miseries, all which are bitter as wormwood, and sorrowfull to the flesh, *Lament.* 3. 15. *Psalm* 80. 6. *Mar.* 10. 38. and 14. 36. *Hebr.* 12. 11. *was called*] so the Greeke also translateth the Hebrew phrase *he called* : which may intend chiefly Moses, who called it so : or, *he*, that is, *every one* called it. So where it is said, in 2 *Sam.* 5. 9. *he called* : in 1 *Chron.* 11. 7. it is said, *they called* : See the notes on *Gen.* 16. 14.

25 Vers. 25. *a tree*,] the Ierusalem Thargum saith, *and Miriam prayed before the Lord, and the Word of the Lord showed him the tree Ardiphac*. This is said to be *a tree that hath flowers like lilies, but very bitter* : *Elias* in *Lexico Chald.* It seemeth to figure out the Tree of Christ, the Crosse ; whereby the bitterness of our afflictions, (likened to waters, *Psalm* 69. 2.) is turned into sweetness and joy, *Galath.* 3. 13. 1 *Pet.* 2. 21. 24. 2 *Cor.* 1. 5. 7. 10. *Rom.* 5. 3. and 6. 3, 4. So Eliseus healed evil waters with salt, 2 *King.* 2. 21. The Hebrew Doctors, (in *Thanchuma*,) upon this, say ; *It is the manner of the blessed God, to make that which is bitter, sweet, by that which is bitter*. Some thought, the wood it selfe had this vertue to sweeten the waters :

of whose minde was *Iesus* the sonne of *Syrach*, saying, *Was not the water made sweet with wood, that the vertue thereof might be knowne* ? *Ecclus.* 38. 5. Others expound it mystically, of the tree of life, which removed Satan away : as *R. Menachem* on this place sheweth. *he appointed to him*,] or *he* (meaning God) imposed upon him, that is, upon Israel, the people, spoken of as one man. *tempted him*,] meaning Israel : whom God tempted or proved by this affliction, as by other the like afterward, to know what was in their heart, and to doe them good at their latter end ; as *Deut.* 8. 2. 15, 16.

26 Vers. 26. *right*] or, *pleasing* ; for so the phrase also signifieth, 2 *Sam.* 19. 6. and so the Greeke translateth it here : and the Holy Ghost useth the like, in 1 *Iohn* 3. 22. *Whatsoever we aske, we receive of him, because we keepe his commandments, and doe those things that are pleasing in his sight*. This is often mentioned in the scriptures ; see *Deut.* 6. 18. *diseases*,] or, *sicknesses* : the plagues of Egypt, threatened to the transgressors, in *Deut.* 28. 27. 60. So Gods blessings, under the name of health and welfare, are promised to the keepers of his Law, *Prov.* 3. 7, 8. and 4. 22. *Psalm* 103. 3. *healeth* :] this word is applied to the soule, as well as to the body : and implieth the forgiveness of sinnes : as *heale my soule, for I have sinned against thee, Psalm* 41. 5. And Christ when he *healed diseases, forgave sinnes* also, *Matth.* 9. 2. 6, and *healing of men, Mat.* 13. 15. is expounded to be *forgiving of their sinnes*, *Marke* 4. 12.

27 Vers. 27. *palme trees*,] or, *datetrees* : which are upright and tall of stature, beare sweet fruits, the leaves alwaies greene and flourishing, good for shadow, *Song.* 7. 7, 8. *Lament.* 23. 40. *Psalm* 92. 13. To beare the branches of this tree, is a signe of victory over afflictions, *Rev.* 7. 9. The number of 12. *tribes*, and 70. *palme trees*, the Ierusalem Thargum maketh answerable to the 12. *tribes of Israel*, and the 70. *Elders of the Synedrion*, mentioned in *Gen.* 49. 28. and *Numb.* 11. 16. It accordeth also to the number of 70. *soules of Israel*, that came into Egypt, *Gen.* 46. 27. Likewise to the 12. *Apostles*, and 70. *Disciples of Christ*, *Luke* 9. 1. and 10. 1. *Rev.* 21. 12. 14.

CHAPTER XVI.

1. *The Israelites come to the wilderness of Sin.*
 2. *They murmur for want of bread.* 4. *God promiseth them bread from heaven.* 11. *Quailes are sent,* 14. *and Manna.* 16. *The ordering of the Manna.* 25. *It was not to be found on the Sabbath.* 32. *An Omer of it is kept for the generations following.*

1 **A**ND they journeyed from Elim;
 and all the congregation of the
 sonnes of Israel came unto the wil-
 derness of Sin, which is betweene
 Elim and Sinai, in the fifteenth day
 of the second moneth after their de-
 parting out of the land of Egypt.
 2 And all the congregation of the sons
 of Israel murmured against Moses
 and against Aaron in the wilder-
 3 nesse. And the sons of Israel said
 unto them, O we wish we had died
 by the hand of Iehovah, in the land
 of Egypt, when we sate by the flesh
 pots, when we did eat bread to the
 full: for ye have brought vs forth in-
 to this wilderness, to kill this whole
 4 assemblie with hunger. And Ieho-
 vah said unto Moses, Behold, I will
 raine unto you bread from the hea-
 vens; and the people shall goe out
 and gather a dayes portion in his
 day, that I may prove them, whether
 they will walke in my Law, or not.
 5 And it shall be, in the sixt day, then
 they shall prepare that which they
 bring in, and it shall be twice so
 much as they gather day by day.
 6 And Moses and Aaron said unto all

the sonnes of Israel, *In* the evening
 then ye shall know that Iehovah
 hath brought you out from the land
 of Egypt. And *in* the morning,
 then ye shall see the glory of Ieho-
 vah, for that he heareth your mur-
 murings against Iehovah: And what
 are we, that ye murmure against us?
 And Moses said, (*This shall be*)
 when Iehovah shall give unto you
 in the evening flesh to eat, and bread
 in the morning to the full: for that
 Iehovah heareth your murmurings,
 which ye murmure against him: and
 what are we? your murmurings are
 not against us, but against Iehovah.
 And Moses said unto Aaron, Say
 unto all the congregation of the sons
 of Israel, Come neere before Ieho-
 vah: for he hath heard your mur-
 murings. And it was, as Aaron
 spake unto all the congregation of
 the sonnes of Israel, and they looked
 toward the wilderness, that behold
 the glory of Iehovah appeared in
 the cloud. And Iehovah spake un-
 to Moses, saying, I have heard the
 murmurings of the sons of Israel:
 Speake unto them, saying, Betweene
 the two evenings ye shall eat flesh,
 and in the morning ye shall be filled
 with bread: and ye shall know that I
 am Iehovah your God. And it was
 in the evening, that the Quailes
 came up, and covered the campe;
 and in the morning there was a dew
 that lay round about the campe.
 And the dew that lay went up, and
 behold, upon the face of the wilder-
 nesse was a small round thing, small
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15 as the hoare frost, on the earth. And the sons of Israel saw it, and said
 each man unto his brother, It is Manna ; for they knew not what it
 16 was: and Moses said unto them, This is the bread which Iehovah hath gi-
 ven unto you to eat. This is the word which Iehovah hath comman-
 ded : gather ye of it, every man ac-
 cording to his eating ; an Omer for
 17 an head, according to the number of
 your soules ; ye shall take every man
 for them which are in his tent. And the sonnes of Israel did so ; and
 they gathered, both he that did (ga-
 18 ther) more, and he that did (gather)
 lesse. And they did mete it with an
 Omer ; and he that had gathered
 much, had nothing over ; and he
 that had gathered little, had no lack :
 they gathered, every man according
 19 to his eating. And Moses said un-
 to them, Let no man leave of it till
 20 the morning. And they hearkned
 not unto Moses, but some men left
 of it untill the morning, and it bred
 wormes, and stanke: and Moses was
 21 wroth with them. And they ga-
 thered it morning by morning,
 every man according to his eating:
 and when the Sunne waxed hot, it
 22 melted. And it was in the sixt day,
 they gathered twice so much bread,
 two Omers for one man : and all the
 rulers of the congregation came, and
 23 told Moses. And hee said unto
 them, This is that which Iehovah
 hath spoken, To morrow is the sab-
 batisme, the Sabbath of holinesse to
 Iehovah : bake that which yee will

bake, and seeth that which yee will
 seeth ; and all that remaineth over,
 lay up for you, for a reservation un-
 till the morning. And they laid it
 24 up untill the morning, as Moses
 commanded ; and it did not stinke,
 neither was there a worme therein.
 And Moses said, Eat that to day, for
 25 it is the Sabbath to day unto Ieho-
 vah : to day ye shall not finde it in
 the field. Six dayes ye shall gather
 26 it : but in the seventh day, the Sab-
 bath, in it there shall be none. And
 27 it was, in the seventh day some of the
 people went out to gather, and they
 found none. And Iehovah said
 28 unto Moses, How long refuse yee to
 keepe my commandements, and my
 lawes ? See, because Iehovah hath
 29 given you the Sabbath, therefore he
 giveth you in the sixt day the bread
 of two dayes : abide ye every man in
 his place ; let no man goe out of his
 place in the seventh day. And the
 people rested in the seventh day.
 And the house of Israel called the
 name thereof Manna : and it was like
 coriander seed, white ; and the taste
 of it was like wafers with honey.
 And Moses said, This is the word
 which Iehovah commandeth : Fill
 an Omer of it, for a reservation for
 your generations, that they may see
 the bread which I have given you to
 eat in the wilderness, when I
 brought you forth from the land of
 Egypt. And Moses said unto Aa-
 30 ron, Take thou one golden por, and
 put there an Omer full of Manna,
 and lay it up before Iehovah, for a
 31 M
 32 refer-
 33

34 reservation for your generations.
 As Iehovah commanded unto Mo-
 35 ses, so Aaron laid it up before the
 Testimonie, for a reservation. And
 the sons of Israel did eat Manna forty
 yeeres, untill they came to a land in-
 habited : they did eat Manna untill
 36 they came unto the border of the
 land of Canaan. Now an Omer is
 the tenth (part) of an Ephah.

Annotations.

1 **O**F Sin] after they had beene againe by
 the red sea; which iourney here omitted,
 Moses expresth in *Numb.* 33. 10, 11. It had
 the name of Sin a strong citie of Egypt, neere
 which this wilderness lay, *Ezek.* 30. 15, 16.
 The wilderness whereinto God brought his
 people, was a place of great wants and affli-
 ctions, as is noted on *Exod.* 3. 18. therein
 God tried their faith and patience, and suf-
 fered their manners forty yeeres, *Act.* 13. 18. It fi-
 gured the peoples of the world, through
 whom God leadeth his Church; as it is said,
*I will bring you into the wilderness of the peo-
 ples, and there will I pleade with you face to face,
 as I pleaded with your fathers, in the wilderness
 of the land of Egypt, Ezek.* 20. 35, 36. Sinai]
 the mount called also Horeb, where the Law
 was given; see *Exod.* 3. 1. and 19. 1. 18.
 after.] or, from their departing : so an whole
 moneth, they lived of their provision
 brought out of Egypt: which being spent,
 they murmur. Here the Hebrew *letseth*, of
 departure, is put for *miseth*, from or after their
 departure : so in *Exod.* 19. 1. *Numb.* 33. 38. *Ezr.*
 3. 8. The Scripture sometime sheweth this,
 as *la'cketh*, 1 *Kings* 12. 24. is explained *mille-
 keth*, from going, 2 *Chron.* 11. 4.

3 Vers. 3. O we w^{sh}] Hebr. *who will give* :
 which is a wish, *oh that some would give* ; or,
that God would grant ; namely, to have ones re-
 quest, as is explained in *Iob* 6. 8. by the

hand;] the Chaldee saith, *by the word* : the
 Greeke explaineth it, *smitten of the Lord*.
 This was in them a desperate unthankful-
 nesse, with contumelious cariage against
 God and his ministers : and is written for an
 ensample to us, not to doe the like ; as 1 *Cor.*
 10. 10, 11. So they murmured againe, *Numb.*
 14. 2. *this whole assemblie*] or, *all this
 Church*. The wilderness whereinto God
 brought his people, was a land of drought, and
 of the shadow of death ; a land that no man passed
 through, and where no man dwelt, *Ier.* 2. 6. They
 that wandred there, *hungrie and thirsty, their
 soules fainted in them, Psalme* 107. 5. There the
 Lord afflicted Israel, and suffered them to hun-
 ger, that he might prove them, and doe them
 good at their latter end, *Deut.* 8. 3. 16. But as
 yet, this generation had not prepared their
 heart aright, and their spirit was not faithfull with
 God, *Psal.* 78. 8.

Vers. 4. bread,] *Manna, the wheat of hea-
 ven*, whereof they made themselves bread or
 meat, *Psal.* 78. 24. portion,] Hebr. word :
 put for any thing : and here for the portion
 of meat by the day. Whereby God taught
 them also, to take no thought for the mor-
 row, what they should eat or drinke ; as *Mat.*
 6. 31. 34. *prove them*] or *tempt them*, Heb.
him, meaning the peoples, spoken of as of one
 man. Therefore the scripture useth these
 indifferently, as is shewed on *Genes.* 22. 17.
 And this end of proving (or tempting) the
 people, is also mentioned in *Deut.* 8. 2. *Ex-
 od.* 15. 25.

Vers. 5. then they shall] Hebr. *and they shall
 prepare*. This is meant of every sixth day, the
 evening of the Sabbath ; then were they to
 make ready their foode, that there might be
 no working, or fire kindled on the Sabbath
 day : as *verse* 23. and *Exod.* 35. 3. day by day,]
 that is, daily : see *Gen.* 39. 10.

Vers. 6. Iehovah hath brought] and not we
 of our selves, as was objected, *verse* 3. So he
 assureth them (by the miracle of Quails
 which God would give) that their calling
 into that place and state, was of the Lord.

Vers. 7. the glorie] a visible signe of Christs
 glorious presence among them, appearing
 in the cloud ; as *verse* 10. to assure them,
 that

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that the Lord was with them in the midst of all their wants: (whereof they also doubted now, as againe afterward, in *Exod.* 17.7.) and that he heard their murmurings. By such apparitions God used to repress the peoples tumultuous rage, *Num.* 14.10. and 16.42. and 12.5. But when hee withdrew the cloud, it was a signe of his face and favour withdrawn from them, *Exod.* 33.7,9,10. Or by the *glorie of Iehovah*, may be meant that glorious worke of his, the Manna which they saw in the morning, *verse* 15. So Christs divine worke, in raising Lazarus from the dead, is called the *glory of God*, *Iohn* 11.40. So *glory* is used for glorious works, in *Numb.* 14.21.22.

8 *Verf. 8. This shall be,* or, understand from *verse* 6, *ye shall know this*. Such wants are often to be supplied, as in *Exod.* 4.5. *not against us,* to wit, *us onely*, or, us so much as against the Lord: for it was also against them, *verse* 2. The like speech is in *1 Sam.* 8.7. *Iohn* 12.44. See also *Gen.* 32.28. *against Iehovah,* the Chaldee expounds it, *against the word of the Lord*.

9 *Verf. 9. before Iehovah* that is, assemble together before the cloud: wherein Iehovahs glorious presence was manifested, *verse* 10. So *Vzzah died before God*, *1 Chro.* 13.10. that is, *by the Arke of God*, *2 Sam.* 6.7. And the commandement to *appeare before the Lord Iehovah*, *Exod.* 23.17. was at the place which he did chuse to put his name there; namely, the Tabernacle, or Temple, *Deut.* 12.5,6. *Levit.* 17.4,5. *1 King.* 14.21.

10 *Verf. 10. the wilderness* where the cloud went before the people to guide them, *Exod.* 13.21.

12 *Verf. 12. between the two evenings,* towards eventide, as the Greek explaineth it: see *Exo.* 12.6. The *Quailes* came at evening, for naturally they flew in the day time over the sea, and came to land towards even: see *Num.* 11.31. And *Manna* came at morning, because it fell with the morning dew. The *Quailes* are not in Scripture noted to be a *spirituall meat*, as was the *Manna*, *1 Cor.* 10.3. the flesh therefore which was to fill their bellies came towards night, the time of darknes: but the bread of heaven came in the morning, which

usually signifieth the time of grace from the Lord, *Psal.* 30.6. and 143.8. *Lam.* 3.22,23. *filled with bread,* meaning with *Manna*, a figure of Christ, the Bread of life that came downe from heaven, *Iohn* 6.48.58. Vnto this speech Moses seemeth to have reference, in *Psal.* 90.14. *Fill us in the morning with thy mercy*.

Verf. 13. the quailes, Hebr. *the quaille*: put for a multitude of quailes: (as *frog*, for *frogs*, *Exod.* 8.6.) A like miracle God wrought for them about a yeare after this, *Num.* 11.31. This David rehearseth, in *Psal.* 105.40. *they asked, and he brought the Quaille that lay,* or, *that lay poured out*: Hebr. *a bed* (or, *an effusion*) of *dew*: the Chaldee translateth a *desension of dew*, that is, *dew which descended or fell downe*; which agreeth with *Numb.* 11.9. And the Psalmist saith, *God opened the doores of heaven and rained upon them Manna*, *Psal.* 78.23,24. The *dew* is often used to signifie the blessing and favour of God, as *Genes.* 27.28. *Iob* 29.19. *Esa.* 26.19. *Hos.* 14.6. *Mich.* 5.7. *Zach.* 8.12. and in mysticall speech of the birth of Christ, (figured by this *Manna*) the *dew* is mentioned, *Psal.* 110.3. And as the preaching of the Word is likened to the *dew*, *Deut.* 32.2. so *Manna* falling in and with the dew, figured Christ given unto us by the preaching of the Gospell, *Rom.* 1.16,17. and 10.8.14. *Gal.* 3.1,2. The Hebrew Doctors say of the *dew*, that the *holy blessed God will raise up the dead unto life therewith, in the time that is to come: and that is the Manna prepared for the just in the world to come*. R. Menachem on *Exod.* 16.

Verf. 14. went up, into the ayre, vanishing with the heat of the Sun. So *going up* is used for *going away*, or vanishing, in *Ierem.* 48.15. *round-thing,* or *bare thing*, as the Chaldee translateth it, *pilled*. The Greeke saith, *like coriander*; according to *verse* 31. So that the *Manna* was covered, and as it were hidden with the dew upon it, till it ascended, and lay also upon dew under it, *Numbers* 11.9. to which it seemeth the Scripture hath reference, when it promiseth *Manna that is hid*, *Revelat.* 2.17. *Manna,* so the Chaldee and the Holy Ghost in Greeke calleth it, *Iohn* 6.31. of the Hebrew *Man*, which by interpretation signifieth

fieth a prepared (or distributed) portion: for it was a ready-meat to eat as it was gathered, if they would, or to beat, grind and bake, as the people liked, *Num.* 11.8. And the Iew Doctors, some of them so explaine it, calling it *Angels food*; a prepared bread sent from heaven, without mens labour, able to content every mans delight, and agreeing to every taste, *Wisd.* 16.20. Others, as the *Lxxij.* Greeke interpreters, *Phil.* 2. of the *Allegories of the Law*, *R. Solomon*, &c. and others translate it, *What is this?* because (as Moses saith) *they knew not what it was.* The *Manna* whereof *Galen* and other Physitians write, and which at this day is used for medicine, not for meat, differeth in many things, from this *Manna* which God gave unto Israel every day, the space of 40. yeares, till they came into the land of Canaan, *Ios.* 5. 12. God by it both fed their bodies and soules, teaching them hereby, *that man liveth not by bread onely, but by every word that proceedeth out of the mouth of the Lord*, *Deut.* 8.3. and it was a *spirituall meat*, *1 Cor.* 1.30. and a figure of Christ, the true Bread, whom the Father hath given us from heaven, *Iohn* 6. 31, 32, 48, 49, 51. and of the spirituall comforts which Christ filleth his people with, *Revelat.* 2. 17. And so the Iewes (though now ignorant of this grace) have heretofore acknowledged it to be a figure of the food of just men in the world to come; *R. Isaak* on *Gen.* 1. and *R. Menachem* on *Exodus* 16. See more in *Num.* 11.7, 8. *Psal.* 78.23-25.

16 Vers. 16. *an Omer*,] or *Gomer*, as the Greek calleth it *Gomor*: the tenth part of an Epha, or bushell; see *verse* 36. *an head*] or *skull*, *poll*: that is, *for a person*; the head being put for the whole man. So in *Exod.* 38.26.

17 Verse 17. both *he that did gather more*,] or *some did gather more, and some lesse*: but the former exposition the Greeke followeth, here and in the 18. *verse*, which the Apostle also approveth, *2 Cor.* 8.15.

18 Verse 18. *nothing over*,] to wit, besides an Omer full for a man, according to the number of persons in his familie: and so there was an equalitie both for poore and rich; and hereupon the Apostle gathereth a reason to perswade unto liberality, and com-

munication of Gods blessings one with another, *2 Cor.* 8.14, 15. It figured also the equall portion which all sorts of beleivers have in Christ our heavenly Manna, *Galat.* 3. 28, 29. *2 Pet.* 1.1.

Verse 20. *it bred*,] Hebr. *wormed wormes*, that is, bred abundantly, or crawled full of wormes. This miraculous judgement God shewed for their unbeleefe, curiositie, and disobedience; and taught them to be contented with things present, without covetous caring for the morrow; as *Heb.* 13.5. *Mat.* 6.31, 34. Compare also the law of the Passover, whereof nothing might bee left till the morning, *Exod.* 12.10. Iesus said unto the Iewes, *Moses gave you not the bread from heaven, but my Father giveth you the true Bread from heaven*, *Ioh.* 6.32. so Manna was but a shadow and figure, which when the truth is come by Christ, is (as all other shadowes) become vaine and unprofitable, to the corruption and hurt of those that retaine them, *Col.* 2.16, 17. *Gal.* 4.9, 10, 11. *Heb.* 13.10.

Verse 21. *and when*,] or, *for when the Sunne waxed hot*, and so heated the Manna, it melted; therefore they were to gather it in the morning: whereby God taught them diligence to provide for the food of their bodies and soules, whiles they had time and meanes. Compare *Pro.* 10.4, 5, and 6.6.8. *Ioh.* 12.35. *Gal.* 6.10. The like here followeth, for no Manna to be found on the Sabbath day, *verse* 29, 26.

Vers. 23. *sabbatisme*,] that is, *rest*, or *cessation*: but as the Hebrew *Shabbath*, is retained by the holy Ghost in Greeke, *Sabbaton*, *Mat.* 12.5. 8. so the Hebrew *Shabbathon*, (here used) is by the Apostle *Sabbatizans*, a *sabbatisme*, in *Hebr.* 4.9. by interpretation, a *Rest*, whereof see *Gen.* 2. 2. Hereby it appeareth, that the keeping of the Sabbath was before the Law given at mount Sinai, *Exod.* 20. of holinesse] that is, *an holy Sabbath*: and both these joyned together, signifie an exact and carefull rest. So *Exodus* 35.2. *Levit.* 23.3. *for a reservation*] that is, *to be reserved or kept*: so in *verse* 32, 33, 34.

Vers. 25. *eat that to day*,] as they that laboured in the sixth day, had what to eat on the Sabbath: so they that in this life (whiles God

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God giveth time to worke,) doe labour in Christ, shall have in the life to come, the fruition of their labours, with eternall rest in heaven, *Iohn 6.27.29.58. Gal.6.7.10.*

26 Vers. 26. *there shall be none*] This life and world is the time and place of working; the world to come is for reward; when it will be too late to seeke for Manna, if wee have gathered none before, *Mat. 25.8,9,10.* And thus the Hebrewes of old understood this figure, saying; *As in the six dayes a man must prepare for the Sabbath, both in respect of food and of worke: so if a man prepare not aright his workes in this world, hee shall have nothing to eat in the world to come.* Again they say, *The Sabbath, in it there shall be none, Exod. 16. this signifieth the world which shall be all Sabbath; for there shall be there no doing of the Law, but receiving of reward; as our Doctors of blessed memory have explained it, Who so laboureth in the evening of the Sabbath, he shall eat in the Sabbath. R. Elias, in Sepher reshith chocmah, treat. of Holiness, cap. 2. folio 194. b.*

29 Vers. 29. *Out of his place*] The Sabbath was sanctified with an holy convocation, or assembling of the people in Synagogues, *Levit. 23. 3. Acts 15.21.* This place therefore whereto God restraineth them, was not their private tents, but the camp of Israel: out of which they might not goe on the Sabbath. From hence the Hebrewes gathered a generall prohibition of going out of towne on such dayes; and held it unlawfull to travell beyond the suburbs of any citie, which suburbs they set to be *two thousand cubits*, from the Law in *Numb. 35.5.* and a like space was betwene the Arke of God and the people, at their passage over Iordan, *Ios. 3.4.* The Chaldee paraphrase on *Ruth 1. 16.* (in the Masorites Bible,) saith, *Naomi said unto Ruth, wee are commanded to keepe the Sabbaths and good dayes, (that is, feasts,) and not to goe above two thousand cubits.* The like measure is set in the *Bab. Talmud*, in *Erubin*, chap. 4. And *R. D. Kimchi* in his annotations on *Eze. 48.7.* saith, *two thousand cubits are a mile*; meaning an Italian (or English) mile. Hereupon in the Apostles dayes the speech was common of a Sabbath dayes journey: and so far Mount Olivet

was from Ierusalem, *Acts 1.12.* where the Syriak explaineth it, *almost seven furlongs.* In the Hebrewes canons it is said; *Who so goeth out of the limits of a citie on the Sabbath day, is to be beaten: for it is said, Let no man goe out of his place in the seventh day, (Exodus 16. 29.) this place is the limits of the citie, &c.* By the doctrine of the Scribes no man may goe out of a citie above two thousand cubits; to goe further, is unlawfull; for 2000. cubits, are the suburbs of a citie, &c. *Maimony in Misneh, treat. of the Sabbath, c. 27. S. 1, 2.*

31 Vers. 31. *like coriander*] in shape and quantitie: but the colour white as baelium or crysall, *Numb. 11.7.* The Hebrew *Gad* is not found in this signification, but here, and in *Numb. 11.7.* some thinke it to be mustard seed: but the Greeke corion, and the Chaldee *Cis-bar*, (in *Thargum Ierusalem*,) which is the Arabik name of Coriander, do confirm the common translation. *taste of it,*] to wit, as it was gathered and uncoqued, was like honey masers; but being baked &c. it tasted like fresh oyle, *Numb. 11.8.*

33 Vers. 33. *golden-pot,*] so the Apostle in *Hebr. 9.4.* (following the common Greeke version) translateth this word, which is not found but in this one place. *put there,*] *Hebr. give there the fullness of an Omer. before Iehovah:*] that is, *before the Arke of testimony*, which was a signe of Gods presence. So it is explained in *verse 34.* And in *2. Chron. 20.13.* *all Iudah stood before Iehovah*, that is, *in the house of Iehovah*, *verse 5.*

34 Vers. 34. *Testimonie,*] that is, *the tables of Gods Law* which were in the Arke, which testified Gods will to the people: see *Exod. 25.16. 21.* These were given afterward at mount Sinai, and there the Arke was made; although therefore Moses rehearseth the thing here, to make a full end of the storie of Manna, yet the performance of this, was not till after.

35 Vers. 35. *did eat Manna:*] all of them for their naturall food, and it preserved their life: but many of them pleased not God, by reason of their unbelief, *1 Corinthians 10. 5. Jude. verse 5.* therefore though they did eat Manna, yet they are dead,

dead, *Ioh. 6.49.* even as they that now eat the Lords Supper unworthily, are guilty of his body and blood, and doe eat judgement to themselves, not discerning the Lords body, *1 Cor. 11. 27. 29.* but they that by beleiving in Christ, doe eat the true bread which came downe from heaven, doe not die, but have life eternall, and he will raise them up at the last day, *Iohn 6.35. 47. 51. 54.*

36 Vers. 36. Ephah,] a common measure, much like an English bushel; containing three Seahs (or pecks) mentioned in *Gen. 18. 6.* as the Chaldee here translateth, *an Omer is one of ten* (that is, the tenth part) of three Seahs: so also the Greeke saith, the tenth of three measures. The Ephah therefore contained so much as 432. hens eggs; about 7. gallons and a halfe of our measure. So the Omer was more than twice so much as the Chenix, (a measure spoken of in *Rev. 6.6.*) which Chenix was wont to be a mans allowance of bread corne for a day. By which Gods bounty appeared to his people, in allowing for every of them daily, an Omer of Manna (*verse 16.*) which contained so much as 43. hens eggs, and somewhat more.

CHAPTER XVII.

1. The people murmur for water at Rephidim.
4. Moses crieth to the Lord, who sendeth him for water to the Rocke in Horeb. 7. The place is called Massah and Meribah. 8. Amalek fighting with Israel, is overcome by the holding up of Moses hands. 14. God threatneth to root out Amalek. 15. Moses buildeth the altar Jehovah Nissi.

1 AND all the congregation of the sonnes of Israel journeyed from the wilderness of Sin, after their journeyes, according to the mouth of Iehovah: and they camped in Rephidim; and there were no waters for the people to drinke. And the people contended with Moses, and

said, Give ye us waters, that we may drinke: and Moses said unto them, Why contend you with me? why tempt ye Iehovah? And the people thirsted therefor waters, and the people murmured against Moses, and said, Wherefore is this, that thou hast brought us up out of Egypt, to kill us, and our sonnes, and our cattell, with thirst? And Moses cried unto Iehovah, saying, What shall I doe unto this people? they be almost ready to stone mee. And Iehovah said unto Moses, Goe on before the people, and take with thee of the Elders of Israel; and thy rod, that wherewith thou smotest the river, take in thy hand, and goe. Behold, I will stand before thee there, upon the rocke in Horeb, and thou shalt smite the rocke, and waters shall come forth out of it, and the people shall drinke: and Moses did so, in the eyes of the Elders of Israel. And he called the name of the place Massah, and Meribah, because of the contention of the sonnes of Israel, and because they tempted Iehovah, saying, Is Iehovah among us, or not? And Amalek came, and fought with Israel, in Rephidim. And Moses said unto *Ioshua, Chuse us out men, and goe thou out, fight with Amalek: to morrow I will stand on the top of the hill, and the rod of God in my hand. And Ioshua did as Moses had said to him, to fight with Amalek: and Moses, Aaron, and Hur, went up to the top of the hill. And it was, when Mo-

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fesheld up his hand, then Israel pre-
 vailed; and when he let downe
 his hand, then Amalek prevailed.
 12 And Moses hands *were* heavie; and
 they tooke a stone, and put it under
 him, and he sate upon it: and Aaron
 and Hur staied up his hands, one on
 this *side*, and one on the other *side*;
 13 and his hands were steadie untill the
 going downe of the Sunne. And
 Ioshua discomfited Amalek and his
 14 people, with the edge of the sword.
 And Iehovah said unto Moses,
 write this *for* a memoriall in a booke,
 and put it in the eares of Ioshua,
 That wiping I will wipe out the
 15 remembrance of Amalek from
 under the heavens. And Moses
 16 built an altar, and called the name
 of it, Iehovah Nissi. And said, Be-
 cause the hand upon the throne of
 Iah, Iehovah *will* have warre with
 Amalek from generation to gene-
 ration.

Annotations.

1 **A**fter their,] or, by their *tourneyes*; which
 were from *Sin* to *Dophkah*, from *Doph-*
kah, to *Alufh*: and from thence to *Rephidim*,
 the place here spoken of, *Numb.* 33. 12.-14.
the mouth] that is, as the Greeke and Chal-
 dee doe translate, *the word of the Lord*. See
Gen. 24. 57. *Rephidim*] in Greeke *Ra-*
phiden.

2 Vers. 2. *contended*] or, *did chide*: with ma-
 ny and reproachfull provoking speeches: so
 they did againe in *Numb.* 20. 3, 4. upon the
 like occasion. *gave ye*,] thou and Aaron
 who have brought us hither: see *Exod.* 16.
 2, 3. *tempt ye*] by unbeliefe: for they

doubted of Gods presence with them, *verse* 7.
 and would by miracles be assured thereof:
 which is to tempt God; as *Matth.* 16. 1.
Psalme 78. 18, 19.

Vers. 3. *us*,] so the Greeke also transla-
 teth it: the Hebrew is, *me, and my sonnes*, &c.
 speaking of the multitude, as of one man.

Vers. 4. *cried*,] the Chaldee translaterh,
prayed. This was Moses usuall refuge, in such
 troubles: see *Exod.* 14. 15. and 15. 25. *Num.*
 11. 10, 11. *they be almost ready*:] Hebr. *yet*
a little, and they will stone me. Like outrage they
 shewed also, in *Numb.* 14. 10.

Vers. 5. *Goe on*,] or, *pass* on: that is,
 journey towards Mount Horeb, and goe
 thou and the Elders foremost. *rod*,] or *staffe*,
 mentioned also in *Exod.* 7. 20. *Num.* 20. 8, 9.

Vers. 6. *I will stand*,] Hebr. *I standing*: to
 wit, in the pillar of the cloud, (the signe of
 my presence) standing at mount Horeb:
 whereof see *Exod.* 3. 1. *in the eyes*,] or,
before the eyes of the Elders, as witnesses of this
 glorious miracle; whereby God (*turning the*
Rocke into a lake of water, the flint into a foun-
taine of water, *Psalme* 114. 8.) gave them
 drinke, both for their bodies and soules. For
 the Rocke, and water out of it, signified Christ,
 and is therefore called a spirituall Rocke, *1. Cor.*
 10. 4. He being smitten with Moses rod, and
 bearing the curse of the Law, for our sinnes;
 and by the preaching of the Gospell also, cru-
 cified among his people, *Gal.* 3. 1. from him
 floweth the spirituall drinke wherewith all
 beleiving hearts are refreshed; and out of
 their bellies flow rivers of water of life, *Iohn*
 7. 37, 38, 39. *Esay* 53. 4, 5. *Gal.* 3. 13. Therefore
 this water out of the rocke, is often menti-
 oned to the praise of God, and strengthening
 of his peoples faith, *Deut.* 8. 15: *1. sal.* 78. 15, 16.
 and 105. 41. *Neh.* 9. 15. The Hebrew Doctors
 say, *the turning of the rocke into water, was the*
turning of the property of judgement, signified by
the rocke, into the property of mercie, signified by
water. R. Menachem, on *Exod.* 17.

Vers. 7. *Massah*] that is in English *Ten-*
tation: which name was given both for a me-
 moriall of their sinne, and for a warning to
 generations following, that they should not
 tempt the Lord; *as they tempted him in Massah*,
Deut.

Deut. 16. 16. Psalme 95. 8, 9. Heb. 3. 8, 9. *Meribah*,] that is, *Contention*, or, *Bitter chiding*, and so *provocation to anger*: which therefore the Holy Ghost calleth in Greeke *Parapicramos*, that is, *Provocation*, or *bitter contention*: which here was with Moses *verse 2.* and not so much with him, as with the Lord himselfe, *Exod. 16. 8. Numb. 20. 2. 13. Heb. 3. 8, 9. Is Jehovah &c.*] that is, the gracious presence of Jehovah, and testimony thereof: or, are wee deluded by Moses? The Chaldee explaineth it thus; *Doth the Majestie of the Lord dwell among us, or not?* Of this they would be confirmed by some signe or miracle, which was to tempt God; whose presence and power they had so often seene.

8 Vers. 8. *Amalek*] the Amalekites, the posteritie of Amalek, a Duke of Eliphaz, the sonne of Esau, the brother of Israel, *Genes. 36. 15, 16.* This was the first of the nations, who warring against Israel, procured their owne utter destruction, *Numb. 24. 20. Deut. 25. 19. 1 Sam. 15. 2, 3.* But for Israels sinne, came this chastisement upon them; as the Iewes themselves acknowledged, saying, *After they had passed through the sea, they murmured for waters: then came against them, the wicked Amalek, who hated them for the first birth-right and blessing, which our father Iakob had taken from Esau; and hee came and fought against Israel, because they had violated the words of the Law, &c.* Thargum on Song 2. 15. *fought*,] or, *warred*; but treacherously: for he smote the hindmost of Israel, even all that were feeble behinde them, when they were faint and weary, and he feared not God, *Deut. 25. 18.*

9 Vers. 9. *Ioshuah*] or, *Iesus*: in Hebrew *Iehoshuah*, whom the Holy Ghost calleth in Greeke *Jesus*, *Acts 7. 45. Hebr. 4. 8.* He was first called *Hoseas*, and Moses called his name *Iesus*, that is, *Saviour*, *Numbers 13. 17.* Hee was a figure of Iesus Christ the Saviour of the world, both in his name and actions, fighting the battels of the Lord, and bringing his people into Canaan: he was the minister or servant of Moses, and his successor in the government of Israel,

Exodus 24. 13. Numbers 27. 18.-23. Deut. 34. 9. Ios. 1, &c. the top] Hebr. the head of the hill: so in *verse 10.* There Moses holding up his rod as an ensigne, might be seene of the people, for the strengthening of their faith. Compare *Ios. 8. 18, 19. rodde of God*:] the Chaldee expoundeth it, *the rod wherewith miracles have beene done from before the Lord.* Of it, see *Exodus 4. 20. and 7. 9, &c.*

Vers. 10. *to fight*,] that is, as the Greeke explaineth it, *and fought*. See the notes on *Genesis 2. 3.* A like phrase also is in *Numbers 18. 22. Deut. 2. 16. 1 Kings 12. 33.* The Hebrew text sometime manifesteth this; as *to build*, *1 Chron. 14. 1.* for which in *2 Sam. 5. 11.* is written, *and they built.* To say, (or *Saying*) *1 Chron. 13. 12.* for which in *2 Sam. 6. 9.* is written, *and said.* So in *1 Chron. 34. 16.* compared with *2 Kings 22. 9.* Hur] or Chur: called in Greeke Oor, he was a Prince of the Tribe of Iudah, being the sonne of Caleb, the sonne of Ezron, the son of Pharez, the sonne of Iudah, *1 Chron. 2. 5. 9. 18, 19.* This Hur was also left with Aaron to judge controversies, when Moses went up unto God, upon mount Sinai, *Exod. 24. 14.* His sonnes sonne Bezaleel, was the master workman of the Lords tabernacle, *Exod. 31. 2, 5.*

Vers. 11. *held up*,] or, *held aloft* his hand, with the rod of God in it, for a signe of Gods power and helpe unto his people; and consequently, praying unto God for assistance; as the *lifting up* of the hands also signifieth, *Psalme 28. 2.* And so the Thargum Ierusalemmy explaineth it, *when Moses held up his hands in prayer, the house of Israel prevailed; and when he let downe his hands from prayer, the house of Amalek prevailed.* Hand is heere for hands, as the Greeke translateth, and the verse following manifesteth.

Vers. 12. *heavy*:] that he could not continue to hold them up: a signe of mans infirmities, not able to endure long in spirituall exercises. *The spirit is willing, but the flesh is weak.* *Matth. 26. 41. 43.* See also *Luke 18. 1. Rom. 12. 12.* a stone:] under

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der this similitude of a stone, Christ is often signified, *Esay* 28. 16., *Psalme* 118. 22. *Zach.* 3. 9. *1 Peter* 2. 4. upon whom our weak faith is sustained in prayer, and by whose spirit our infirmities are holpen, *Iohn* 14. 13, 14, 16, 17. *Romans* 8. 26.

steadie] Hebr. *was steadinesse*, (or *firmnesse*.) And here the force of the Hebrew word *amunah*, which signifieth *faith*, is shewed to bee a *steadie* or *firme* perswasion in the promises of God: and that which is most *necessarie* in prayer, *Matth.* 21. 22. *Iames* 1. 6, 7. *And* 5. 15. *Rom.* 4. 10, 21. And this phrase *his hands were spread out* meaneth that both his hands were *steadfast*. For *steadinesse*, the Chaldee saith; *Moses hands were spread-out in prayer.*

going downe] Hebr. *going in of the Sunne*: which was the end of the day, and withall of the victorie and salvation of Israel. So he that endureth to the end, hee shall be saved, *Mat.* 24. 13.

13 Vers. 13. *edge*:] Hebr. *mouth*: which the Greeke translath *slaughter of the sword*: and that phrase the Apostle followeth, in *Heb.* 11. 37. So in the Greeke version of *Num.* 21. 24. *Deut.* 13. 15.

14 Vers. 14. *put in the cares*,] that is, *rehearse it in the bearing of Iesus*; hee was to be Moses his successor; and so the charge was to continue successively, till it was accomplished. *wiping I will wipe*] that is, *will utterly wipe* (or *blot*) out. This God performed by the hands of Israel, to whom hee gave this charge, *thou shalt wipe out the remembrance of Amalek, from under the heavens; forget it not*, *Deut.* 25. 19. Whereupon the Hebrew Canons say, *Wee are commanded to destroy the remembrance of Amalek*, (*Deut.* 25.) and commanded to remember continually his evil deeds, and his treacherie; to the end to stirre up enmitie against him, &c. and it is *willowfull* to forget his enmitie and his hatred, *Maimony in Misn. treat. of Kings, chap. 5. S. 5.* This, as it figured the destruction of Antichrist; so the fulfilling of it, is by the Jewes themselves referred to the dayes of Christ: for they say; *In the dayes of the Messias, the seed of Esau and of Amalek shall be wiped out, through the strength of Israel,*

which shall prevaile most highly. R. Menachem on Exodus 17.

25 Vers. 15. *Iehovah nissi*,] that is, *Iehovah is my banner*. So the altar was to sacrifice thanke offerings upon to the Lord, and acknowledge the victorie to bee from him. The Greeke translath it, *the Lord my refuge*. It is a sacramentall speech; whereof see *Gen.* 22. 14. The Chaldee paraphraseth thus, *And Moses built an altar; and served upon it before God, who had done signes* (or *miracles*) *for him*.

26 17 Vers. 16. *upon the throne*] or, *against the throne of Iah*; that is, of God. This referred to Amalek, meaneth thus; *because the hand of Amalek is upon* (or *against*) *the throne of the Lord*: therefore *Iehovah will have warre with Amalek*. By the throne of Iah, meaning heaven, (as *Esay* 66. 1.) and so God himselfe that sitteth thereon, (as *Mat.* 23. 22.) against whom Amaleks hand was, while it was against his people and Church, *Zach.* 2. 8. *Acts* 9. 4, 5. And so *Ierusalem* is called the Lords throne, *Ier.* 3. 17. Otherwise, if it bee referred to God, or Moses his servant, and his hand upon (or unto) the throne of Iah, it may signifie an oath, vowing perpetuall warre with Amalek: for so the lifting up of the hand to heaven, (which is Gods throne,) is a signe of swearing, *Revel.* 10. 5, 6. *Gen.* 14. 22. And thus the Chaldee paraphraseth upon this place: *With oath this is said from before the fearfull* (God,) *whose majestie is upon the throne of glorie; to wage warre from before the Lord, against the men of the house of Amalek, to destroy them from the generations of the world*. So Thargum Ierusalem explaineth it to bee an oath, and applyeth the fulfilling of it, to King Saul, and to Mordecai and Esther, *1 Sam.* 15. *Esth.* 8. and 9. &c. The Greeke translath, *with hidden hand, the Lord will warre against Amalek, from generation to generation*. In *Pirkei R. Eliezer*, c. 44. it is said, *When God would root out and destroy all Amaleks seed, hee streiched forth his right hand, and tooke hold on the throne of his glorie, and swore to root out and to destroy all Amaleks seed, out of this world, and out of the world to come.*

CHAPTER XVIII.

1. Iethro bringeth to Moses his wife and two sonnes. 7. Moses entertaineth him, and sheweth him what the Lord had done for Israel. 10. Iethro bleisseth God, and offreth sacrifices. 13. Moses sitting alone to judge the people, Iethro counselleth him to appoint Iudges for inferiour causes, that the burden might be eased. 24. Moses hearkneth to his counsell, and chooseth able men into office. 27. Iethro departeth to his owne land.



AND Iethro the Priest of Midian, the father in law of Moses, heard of all that God had done for Moses, and for Israel his people; that Iehovah had brought forth Israel out of Egypt. And Iethro Moses father in law, tooke Zipporah Moses wife, after he had sent her backe. And her two sonnes, of which the name of the one *was* Gershom: for he said, I have beene an alien in a strange land. And the name of the other *was* Eliezer: for the God of my father *hath beene* my helpe, and delivered me from the sword of Pharaoh. And Iethro Moses father in law, came, and his sonnes and his wife, unto Moses into the wilderness, where he *was* encamping, at the mountaine of God. And he said unto Moses, I thy father in law Iethro, *am* come unto thee, and thy wife, and her two sonnes with her. And Moses went

out to meet his father in law, and bowed himselfe downe and kissed him; and they asked each other of *their* peace; and they came into the tent. And Moses told his father in law, all that Iehovah had done unto Pharaoh, and to the Egyptians for Israels sake: all the travaile that had found them in the way, and *how* Iehovah had delivered them. And Iethro rejoyced for all the goodnesse which Iehovah had done to Israel: whom he had delivered out of the hand of the Egyptians. And Iethro said, Blessed *be* Iehovah, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh: who hath delivered the people from under the hand of the Egyptians. Now I know that Iehovah *is* greater than all gods: for in the thing wherein they dealt proudly, (*he was*) above them. And Iethro Moses father in law, tooke a burnt offering and sacrifices for God: and Aaron came, and all the Elders of Israel, to eat bread with Moses father in law, before God. And it was on the morrow, that Moses sate to judge the people: and the people stood by Moses, from the morning unto the evening. And Moses father in law saw all that he did to the people: and he said, what *is* this thing that thou dost to the people? why sittest thou thy selfe alone, and all the people stand by thee, from morning unto evening? And Moses said unto his father in law: because the people commeth

unto

16 unto me, to enquire of God. When they have a matter (*every one*) com-
meth unto me; and I judge betweene
17 a man and his neighbour: and I
make knowne the statutes of God,
18 and his lawes. And Moses father in
law said unto him: the thing *is* not
good which thou doest. Fading
thou wilt fade away; both thou and
this people that *is* with thee: for the
thing *is* too heavy for thee; thou
art not able to doe it thy selfe alone.
19 Now hearken unto my voice, I will
give thee counsell, and God shall be
with thee: Be thou for the people
to God-ward; and thou shalt bring
20 the matters unto God. And ad-
monish them of the statutes and the
lawes; and make knowne unto
them the way wherein they shall
walke, and the worke that they shall
21 doe. And thou provide out of all
the people, men of ability, fearing
God; men of truth, hating cove-
tousnesse: and set *them* over them,
(*to be*) rulers of thousands, rulers
of hundreds, rulers of fifties, and ru-
22 lers of tens. And let them judge
the people at all time: and let *this*
be, every great matter let them
bring unto thee, and every small
matter let them judge: so make thou
(*the burden*) lighter for thy selfe;
23 and let them beare *it* with thee. If
thou shalt doe this thing, and God
command thee *so*, then thou shalt
be able to stand; and all this people
also, shall come to their place in
24 peace. And Moses hearkned to
the voice of his father in law, and

did all that he had said. And Mo-
ses chose men of abilitie out of all
Israel, and made them heads over
the people; rulers of thousands, ru-
lers of hundreds, rulers of fifties,
and rulers of tens. And they judged
the people at all time: the hard mat-
ter they brought unto Moses, and
every small matter they judged
themselves. And Moses sent away
his father in law; and he went his
way unto his owne land.

Annotations.

Here beginneth the 17. Section
of the law: see Gen. 6. 9.

THe priest] the Chaldee calleth him *prince*;
the Greeke, *Iothor priest of Madiam*: see
Exod. 2. 16. and 3. 1.

Vers. 2. *he had sent her backe*] Heb. *after her
sendings backe*: that is, she and her children
were sent backe by Moses, for that trouble
which befell in the way, Exod. 4. 26.

Vers. 3. *an alien*] or, *forreiner*: so Ger,
the first part of his name signifieth: see Ex-
od. 2. 22.

Vers. 4. *Eliezer*] by interpretation, *My
God is an helpe*: Abrams steward was of
this name, Genes. 15. 2. hath beene *my
helpe*] Hebr. *in my helpe*; which the Greeke
translateth *my helper*: the Chaldee, *his word
hath beene for my helpe*.

Vers. 5. *of God*] *the mountaine* (saith the
Chaldee,) *upon which the glorie of God was
revealed*: that was *Horeb*, where God gave his
Law, Exod. 3. 1. Deut. 5. 2.

Vers. 6. *he said*] to wit, by messengers sent
before him. So the Centurion *said* unto
Iesus, that which his messengers spake,
N 2

Matth.

Matth. 8. 6. 8. compared with *Luke 7. 3. 6.* To make this plaine, the Greeke changeth the phrased, thus, *And it was told Moses, saying; Loe Iothor thy father in law cometh, &c.*

7 Vers. 7. *each other*] Hebr. *man his neighbour*: this speech the Greeke explaineth, *they saluted one another*: and to *ask*, may imply not only a question, but a wish of their welfare, as *Psal. 122. 6.* So in *1 Sam. 25. 5.* and *10. 4.*

8 Vers. 8. *found them*] that is, *beset*, or *come upon them*: as the Greeke explaineth it. A phrase often used for afflictions that come upon any, as *Nehem. 9. 32.* *Psal. 116. 3.* and *119. 143.* *Ezra. 8. 6.*

9 Vers. 9. *rejoyced*] the Greeke translateth, *was astonished*. Accordingly all that love Jerusalem are willed to rejoyce with her, *Esa. 66. 10.*

10 Vers. 10. *the hand*,] that is, the power and tyrannie: as the Chaldee translateth it, *the anguish of the dominion of the Egyptians*.

11 Vers. 11. *in the thing*] Hebr. *in the word*: which is often used for any thing or cause. The Greeke translateth, *for this cause*. *hee was above them*] that is, above the Egyptians. Or, *wherein they dealt proudly against them*, that is, against the Israelites. This sense the Greeke affordeth: and so we are to understand words wanting, as *there in hath hee beene greater than the Egyptians*; and hath gotten himselfe a name, as is expressed in *Nehem. 9. 10.* which place giveth light unto this. For Iethroes speech is broken off, through that joyfull astonishment of his, *verse 9.* as passions of the minde doe often swallow up words; as is noted on *Exodus 4. 5.* The Chaldee paraphrase here saith, *in the thing wherein the Egyptians thought to judge Israel, in that are they judged*. They drowned the children of Israel in the river, *Exod. 1. 22.* and themselves were drowned in the sea, *Exodus 14.*

12 Vers. 12. *to ke a burnt-offering*] the Greeke translateth, *tooke burnt-offerings*: (whereof see *Gen. 8. 20.*) These he *tooke for*, or *tooke and offered unto God*; as *taking of gifts*, *Psal. 68. 19.* is by the Apostle expounded *giving of gifts*,

Ephes. 4. 8. So *Exod. 25. 2.* *sacrifices*] to wit, of peace, or for thanksgiving, which word is sometime added, as in *Exod. 24. 5.* and they now keeping a banquet before the Lord, it is to be understood of peace offerings, which men did eat of, *Levit. 7. 15.* whereas no man did eat of the burnt-offering, *Levit. 1. 9.*

bread] which word is used for all meat, *Gen. 3. 19.* and *21. 14.* and *eating of bread*, is here for feasting; as *bread* is put for a feast, *Eccl. 10. 19.* *Dan. 5. 1.* and the flesh of the sacrifices, is also called *bread*, *Levit. 3. 11.* and *21. 6.* *Num. 28. 2.* *before God*] so it was a religious banquet, eaten before the Majestie of God, appearing in the cloud; as after in the place chosen of God for his worship, they offered sacrifices, and did eat before the Lord, *Deut. 12. 5-7.* *1 Chron. 29. 21, 22.*

Vers. 15. *to enquire of God*] or, *to seeke God*: which the Greeke explaineth, *to seeke judgement of God*; and the Chaldee, *to seeke doctrine from the face of the Lord*: which was done by Moses, bringing their matters unto God, *verse 19.* *Num. 27. 5, 6.* and *15. 33, 34, 35.* and for doubtfull things, they used in Israel to enquire of God by the Prophets, *1 Sam. 9. 9.* Hereupon Moses told the Judges whom hee appointed under him, that *the judgement was Gods*, *Deut. 1. 17.* And this teacheth such as goe to law one with another, not to seeke after their owne affections, but after the will of God, and therein to rest.

Vers. 16. *a matter*] Hebr. *a word*: which the Greeke rightly translateth, *a controversie*; so in *Exod. 24. 14.* See also *Deut. 1. 12.* *make knowne*] the Greeke saith, *I instruct them*: which version the holy Ghost approveth, *1 Cor. 2. 16.* from *Esa. 40. 13.*

Vers. 18. *fade-away*] a similitude from the leafe of a tree, which fadeth for want of moisture: so the care of judging so great a people, would weary and weare him out. This Moses himselfe acknowledged, *Deut. 1. 9. 12.*

Vers. 19. *God shall be with thee*] and consequently, will prosper thy proceedings for the good of thy selfe and thy people: see *Gen. 31. 3.* and *32. 9.* and *39. 2.* The Chaldee translateth, *the word of the Lord shall be thy help to Godward*] Chald. *inquiring doctrine from the*

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the

the face of the Lord: as verse 14. thou shalt bring] or, bring thou the matters; (or words:) in Greeke, their words: meaning their hard controversies, which could not be determined without counsell from God; as sometime fell out, Numb. 15.33,34,35. and 27.5,6.

Vers. 20. the worke] or deed: in Greeke, the works. This Moses explaineth to be all the things which they should doe, Deut. 1.18.

Vers. 21. men of abillitie] or, of power, vertue, and aillitie; that is, vertuous, active, and able men, in bodie and minde, as Gen. 47.6. 1 Chron. 26.6. The Greeke translateth able (or mightie) men. The Hebrewes describe them thus: *Arshai chasil* (that is, Men of abillitie,) are such as be mightie in the commandements, and exactly looke to themselves, and subdue their affections; so that there be no dishonest (or contemptible) thing in them, nor evil name. And generally, able men are such as have a strong (or couragious) heart; to deliver the oppressed out of the oppressors hand; as it is said of Moses, hee stood up and saved them, (Exod. 2.17.) *Maimony in Sanhedrin*, chap. 2. S.7. men of truth] the Greeke calleth them just men. So in Zach. 7.9. judgement, of truth; the Greeke there translateth just judgement. Again, justice is put for truth, in Tsal. 51.5. because these vertues are neare allied. So in the Hebrew canons it is explained; Men of truth, are such as follow after justice, for it is se, out of their vaine minde doe loze the truth, and hate violent wrongs, and flee from all kinde of unjustice. *Maimony in Sanhedrin*, c. 2. S.7.

coronelisse] or gaine, *lucra*. The Chaldee translateth, hating to receive Maimon. The Apostle expondeth it, not greedy of filthy lucre, 1 Tim. 3.3,8. Sometime there is added, gaine of money, as Titus. 2.19. which the Apostle alleth love of money, 1 Tim. 6.10. The Hebrewes explaine it thus, Hating covetousness, &c. in their covet Maimon (or Riches). they have not thereto; nor are greedy to gather riches; for who so lusteth to be rich, want shall come upon him. *Maimony in Sanhedrin*, chap. 2. S.7. The love of lucre is the corruption of justice, Deut. 18.19. 1 Sam. 8.3. Prov. 1.19. Eccl. 22.27. Eccl. 5.10. Vnto the foure properties here exprested, we may adde three moe, which are named in Deut. 1.13. Wise men, and understanding, and

knowne: under which seven, all other vertues and good qualities are implied. The Hebrew Doctors say, of the most inferiour magistrates, whom they call the Court of three men: there must be in every one of them these seven things; wisdom, meeknesse, the feare of God, hatred of Maimon, love of the truth, love of their (fellow) creatures, (that is, of other men,) and that they be men of good name. *Maimony in Sanhedrin*, c. 2. S.7. See Numb. 11. Dekter. 1. and 17. rulers] or princes, captaines of thousands; in Greeke *Chiliarchs*; such we English Chiefe captaines, Acts 21.31,32. Rev. 6.15. as the next, Centurions.

Vers. 22. at all time] alwayes ready to heare the causes brought: the Greeke saith, every houre. But the Sabbaths and feast daies were excepted from these, as from all other civill affaires, Leviticus 23.3,7,8,21, &c. and by the Jewes canons, the evening before the Sabbath was also excepted from such judgements, notwithstanding this generall speech, at all time. *Maimony in Sanhedrin*, chap. 11. S. 2. and 3. And they used in Israel, (as hee there sheweth in *Sanhedrin*, chap. 3. S.1.) the lesser court to sit from morning prayer till the sixt houre of the day, that is, till noone: and the greater court sat, from the daily sacrifice in the morning, till the daily evening sacrifice. let this be] or, it shall be; &c. make thou the burden] so Moses calleth it in Deut. 1.12.

Vers. 23. to stand] that is, to endure; I come to their place] that is, the land of Canaan, whither they are travelling; as Numb. 10.19, or, returne home with an end of their controversies, without long waiting. for ones house, or home is called his place, 14.57 and 9.55. and 19.28,29.

Vers. 25. Moses chose] by the peoples consent, who brought him into him, Deut. 1.13,14, &c. made them] Hebr. *raac* (or *raa*) them heale, that is, ruler. This he did, with a charge unto the rulers to judge justly: see Deut. 1.16,17. 20.19. 21.19. 22.19. 23.19. 24.19. 25.19. 26.19. 27.19. 28.19. 29.19. 30.19. 31.19. 32.19. 33.19. 34.19. 35.19. 36.19. 37.19. 38.19. 39.19. 40.19. 41.19. 42.19. 43.19. 44.19. 45.19. 46.19. 47.19. 48.19. 49.19. 50.19. 51.19. 52.19. 53.19. 54.19. 55.19. 56.19. 57.19. 58.19. 59.19. 60.19. 61.19. 62.19. 63.19. 64.19. 65.19. 66.19. 67.19. 68.19. 69.19. 70.19. 71.19. 72.19. 73.19. 74.19. 75.19. 76.19. 77.19. 78.19. 79.19. 80.19. 81.19. 82.19. 83.19. 84.19. 85.19. 86.19. 87.19. 88.19. 89.19. 90.19. 91.19. 92.19. 93.19. 94.19. 95.19. 96.19. 97.19. 98.19. 99.19. 100.19. And by Numb. 10.23,24,25,26,27,28,29,30,31,32,33,34,35,36,37,38,39,40,41,42,43,44,45,46,47,48,49,50,51,52,53,54,55,56,57,58,59,60,61,62,63,64,65,66,67,68,69,70,71,72,73,74,75,76,77,78,79,80,81,82,83,84,85,86,87,88,89,90,91,92,93,94,95,96,97,98,99,100. Moses earnestly requested him coming againe, to guide the people.

CHAPTER XIX.

1. *The people come to Sinai.* 3. *God calleth Moses up into the mount; and by him propoundeth unto Israel the keeping of his covenant.* 8. *The peoples answer, that they would doe all, is returned to the Lord.* 10. *The people are sanctified against the third day.* 12. *The mountaine is bound and must not be touched.* 16. *The fearefull presence of God upon the mount:* 19. *whereat Moses is afraid.* 21. *The people and priests are againe charged, not to breake their bounds, upon paine of death.*

1 **I**N the third Moneth, after the going forth of the sonnes of Israel, out of the land of Egypt; in the same day came they into the wilderness of Sinai. For they had journeyed from Rephidim, and were come to the wilderness of Sinai, and encamped in the wilderness: and there Israel camped before the mountaine. And Moses went up unto God: and Iehovah called unto him out of the mountaine, saying; Thus shalt thou say to the house of Iakob, and tell the sonnes of Israel. You have seene what I did unto the Egyptians: and I have borne you upon Eagles wings, and brought you unto my selfe. And now, if hearkning ye will hearken unto my voice, and keepe my covenant, then yee shall bee a peculiar treasure unto me above all peoples; for all the earth is mine. And you shall be unto me a kingdome of priests, and an holy nation: These are the words

which thou shalt speake unto the sons of Israel. And Moses came, and called for the Elders of the people, and laid before their faces all these words which Iehovah commanded him. And all the people answered together and said; All that Iehovah hath spoken we will doe: And Moses returned the words of the people unto Iehovah. And Iehovah said unto Moses, Loe I come unto thee in the thicke cloud; that the people may heare, when I speake with thee, and may beleewe in thee also for ever: And Moses told the words of the people unto Iehovah. And Iehovah said unto Moses, Goe unto the people, and sanctifie them to day and to morrow: and let them wash their clothes. And let them be ready against the third day: for in the third day Iehovah will come downe, in the eies of all the people upon mount Sinai. And thou shalt set bounds unto the people round about, saying; Take heed to yourselves, that ye goe not up into the mountaine, or touch the border of it: all that toucheth the mountaine shall die the death. There shall not a hand touch it, but he shall be stoned with stones, or shot through with a shot: whether it be beast or man, it shall not live: when the sound of the trumpet is drawne long, they shall goe up into the mountaine. And Moses went downe from the mountaine unto the people: and he sanctified the people; and they washed their clothes. And he

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16 he said unto the people; Be ye ready
against the third day: come not yee
nigh unto a wife. And it was in
the third day, when it was morning,
18 that there was voices, and light-
nings, and a heavy cloud upon the
mountaine; and the voice of the
trumpet exceeding strong: and all
the people that *was* in the Campe
trembled. And Moses brought
17 forth the people out of the Campe,
to meet with God: and they stood
at the nether *part* of the mountaine.
18 And mount Sinai was all of it on a
smoke, because that Iehovah de-
scended upon it in fire: and the
smoke thereof ascended as the smoke
of a furnace; and all the mountaine
19 trembled exceedingly. And the
voice of the trumpet was going
and waxing strong exceedingly:
Moses spake; and God answered
20 him by a voice. And Iehovah de-
scended upon mount Sinai, on the
top of the mountaine: and Iehovah
called for Moses unto the top of
the mountaine, and Moses went up.
21 And Iehovah said unto Moses; Goe
downe, testifie unto the people; lest
they breake thorow unto Iehovah,
to see, and many of them fall.
22 And the priests also, which come
neere unto Iehovah, let them san-
ctifie themselves; lest Iehovah
23 breake forth upon them. And
Moses said unto Iehovah; The peo-
ple cannot come up unto mount Si-
nai: for thou hast testified unto us,
saying; Set bounds about the moun-
taine and sanctifie it. And Iehovah

said unto him, Goe downe, and come
up thou and Aaron with thee: but
the priests and the people, let
not them breake through to come
up unto Iehovah, lest he breake
forth upon them. And Moses went
downe unto the people, and said
it unto them. 25

Annotations.

Moneth] or, *new moone*; which was the
first day of every moneth among the
Hebrews: therefore here followeth *in the*
same day, to signifie not the *moneth* only, but
the first day thereof to be meant. Or (as
some thinke) the *same day* meaneth the third
day, as it was the third moneth, and this was
430. yeeres after the promise made unto A-
braham: but the covenant of the Law now
given, could not *disanull* the covenant (of grace)
that *was confirmed afore* of God, in respect of
Christ, Gal. 3. 17. Sinai] in Greeke, the
holy Ghost writeth it *Sina*: which is a *moun-*
taine in Arabia, situate in the wildernesse, cal-
led thereupon, the *wildernesse of mount Sina*,
Gal. 4. 25. Acts 7. 30.

Verl. 3. *unto God*] the Greeke saith, *un-*
to the mountaine of God: the Chaldee, *into the*
presence of the word of the Lord: this was
Christ, who is called the *Angell*, Acts 7. 38. the
Angell of Gods Face, (or *presence*) Esay 63. 9.
It seemeth that the cloud by which God con-
ducted them, now rested upon that mount.
See Num. 9. 17, &c.

Verl. 4. *you*] or, *your selves* have seene, &c.
This speech was to prepare them to receive
Gods covenant now to be made: and the
like was spoken at the renewing of the cove-
nant, Deut. 29. 2, &c. *Eagles wings*] to ca-
ry you out of your place of bondage, openly,
safely, speedily; as the Eagle doth her young
ones, from their sluggish nest. This simili-
tude is more explained in Deut. 32. 11. And
as the Church of Israel here, fled from the
dragon

dragon Pharaoh, (as he is called in *Ezek.* 29.3.) to the Christian Church fled from the Serpent, (or Dragon) into the wilderness, with two wings of a great Eagle, *Rev.* 12. 14. The Greeke and Chaldee here translate, as upon Eagles wings, unto my selfe] to serve me at this mount, (as was promised in *Exod.* 3.12.) and for ever: so the Chaldee explaineth it, to my service; and Thargum Ierusalem saith, to the doctrine of my Law.

5 Vers. 5. my voice] the voice of my word, saith Thargum Ierusalem. a peculiar treasure] or jewell. The Hebrew *Segullah*, signifieth ones owne proper good, which he loveth and keepeth in store for himselfe, and for speciall use, *1 Chron.* 29.3. *Eccles.* 2.8. Here it is applied to Gods Church, and translated in Greeke a peculiar people, which phrase Paul followeth, in *Tit.* 2.14. but Peter expresseth it by another word, a people for peculiar possession, *1 Pet.* 2.9. as the Greeke version is in *Mal.* 3.17. The Chaldee translateth it, beloved: so doe other Hebrewes, saying, *Segullah*, signifieth that they should be beloved before him, as a desirable treasure, which a king delivereth not into the hand of any of his officers, but keepeth it himselfe. And such is the case of Israel, of whom it is said, (in *Deut.* 32.9.) For the Lords portion is his people &c. R. Menachem on *Exod.* 19. This grace (which the Apostles shew we have obtained by Christ) is sundry times mentioned to the praise of God, *Deut.* 7.6. and 14.2. and 26.18. For Iah hath chosen Iakob unto himselfe: Israel for his peculiar treasure, *Psalme* 135.4. the earth] with the plenty thereof is mine, yet my delight is in you, to love you, and to chuse you and your seed above all peoples. So Moses openeth this speech, in *Deut.* 10.14, 15. and other Prophets; as, Thou Israel art my servant; Iakob, whom I have chosen; the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chiefe men thereof, and said unto thee; Thou art my servant, &c. *Esay* 41.8,9.

6 Vers. 6. a kingdome of priests,] which the Apostle (following the Greeke version) calleth a kingly priesthood, *1 Pet.* 2.9. The Chaldee saith ye shall be before me, kings, priests, and an holy people. Such Christ hath made us, un-

to God his father, *Rev.* 1.6. Kings, to reigne on the earth, *Rev.* 5.10. and priests to offer up spirituall sacrifices, *1 Pet.* 2.5. *Rom.* 12.1.

7 Vers. 7. Elders] by them to communicate these things with the people: see *Exod.* 3.16. laid] or proposed; Heb. put.

8 Vers. 8. together] with one accord, as the Greeke explaineth it: and elsewhere Moses saith, with one voice, *Exod.* 24.3. The people not yet knowing the impossibilitie of the Law, which is weake through the flesh, *Rom.* 8.3. make promise of more than they were able to performe. After, when the Law was pronounced, they feare and flee away, *Exod.* 20. 18,19. And it cannot be, but either men not understanding the Law, doe presume of their owne strength; or understanding it, doe despaire, unlesse the grace of God in Christ doe sustaine them, *Rom.* 7.9,10,24,25.

9 Vers. 9. in the thicke cloud] Hebr. in the thicknesse of the cloud: which the Greeke explaineth, the pillar of the cloud: the Ierusalem Thargum expoundeth it, my word shall be revealed unto thee in the thicke cloud. in thee] see *Exod.* 14.31. This confidence in Moses the Iewes alwaies retained, and said they were Moses disciples, they knew that God spake with Moses, *Iohn* 9.28,29. They write of him thus: Moses our master, Israel beleeved not in him because of the signes which he did: for he that beleeueth because of signes, there is in his heart a suspicion that the signe may possibly be done by enchantment or sorcerie. But all the signes which Moses did in the wilderness, he did them upon necessity, &c. we needed food; he brought us downe Manna. They were athirst; he clave the rocke for them. The congregation of Korah rebelled against him; the earth swallowed them: and so all other signes. But wherefore beleeved we in him? For that standing at mount Sinai, which our owne eyes did see and not a stranger; and our eares did heare, and not another; the fire, and the thunders, and the lightnings, and he went neere into the thicke darknesse, and a voice spake unto him and we heard it; Moses Moses, goe say unto them thus and thus. And so it is said face to face the Lord spake with you, (*Deut.* 5.4.) &c. This standing at mount Sinai, it selfe alone, was an evident confirmation of his prophesie, that it was truth, and without all suspicion

spicion in it; as it is written, *Loe I come unto thee in the thicke cloud, that the people may heare when I speake with thee, and may beleue in thee for ever, (Exodus 19.9.) So that before this thing, they beleued not in him, with such a beleefe as continueth for ever; but with a beleefe that had [doubtfull] conceits and thoughts after it. Maimony in Misn. in Iesudei hatorab, chap. 8. S. 1.*

10 Vers. 10. *sanctifie them*] that is, bid them, and looke that they doe sanctifie, and holily prepare themselves, that they may be humbled at my feet, to receive my words; as *Deut. 33.3.* This was by cleansing themselves from all filthinesse of the flesh and spirit, *2 Cor. 7.1.* inwardly by faith, *Act. 15.9.* outwardly by washing their garments, (whereof see *Gen. 35.2.*) and their bodies, as appeareth by other places that shew the sanctifying of the priests and people, *Levit. 8.6.* and *15. 5, 6. 8. 13. 16. 18. 21, 22, &c.* and abstaining from their wives, as after followeth here, *verse 15.* Which things figured our sanctification and cleansing by Christ Iesus, *with the washing of water, by the Word; even the washing of regeneration, and renewing of the holy Ghost, Ephes. 5. 26. Tit. 3. 5.* From this precept the Hebrew Doctors gather their doctrine and practice, for baptizing all whom they admit unto their Church and covenant: as *Maimony* sheweth in *Asurei Biab, cap. 13.* and is more fully set downe in the annotations on *Genesis 17.12.*

11 Vers. 11. *the third day*] which is thought to be the day that after was called *Pentecost*, the 50. day after the Passover; then was a yearly feast, *Exod. 23.16. Lev. 23.15, 16, &c. Act. 20. 16.* On this day the fire law was now given on mount Sina; on this day the fire tongues were after given for preaching the Gospell in Ierusalem, *Act. 2.1, 2, &c.* And many mysteries are of the *third day*, in the Scriptures: see the notes on *Gen. 22.4.*

13 Vers. 13. *touch it*] or, *touch him*; that is, the man or beast that shall touch the mountaine, shall be so execrable unto you, as ye shall not touch it with hand, but stone it, or shoot it through. These ordinances were outward, concerning the mount that might

be touched; terrible, that the people could not beare that which was commanded; and shewed the nature and use of the law, contrary to the Gospell on mount Sion, as Paul explaineth it, *Heb. 12. 18. 20. 22, &c.* *with a shot*] *with arrow* (or dart,) as the Apostle in Greeke openeth the Hebrew phrase *shooting, shot through, Heb. 12. 20.*

the sound of the trumpet] or, *the sounding trumpet*: called in Hebrew *Iobel*, translated in Greeke, *voyses and trumpets*; but the Apostle seemeth to expresse it by the *sound* (or *eccho*) of the trumpet, *Heb. 12. 19.* the Chaldee turneth it *the trumpet*. Every 50. yeare was of the sounding of trumpets called *Iobel*, (the *Jubilee*,) *Levit. 25. 10.* see the annotations there, and *Ios. 6. 4, 5.* *is drawne long*] or, *draweth* (that is, *continueth*) the sound: and so there bee an end of the trumpets sounding. *shall goe up*] that is, as the Chaldee paraphraseth, *when the trumpet shall be withdrawne, they shall have leave to goe up*: and as the Greek translateth, *when the voyces, and the trumpets, and the cloud, are departed from the mountaine, they shall goe up.* So that whiles the signes of Gods Majestie were on the mount, the people were forbidden to approach: but when they were ceased, the people might goe up to any other common mount; whereas untill that time the mountaine was sanctified, *verse. 23.*

15 Vers. 15. *unto a wife*] or *to a woman*; that is, any of you unto his wife, to lie with her; as the Ierusalemey Thargum expoundeth it, *the ministerie of the bed.* A like speech passed betweene Achimelech the priest and David, about eating of the holy bread, *1 Sam. 21. 4, 5.* This was for the more humiliation and preparing of the people: as Paul teacheth that man and wife may abstaine with consent for a time, that they may give themselves to *fasting and prayer*, *1 Cor. 7. 5.* It seemeth also by the Law in *Lev. 15. 18.* that there was a figurative uncleannesse by all such copulation: see the annotations on that place.

16 Vers. 16. *voyses*] that is, *thunders*; see *Exa. 9. 23.* *beavy*] that is, *very thicke cloud*, the Greeke translateth, *darkesome clouds.* These were signes of Gods glorious presence, and

and of his judgements against the breakers of his Law: the Prophets use the like words to signifie his Majestie, *Psal. 18. 9, 10. 12. 14. and 97. 2. 4.* And these things were now done by the ministerie of *Angels, Act. 7. 53. Gal. 3. 19.* for God came, *with ten thousands of Saints, Deut. 33. 2.* trumpet] shewing the nature of the Law, to manifest Gods will, mens transgressions, and to warne them of the wrath deserved, *Esa. 58. 1. Ezek. 33. 3. Rom. 3. 20. and 4. 15.* trembled] or, *was afraid.* The spirit of bondage which was in the people, caused them to feare, *Rom. 8. 15.* for they were not perfect in the love of God, *1 Iohn 4. 18.*

17 Vers. 17. *to meet with God*] as the Chaldee paraphraseth, *with the Word of the Lord.* Thus Moses as a mediatur stood betweene the Lord and the people; because they were afraid, *Deut. 5. 5. Gal. 3. 19.* at the nether part] without the bounds that Moses had limited, *verse 12.* They stood here (as the Hebrewes write) after the order that Moses mentio- neth (in *Deut. 29. 10, 11.*) when after 40. years he renewed the covenant; *First there were the first-borne* (the priests, *Exod. 19. 22.*) which came neare unto the Lord: after them the *Heads of the Tribes, the Rulers: after them the Elders: then the officers: after them all the men of Israel: then the little ones: after them the wo- men: and then the strangers.* *Aben Ezra* on *Exodus 19.*

18 Vers. 18. *on a smoke*] With clouds and smoke, God often manifested his glorious presence to his people, *Exod. 40. 34, 35. 2 Chron. 5. 14. and 6. 1. and 7. 1, 2. Esay 6. 4. Revel. 15. 8.* there was the hiding of his power, *Hab. 3. 4.* descended] God who filleth heaven and earth, *Ier. 23. 24.* is said to descend or come downe to certaine places, when hee there manifesteth his glory: and it is spoken of him after the manner of men. See the notes on *Gen. 6. 6. and 11. 5.* in fire] for Gods Word is like to fire, *Ier. 23. 29.* and his Law was fire, *Deut. 33. 2.* as he himselfe is a consuming fire, *Deut. 4. 24.* Thargum Ierusalemite explaineth it thus, *because the glorie of the Majestie of the Lord was revealed upon it, in a flame of fire.* The mountaine burnt with fire unto the midst of heaven;

with darknesse, clouds, and thicke-darknesse, Deut. 4. 11. all the mount] the mountaines saw the Lord, and trembled, *Hab. 3. 10.* they leaped like rammes, *Psal. 114. 4.* the earth quaked, the heavens also dropped at the presence of God; even Sinai it selfe, at the presence of God, the God of Israel, *Psal. 68. 6. Iudg. 5. 5.* The Greeke translateth, *all the people was astonied.*

19 Vers. 19. *going and waxing strong*] that is, continually proceeding and increasing in loudnes and strength more and more. See a like phrase in *Gen. 8. 3.* Moses spake] so fearfull was the sight, that Moses said, *I am sore afraid and tremble, Heb. 12. 21.* by a voyce] by a more gentle meane than the thunder, or loud shrilling trumpet: that Moses might be confirmed and not affrighted. (So Daniel being daunted with a vision, was strengthened by the Angels words, *Dan. 10. 8. 16, 17. 19.*) And this voyce was heard of the people; as is likely by that promise unto Moses, in *verse 9.* It signified also, that onely the Lords voyce takes away the terrors of the Law: for by Moses the Law was given, but by Christ (who answered the Law and fulfilled it,) cometh grace and truth, *Ioh. 1. 17.*

21 Vers. 21. *testifie unto*] or, charge (contest) the people. Paul used to contest (or charge) before God and his Angels, *1 Tim. 5. 21. 2 Tim. 2. 14. and 4. 1.* lest they breake] or, that they breake not through, to wit, the bounds set them. to see] as Moses did at the first, till he was staied of God, *Exod. 3. 3.* Curiosity is forbidden, that men might walke by faith, not by sight, *2 Cor. 5. 7.* and learne humility, *Rom. 12. 3.* The Greeke here translateth, *lest they draw neare unto God, to consider;* (or to behold) and Luke useth the word in that sense, in Stephens speech of Moses, *Act. 7. 31.* full] that is, be killed of the Lord, *verse 12.* as 50. thousand and 70. men of Beth-shemesh were slain for looking into the Arke of God, *1 Sam. 6. 19.* So falling is used for skaine, in *Gen. 14. 10. 1 Cor. 10. 8.*

22 Vers. 22. *which come neare*] that is, as the Chaldee explaineth, *which come neare to minister before the Lord.* These priests are after-called young men of the sonnes of Israel, *Exod. 24. 15.* and were the first-borne of the people whom God

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God had sanctified to himselfe, *Exod. 13. 2.* in whose place he afterward tooke the tribe of Levi, *Numb. 8. 14, 15, 17, 18.* *sanctifie themselves*] that is, prepare, wash, and keepe themselves from being defiled with sinne, by touching the mount, as *verse 24. 12.* *breake forth*] which the Chaldee expoundeth, *be strong*, (that is, very angrie) but it implieth death also, when God *breaketh forth as the breach of waters* upon men to destroy them; as *2 Sam. 5. 20.* and *6. 6, 7, 8.*

23 *Verse 23. cannot*] or, *shall not bee able* to come up, by reason of the former charge and limitation. It seemeth therefore that Moses thought it needlesse to speake so often and instantly to the people: but God urgeth it againe, *verse 24.* so restraining the curiositie of the people; and shewing the end of the Law, to be rather to exclude men from God, (by reason of their sinnes,) than to justifie or give them life, as doth the Gospell; for it was the *ministration of death*, *2 Cor. 3. 7.* *Gal. 3. 10, 11. 19, 21, 22, 23, 24.* Mount Sina, is in bondage with her children, *Gal. 4. 25.*

24 *Verse 24. breake through*] the Greeke here translateth, *let them not violently presse to come up*: but that which the Law suffereth not, the Gospell admitteth, *Matth. 11. 12.* *Luke 16. 16.* *Heb. 12. 18, 22, 23, 24.*

CHAPTER XX.

1. The ten Commandements are spoken by God on mount Sinai. 18. With thunders, lightnings, sound of the trumpet, &c. whereat the people are afraid. 20. Moses comforteth them. 22. God upon this occasion, againe forbiddeth them Idolatrie. 24. Of what sort the altar should be.

1 AND God spake all these words,
2 saying; I, Iehovah thy God
which have brought thee out from
the land of Egypt, from the house of
3 servants. Thou shalt not have any

other gods before my face. Thou
shalt not make unto thee a graven
thing, or any likeness of things
which are in the heavens above, or
which are in the earth beneath, or
which are in the waters beneath the
earth. Thou shalt not bow downe
thy selfe to them neither serve them:
for I Iehovah thy God am a jealous
God, visiting the iniquitie of the fa-
thers upon the sons, upon the third
& upon the fourth generation of them
that hate me: And doing mercy un-
to thousands of them that love mee
and of them that keep my Comman-
dements. Thou shalt not take up the
name of Iehovah thy God in vaine,
for Iehovah will not hold him guilt-
lesse, that shall take up his name in
vaine. Remember thou the Sab-
bath day, to sanctifie it. Six daies
shalt thou labour, and shalt doe all
thy worke. But the seventh day is
a Sabbath to Iehovah thy God: in it
thou shalt not doe any worke; thou,
or thy sonne, or thy daughter, thy
man servant, or thy woman servant,
or thy cattell, or thy stranger which
is within thy gates. For in six daies
Iehovah made the heavens and the
earth, the sea and all which are in
them; and rested in the seventh day:
therefore Iehovah blessed the Sab-
bath day, and sanctified it. Honour
thy father and thy mother, that thy
daies may be prolonged upon the
land which Iehovah thy God giveth
thee. Thou shalt not kill. Thou
shalt not commit adulterie. Thou
shalt not steale. Thou shalt not an-
swer

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17 swer a false witnesse against thy neighbour. Thou shalt not covet thy neighbours house : thou shalt not covet thy neighbors wife, or his man servant, or his woman servant, or his ox, or his asse, or any thing which is thy neighbours. And all the people saw the voices, and the lightnings, and the voice of the trumpet, and the mountaine smoaking : and the people saw, and removed away ; and they stood as farre off.

19 And they said unto Moses, Speake thou with us and we will heare ; and let not God speake with us, lest we die. And Moses said unto the people ; Feare not, for God is come for to tempt you ; and that his feare may be before your faces, that you may not sinne. And the people stood as farre off : and Moses drew neere unto the thicke darknesse where God was. And Iehovah said unto Moses, Thus thou shalt say unto the sonnes of Israel : You have scene that I have spoken with you out of the heavens. Ye shall not make with me gods of silver, or gods of gold ye shall not make unto you. An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offrings, and thy peace offrings, thy sheepe and thy oxen : In every place where I shall make the memoriall of my name, I will come unto thee, and I will blesse thee. And if thou wilt make unto me an altar of stones, thou shalt not build them of hewen stones : for if thou lift up thy tooles upon it, thou hast polluted it. And

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thou shalt not goe up by steps unto mine altar, that thy nakednesse be not discovered thereon.

Annotations.

God *spake*] The Law was given by the ministerie of Angels, *Heb. 2.2. Act. 7.53.* out of the midst of fire, cloud and darknesse, with a great voice, which *shooke the earth*, *Deut. 4. 22. Heb. 12. 26.* *all these words*] these ten Commandements following ; and *he added no more*, *Deut. 5. 22.* wherefore they are called *the ten Words*, *Exod. 34. 28.* that is, the ten Commandements ; as the *Word of God*, *Mar. 7. 13.* is the *Commandement of God*, *Matth. 15. 6.* See the notes on *Exod. 34. 28.* The Apostle calleth the Law, *the voice of words*, *Heb. 12. 19.*

Verf. 2. *I Iehovah*] understand, *I am Iehovah*, as the Greeke explaineth it : or, *I Iehovah am thy God.* The words *I Iehovah*, note the unitie of the Godhead, as elsewhere he saith, *Iehovah our God, Iehovah is one*, *Deut. 6. 4.* what the name signifieth is noted on *Genes. 2. 4. Exod. 6. 3.* *thy God*] though he is so by creating us, yet here he specially intendeth the covenant of grace, made with his people ; whereby they are blessed that have Iehovah for their God, *Psalme 33. 12.* From hence ariseth his authoritie to command ; and this is a reason of our obedience, because he is *Iehovah*, and our God : therefore as it is here prefixed to the first commandement, so is it annexed to the rest, as to the second, in *Lev. 19. 4. 31.* to the third, in *Lev. 19. 12.* to the fourth, in *Lev. 19. 3. 30.* to the fifth, in *Lev. 19. 3. 32.* to the sixth, in *Lev. 19. 16.* to the seventh, in *Lev. 18. 6.* &c. to the eighth, in *Lev. 19. 11, 12.* to the ninth, in *Lev. 19. 16.* and generally to all the commandements, *Lev. 18. 5. and 19. 37.* *of servants*] the Greeke and Chaldeae saith, *of servitude*, or *bondage* : see *Exod. 13. 3.* Egypt was a *furnace of iron*, *Deut. 4. 20.* a figure of our spirituall bondage and

and miserie under Satan: and the deliv-
rance from it figured our salvation by
Christ, *Coloss. 1. 13. Luk. 1. 71. 74. 79. Act. 26. 18.*
from these graces are forcible arguments to
perswade us to faith and obedience: Ye are
*my witnessses, saith Iehovah, &c. that ye may know
and beleve mee, and understand that I am hee.*
*I, I am Iehovah: and beside me there is no Sa-
viour. I have declared and have saved, Esa. 43.*
10, 11, 12. I am Iehovah thy God, the Holy one of
Israell, thy Saviour, I gave Egypt for thy ran'some,
&c. Esa. 43. 3.

3 Vers. 3. *Thou shalt not have]* or, *There shall
not be to thee:* but this Hebrew phrase the ho-
ly Ghost changeth into another equivalent;
as, *There is not to us, Luke 9. 13.* that is, *We have
not, Mat. 14. 17.* This and most of the other
precepts are prohibitions, forbidding the e-
vill, expressly commanding the contrary
good inclusively: for we must both *eschew e-
vill and doe good, Psalm 34. 15.* But Gods for-
bode bindeth most strictly, and alwaies, and
we are borne in evill and are prone unto it,
rather than to good; and are therefore
called by these commandements from all
corruption, unto the integritie wherein
God first created us. *other gods]*
the Chaldee explaineth it singularly, *other
god:* and so the Scripture also expelleth it,
in *Exod. 34. 14. Psalm 81. 10.* For, *Is there a god
beside me? saith the Lord, Esa. 44. 8.* There is
none other god but one; though there be *many*
that are called gods, *1 Cor. 8. 4, 5.* unto whom
the vaine heart of man falsly attributeth dei-
tie: for whatsoever the Gentiles sacrificed,
was unto devils, and not to God, *1 Cor. 10. 20.*
Levit. 17. 7. Deut. 32. 17. And the gods that have
*not made the heavens and the earth, they shall pe-
rish from the earth, and from under these heavens,*
1st. 10. 11. Hereby on the contrarie wee are
commanded to have Iehovah for our God:
which is, to know him, and to serve him with a
perfect heart, and with a willing minde, *1 Chron.*
28. 9. to love him with all the heart, and with all
the soule, and with all our might, *Deut. 6. 4, 5.*
to feare, beleve, honour, obey, and cleave unto
him, *Deut. 6. 13. 2 Chron. 20. 20. Psalm 22. 24.*
1 Sam. 15. 22. Deut. 11. 22. *before my face]*
or *against my face,* that is, *against, or before me:*

the Greeke and Chaldee translate it, *but me.*
After, in *verse 23.* Moses saith, *with mee.*
It implyeth also all time and place: as, *before
the Sunne, Psalm 72. 17.* is, so long as the Sunne
endureth; so here *before me,* is so long as I
am, for ever and ever. And all place, as, *Whi-
ther shall I flee from thy face (or presence?) Psalm.*
139. 7. Therefore also the face or presence of
God is here mentioned, because hee behol-
deth the secrets of the heart, *Psalm 44. 21, 22.*
and *139. 23, 24.* and the Law, (and so every
precept) is spirituall, *Rom. 7. 14.* and bindeth
the whole man, bodie, soule, and spirit;
the understanding, the will, and the effects
of them both, for ever.

4 Vers. 4. *Thou shalt not make]* As the for-
mer precept forbade all feigned gods, so this
forbids all feigned service, whether it be to
the true God, or any other: and comman-
deth to worship God in spirit and truth, *Iohn*
4. 24. In the Chaldee paraphrase called *Iona-
thans,* this is expressly said to be the second
Commandement; and such is the generall
opinion of the Iew Doctors; as *Philo in ex-
posit. Decalogi; Iosephus antiq. 1. 3.* and others:
yet some now would make this but a part of
the first Commandement. So the Sabbath is
by him and other ancient Rabbines called
the fourth precept, (as is observed on *Gen.*
49. 12.) which by the others account must be
the third. *Making,* here meaneth not onely
with the hand, but with the heart or imagi-
nation; for *we ought not to think that the godhead
is like unto gold, &c. Act. 17. 29.* And to wor-
ship the Sunne or Moone, or any creature,
is to make an idoll of it, *Deut. 4. 17. 19.* un-
to thee] *to (or for) thy selfe:* to wit, with-
out commandement from God; for by his
commandement Moses made the Cherubims
in the sanctuarie, *Exodus 25. 18.* and the bra-
zen Serpent in the wilderness, *Numb. 21. 8.*
And this forbiddeth not all images of crea-
tures for civill use, (which are allowable,
Matth. 22. 20.) but for religious. So the
Law explaineth it; as, *ye shall not set up
any image of stone in your land, to bow downe
unto it, Levit. 26. 1.* and the Prophets phrase
of images which yee made unto you, *Ainos 5.*
26. is expounded thus, *which yee made to
worship*

worship them, *Acts* 7. 43. But to make any image of the invisible God, is altogether unlawfull, and impossible, *Deuter.* 4. 12. 15, *Esa.* 40. 17, 18. *Rom.* 1. 22, 23. And by this, for thyselfe, hee forbiddeth the making of any for others also; as when Aaron made one for the people, *Exod.* 32. 1, &c. The Hebrew canons say, He that maketh an idoll for himselfe, though hee make it not with his owne hand, nor serveth it, hee is guiltie. Likewise hee that maketh an idoll with his hand for others, though hee make it for an infidell, he is guiltie. Therefore he that maketh an idoll for himselfe with his owne hands, he is double guiltie: *Maimony in treat. of Idolatry, chap. 3. S. 9.* a graven thing] in Hebrew, *Pesel*; which is any thing hewen, graven, cut or carved: the Greeke translateth it, *an Idoll*; the Chaldee, *an Image*; and the Thargum called *Ionathans*, addeth *Image or Figure*. And the holy Text elsewhere expressely condemneth *Images*, *Ezek.* 16. 17. and not onely graven, but molten, *Hos.* 13. 2. or painted, *Ezek.* 8. 10. So under this one particular, all pourtratures, and humane devices are forbidden, not onely things made with hand, but with heart and thought, *Acts* 17. 25. 29. Every such Image is a teacher of lies, *Hab.* 2. 18. and, *Who so formeth a god, or melteth a graven image, it is profitable for nothing*, *Esa.* 44. 10. *likenesse*] in Hebrew, *Temunah*: which Moseth openeth by two other words, *Semel*, and *Tavnith*; that is, *Similitude* and *Figure*, *Deut.* 4. 16. and elsewhere hee nameth also *Matschab*, and *Maskith*, that is, *Statue* (or pillar) and *Picture*. *Levit.* 26. 1. So that all shapen, pourtratures, precepts and devices of men, are forbidden in Gods worship, *Esa.* 29. 13. *Mat.* 15. 8, 9. *Coloss.* 2. 23. And on the contrarie, Gods commandements and statutes for his worship and service are to bee kept and practised, without adding any thing unto them, or taking any thing from them, *Deut.* 5. 32. and 6. 17, 18. and 12. 8. 28. 32. in the heavens] as the Sunne, Moone, Starres, Fowles, or the like, *Deut.* 4. 17. 19. The worshipping of Angels, is also forbidden, *Coloss.* 2. 18. in the earth] as the likenesse of man or woman, or of beasts, or creeping things, *Ezek.* 23. 14. *Deut.* 4. 16, 17, 18. *Esa.* 44. 13. After this manner,

the nations of the world corrupted true religion, *Rom.* 1. 23. in the waters] as any fish, or the like, *Deut.* 4. 18. So all resemblances whatsoever, are here forbidden, which men can make. Behold, they are all vanitie, their workes are nothing, their molten images are winde and confusion, *Esa.* 41. 29.

Verf. 5. *not bow downe*] or, *not worship*: under this one, all other gestures of reverence are forbidden; as bowing the knee, *1 King.* 19. 18. killing, *Hos.* 13. 2. lifting up of the eyes, *Ezek.* 18. 6. spreading out of the hand, *Psal.* 44. 21. and the like. Contrariwise they are to be broken downe, burned, destroyed, and detested, *Deut.* 12. 3. and 7. 25, 26. *Esa.* 30. 22. to them] that is, to any creature, *Rom.* 1. 25. though an Angell, *Revel.* 22. 8, 9. or, to the Image of any creature, or of God himselfe, *Esa.* 40. 18-21. *Rom.* 1. 23. or to any worke of our owne hands, *Ier.* 1. 16. *Mic.* 5. 13. And as we may not bow downe unto them, so neither before them, *2 Chron.* 25. 14. yea these two phrases doe one explaine another; as to pray before the Lord, *1 Chron.* 17. 25. is to pray unto him, *2 Sam.* 7. 27. and to bow downe (or worship) before the devill, *Luke* 4. 7. is to bow downe unto him, *Mat.* 4. 9. But to bow downe unto men, for civill honour is lawfull, *Gen.* 23. 7. *1 Sam.* 24. 8. serve them] The Hebrew *gnabad*, implyeth all manner of service, both that which in Greeke is called *Latreia*, as in this place; and *Doulcia*, as by it the Greeke version explaineth it, in *Exodus* 23. 33. and many other places. The Hebrew Doctors say, The root of the Commandement against idolatry, is, that men should not serve any of all the creatures; neither Angell, nor sphere, nor starre, nor any of the foure elements, nor any thing that is created of them. And although hee that serveth knowes that the LORD is God, and serveth the creature after the manner that Enos and the men of his age served at first; (whereof see the notes on *Gen.* 4. 26.) yet loe, hee is an idolater. *Maimony in Misneh*, treat. of Idolatry, c. 2. S. 1. Under this name *Serve*, is comprehended every religious worke, with hand, mouth, or heart: as prayer, or thanksgiving, *Esa.* 44. 17. *Ier.* 2. 27. confidence in them, *Psalme* 115. 4. 8. offering of sacrifice, *2 King.*

2 Kings 17.35. burning of incense, Jer. 18. 15. preaching for them, Jerem. 2.8. asking counsel of them, Hosea 4. 12. building temples, altars, or other monuments unto them, Hos. 8. 14. and 12. 11. erecting of ministeries, Numb. 8.24. or doing any ministeriall worke for their honour, Amos 5.26. compared with Numb. 4.24,25. contributing to their maintenance, Numb. 7.3. 5. Nehem. 10. 32,39. all fellowship with them, Esay 44. 11. communion in the service of them, 1 Cor. 10. 18.-21. 2 Cor. 6. 16,17. familiar conversing with teachers of idolatrie, 2 Iohn 10. 11. reading the bookes thereof, Acts 19. 19. or any other way to learne their abominations, Deut. 12. 30. The Hebrews say, *Idolaters have made many bookes of their service, and of the workes and rites of the same; the holy blessed (God) hath commanded us that wee should not at all read in those bookes.* Maimony treat. of Idolatrie, c. 2. S. 2. Also they say, *He that serveth an Idoll, after the manner of the usuall service thereof, although he doe it in contempt thereof, he is guiltie:* Maimony *ibidem*, c. 3. S. 5. On the contrary, God hereby requireth, that we serve him, in such places, and with such things and rites as himselfe hath commanded, Deut. 12. 5,6. 14. 28. and serve him onely, 1 Sam. 7. 3. Matth. 4. 10. *jealous*] and a consuming fire, Deut. 4. 24. God is said to be an husband unto his people, Jerem. 2. 2. Hos. 2. 19. idolatrie, is *whoredome*, Deut. 31. 16. Judg. 2. 17. Jerem. 3. 9. 10. Therefore Gods indignation against this sinne, is called *calumnie*: and as that is the rage of a man, so that he will not spare in the day of vengeance, Prov. 6. 34. so the Lord here threatneth to visit, that is, to search out and punish this iniquitie: for so visiting often signifieth, Jer. 44. 13. and 5. 9. 29. and when he visiteth them, they shall fall and perish, Jer. 6. 15. and 10. 15. *the sonnes*] or children, posteritie; meaning such as are transgressors with their fathers, as after he saith of them that hate me. So here the Chaldee paraphraseth, *upon the rebellious sonnes.* Otherwise, if the sonne feare, and doe not such evill, God saith, *he shall not die in the iniquitie of his father; but, he shall surely live,* Ezek. 18. 4. 10. 13, 14. 17. *generation*] this word is supplied both in the

Greeke and Chaldee versions. The Hebrew phrase is, *on the thirds, and on the fourths*: such defects are common, see Exod. 12. 3. Gen. 4. 20. and 24. 22. So after in verse 6. *unto thousands*, that is, the thousand generation. *of them that hate me*] or, *to my haters*: whereunto the Chaldee addeth, *when the sonnes goe on to sinne after their fathers.* For hereby they turne to be Gods enemies, Mic. 2. 8. as they doe love him, that keepe his commandments, verse 6.

Verf. 6. *love me, &c.*] Love is first named as that from which the keeping of the commandments proceedeth, Iohn 14. 15. *for the end of the Commandment, is Love out of a pure heart, &c.* 1 Tim. 1. 5. and towards such as love him, and keepe his commandments, God keepeth covenant and mercie, Dan. 9. 4. The Hebrew Doctors write, *Let not a man say, loe I doe the Law, and exercise my selfe in the wisdom thereof, to the end that I may receive all the blessings that are written therein; or that I may be worthy of life, in the world that is to come: and I will keepe me from the transgressions which the Law warneth me of, that I may be delivered from the curses written in the Law, or that I be not cut off from the life of the world to come.* It is not meet to serve God after this manner. For he that serveth thus, serveth of feare, &c. but hee that serveth of love, exerciseth himselfe in the Law, and walketh in the wayes of wisdom; not because of any thing in the world, nor for feare of evill, or that he may inherit good things: but doth the truth, because it is the truth, &c. And this is a very great dignitie, which no wise man is worthy of: and it was the dignitie of Abraham our father, whom the holy blessed (God) calleth his *Love* (or Friend, Isa. 41. 8.) because he served him not but of Love. And this is the dignitie which God commandeth us, by the hand of Moses, saying, *And thou shalt love the Lord thy God, (Deut. 6. 5.) And at what time a man loveth the Lord, with love convenient, immediately he will doe all the commandments, out of love, &c.* Maimony treat. of Repentance, c. 10. S. 1, 2.

Verf. 7. *not take up*] to wit, upon any lips, or mouth, (as this phrase is opened in Psalme 16. 4. and 50. 16.) that is, not speake, use, or mention. So to take up a proverb, Esay 14. 2.

to take up a lamentation, *Ezek. 26. 17.* is to speake or utter the same. The Chaldee restraineth it to one particular, *thou shalt not sweare by the name, &c.* and the Thargum called Ionathans, thus, *My people the house of Israel; Let not any of you sweare by the name of the Word of the L O K D your God in vaine :* But though *swearing* be a principall thing here intended, *Esay 48. 1.* yet the precept is more large, forbidding all unreverent and unholy use of Gods name, in heart, mouth, or action : and commanding the sanctifying thereof, as it is *Holy and Reverend, Mat. 6. 9. Psalme 111. 9.* and to *sweare* by the same, *Deut. 6. 13.* Name] that whereby God hath made himselfe knowne ; as his titles and attributes, *Exod. 34. 5, 6, 7.* his Word, Law, Gospell, *Deut. 32. 3. Acts 9. 15.* (as the Law of Christ, *Esay 42. 4.* is expounded to be his Name, *Matth. 12. 21.*) also prayer, *Gen. 4. 26.* and Gods whole worship, and all ordinances pertaining thereto, *Deut. 12. 5. Mal. 1. 11, 12. Mic. 4. 5.* his sacraments, *Matth. 28. 18, 19.* censures, *1 Cor. 5. 4, 5. Matth. 18. 20.* and whatsoever belongeth to Christian religion, is comprised in this Name of God. That as the second commandement teacheth us wherewith to serve the Lord : so this third directeth us unto the holy use of all religion, in heart, profession, and action. *in vaine]* or, *to vanitie :* which word implieth also *falsitie,* (as after in *verse 16.*) and so it is used to denote false religion or idolatry, *Ier. 18. 15. Ion. 2. 9.* false doctrine, error, and heresie, *Lam. 2. 14. Ezek. 13. 6, 7.* but commonly vaine and fruitlesse speaking or doing, whereof no good commeth, *Psalme 127. 1, 2. Esay 1. 13. Ier. 4. 30. and 6. 29.* So two things chiefly are here forbidden ; the mentioning or using of Gods name, in word or deed, when it should not be used, for that there is no just cause so to doe : secondly, the using of it amisse, when duty bindeth us to use it with feare and holinesse. As *swearing*, when there is no cause of an oath, *Mat. 6. 34.* and *swearing falsely,* *Levit. 19. 12.* *swearing and not performing,* *2 Chron. 36. 13.* *vowing and not paying,* *Deut. 23. 21.* *vaine praying,* in respect of matter or manner, *Iob 35. 13. Mat. 6. 7.* corruption in teaching, or hearing the

Word of God, *Ezek. 21. 29. 2 Cor. 2. 7. Matth. 13. 19. Ezek. 33. 31.* abusing the Word to unlawfull arts, superstition, jesting, profanenesse, *Deut. 18. 11. Esay 66. 5.* abuse of the sacraments and holy mysteries, *Mal. 1. 11, 12. 1 Cor. 11. 27. - 29. Ier. 7. 4. - 10.* abuse of ecclesiasticall censures, *Esay 66. 5.* abuse of lots, *Esth. 3. 7. Prov. 16. 33.* hypocrisie in any religious worke, *Mat. 15. 7, 8, 9.* and all unbeleeve, *Rom. 14. 23. Lam. 1. 6.* a sinfull conversation, whereby the name of God is blasphemed among the Gentiles, *Rom. 2. 24.* with whatsoever else is contrary to the sanctifying of Gods name ; which on the other part is heere commanded, *Lev. 22. 31, 32.* The Hebrew Doctors say ; *Whosoever transgresseth wittingly, and without constraint, any one of all the commandements spoken of in the Law, with a contemptuous soule, to provoke (Gods) anger ; loe this man polluteth the Name (of God :) and if he transgresse in the presence of ten men of Jsrael, he polluteth the Name publicly. Also whosoever separateth himselfe from transgression, or doth that which is commanded, not for any thing in the world, nor for feare or dread, nor for to seeke honour ; but for our blessed Creators sake, as Ioseph the just refrained himselfe from his masters wife, (Gen. 39. 9.) loe this man sanctifieth the Name (of the Lord.) Maimony in Iesudei hatorah, c. 5. S. 10. guiltlesse]* or, *cleare, innocent :* that is, he will not leave him unpunished : (so the phrase signifieth, as is opened in *1 King. 2. 9.*) but he shall be plagued in this world, or in that which is to come, as Thargum Jonathan paraphraseth, *the Lord will not hold him just (or innocent) in the great day of judgement.*

Verf. 8. Remember] Hebr. To remember : of which phrase, see *Exod. 13. 3.* God speaketh thus of this commandement, to note the importance of it ; for he reckoneth the breach of this precept, as one of the greatest sins in Jsrael, *Ezek. 20. 12. and 22. 8. and 23. 38, &c.* Likewise to signifie the antiquity of it, as being from the creation of the world, *Gen. 2. 2, 3.* and for that it was to be kept but one day in seven ; that when the time come it be not forgotten or neglected. In repeating this Law, Moses saith *Observe (or keepe) the Sabbath, Deut. 5. 12.* In *Esay 58. 13.* the Lord addeth

addeth two words more, to call the Sabbath a *Delight, the holy day of the Lord honorable*: all which doe shew the waight of this precept.

Sabbath day] that is, *the day of rest, or of ceasing*, namely, from our owne workes, as God did from his, *Heb. 4. 10.* See the notes on *Genesis 2. 2, 3.* A day is either large of twentie foure houres, or strict of twelve houres, *Iohn 11. 9.* This here is meant of the large day, which in Israel began at evening; as *Levit. 23. 32. from evening to evening, you shall rest your Sabbath.* *sanctifie it*] that is, separate it from common workes, such as pertaine to this naturall life; and consecrate it to God and holy workes, such as concerne the spirituall life. As to have holy convocations or assemblies of the Church, *Levit. 23. 3.* in them to pray, *Act. 16. 13.* to read and expound the Scriptures, *Luk. 4. 16-22.* *Act. 15. 21.* to dispute of matters of religion, *Act. 17. 2, 3.* and *18. 4.* to talke and meditate on Gods Word and worke, *Psal. 92.* to doe workes of mercie to them that are in miserie, both to man and beast, *Mat. 12. 10, 11-13.* *Luke 13. 10, 11-17.* and all other like actions tending to sanctification. And as all things are sanctified by the word of God and prayer, *1 Tim. 4. 5.* so of the Sabbath, the Hebrewes say, *It is commanded to sanctifie it with words*, both at the comming in, and at the going out thereof. At the comming in to blesse God, which hath given his Sabbath for a remembrance of the creation of the world, a beginning of holy convocations, a remembrance of the comming out of Egypt, and which of his love hath chosen and sanctified his Church above all peoples, &c. at the going out of it also to blesse God, which hath separated between the holy and the profane, betweene light and darknesse, betweene Israel and other peoples, betweene the seventh day and the six working dayes. *Maimony* in treat. of the Sabbath, c. 29. S. 1, 2, 3.

9 Vers. 9. *labour*] or *serve*, which some doe understand thus; Six daies thou shalt serve the Lord, and doe thine owne worke also; for *service* is a dutie to the Lord, *Ex. 3. 12.* and *23. 25.* But comparing this place with *Exod. 34. 21.* where it is opposed unto *Rest*, it see-

meth rather to intend our owne worke or labour, which God of his bountie alloweth to be followed the six dayes, that we may the more willingly and chearfully serve him in the seventh. *thy worke*] the Greeke translateth, *thy workes*; hereby is meant things necessarie as well for bodie as soule; and things good and lawfull permitted us of God, as it is written, *Let him labour and worke with his hands the thing that is good, Ephes. 4. 28.* So in *Psalme 91. 11.* *all thy waies*, meane such as God had appointed to walke in: which words Satan therefore omitted when hee alledged that Scripture, tempting Christ to unlawfull waies, *Mat. 4. 6.*

10 Vers. 10. *But*] Hebr. *And the seventh.* This is perpetuall, that one day of seven be a Sabbath: but that *seventh* day which Moses commanded, is changed by Christ into the first day of the weeke, called *the Lords day*, *Rev. 1. 10.* because our Lord Christ (who renewed the world, and created *new heavens, and a new earth*, *Esa. 65. 17. 2 Cor. 5. 17.*) finished his worke and rose from the dead that day, *Mat. 28. 1, 2. 6.* and his disciples assembled in that day and after unto prayer and religious workes, *Ioh. 20. 19. 26. Act. 20. 7. 1 Cor. 16. 1, 2.* And if the bringing of Israel out of Egypt, was such a worke, as God for a memoriall thereof, made that day and moneth the head and beginning of the moneths of the yeare, otherwise than had beene before, as is shewed on *Exod. 12. 2.* how should not our redemption from death and hel, (manifested in the day that Christ rose from the dead, *1 Cor. 15. 14. 17.*) deserve much more to be remembred in the day thereof: and the creation of the new world be celebrated, as of the old. The Hebrew Doctors have a saying, that *the world was not created but for the Messias*; *Talmud* in *Sanhedrin*, c. *Chelek*. And the bringing out of Egypt is made a reason why the Iewes should keepe their Sabbath, *Deut. 5. 15.* our deliverance by the Messias is a more weighty reason. Therefore as the other Iewish Sabbaths were figurative, and had their end in Christ, *Coloss. 2. 16, 17.* so the *seventh* day in this Sabbath was also figurative, and is ceased; but the Sabbath still remaineth,

maineth, *Matth. 24. 20.* in it] these words are added also in the Greeke version. *any worke*] to wit, of thine owne, or for this naturall life; and under the name of *worke*, is comprehended buying and selling of wares, or of victuals, *Nehem. 13. 16, 17.* carying of burdens, *Ier. 17. 22.* embalming of the dead, *Luke 23. 54. 56.* dressing of victuals, *Exodus 16. 23.* going of journeys, *Exodus 16. 29.* *Acts 1. 12.* or any other thing that is of our owne waies, or pleasures, or speaking our owne words, *Esay 58. 13.* even the worke of the Lords Tabernacle might not be done on the Sabbath, *Exod. 31. 13-17.* but it is expressly commanded to rest on that day, *Exod. 23. 12.* Whereupon the Hebrew Doctors say, *though they be things which are not worke, yet wee must rest (or cease) from them; namely, things like unto worke, as climbing of a tree, riding on a beast, or the like. Likewise, judging of civill causes, putting off of the shooc, and taking the brothers wife, (spoken of in Deuter. 25. 5-9.) separating of tithes, first fruits, &c. vauing of things, (spoken of in Leviticus 27.)* And from the Law, in *Esay 58. 13.* they teach it is unlawfull for a man to speake with his partner (on the Sabbath day) *what hee will sell on the morrow, or what hee will buy, or how he will build his house, and the like.* Also that it is unlawfull for a man to visit his gardens or fields on the Sabbath, for to see what they need, or how they grow, for this is to doe his owne pleasure, (*Esay 58. 13.*) neither might they punish (or execute) malefactors on the Sabbath, though the punishment of such is a thing commanded. *Maimony treat. of the Sabbath. chap. 21. & 23. & 24.* Neither was it lawfull to marrie a wife on the Sabbath day: neither married they on the evening of the Sabbath, nor on the first day of the weeke, lest they should pollute the Sabbath by dressing of meat for the feast. *Maimony treat. of Wives, chap. 10. S. 14.* Howbeit things belonging to Gods service, (though laborious to the bodie,) as killing and dressing of the sacrifices, &c. were to be done on the Sabbath, *1 Chron. 23. 31. Matth. 12. 5.* and so for workes of mercy to men, *Hos. 6. 6.* So the Jewes held it a Sabbath dayes worke, to visit the sicke; and say, that perill of life putteth a

way the Sabbath; therefore to a sicke person that is in danger, they doe all things needfull for him on the Sabbath day. *Maimony treat. of the Sabbath, chap. 24. S. 5. and chap. 2. S. 1.* *man-servant, &c.*] that they may rest, as well as thou, *Deuter. 5. 14.* Here the Hebrewes say, *The man and woman servant, whom wee bid to keepe Sabbath, are servants that are circumcised and baptised, &c. and have receiv'd the commandements which servants are bound unto. But servants not circumcised nor baptised, but onely have received the seven commandements given to the sonnes of Noe; they are as sojourning strangers, and may doe worke for themselves openly on the Sabbath, as an Israelite may on a working day. Maimony treat. Sabbath, chap. 20. S. 14.* But this permission seemeth unto mee, to be against Gods Law: which from the creation was given to all the world, *Gen. 2. 2, 3.* yet the Jewes restraine it to themselves, from *Exod. 31. 17.* see the annotations there. *cattell*] or beast; which in *Deuter. 5. 14.* is amplified thus, *thine ox, or thine asse, or any beast of thine.* *thy stranger*] in Greeke, the proselyte. *thy gates*] the Chaldec expounds it, *thy cities.* So that which in *2 Sam. 10. 8.* is called the entering in of the gate, is in *1 Chro. 19. 9.* the entering in of the citie.

Verf. 11. therefore] Hereby it appeareth, that the Sabbath was instituted from the beginning of the world; and so was given to all nations, and not to Israel onely. Though upon their bringing out of Egypt, they were put in minde to keepe it: and in *Deuter. 5. 15.* that their deliverance is made a reason to them of this commandement.

Verf. 12. Honour] This is called the first commandement with promise, *Ephes. 6. 2.* that is, the first of the second table, which directeth us in all duties toward man: and this precept is to maintaine the order which God hath set amongst men of superioritie and subjection. The Hebrew word for Honour or Glorie, hath the name of weightinesse; and so Paul speaketh of the weight of glorie, *2 Cor. 4. 17.* and it implieth a dignitie and excellencie in parents and governours, which God would have to bee maintained; where-

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whereupon magistrates are called *Glories* or *Dignities*, 2 Pet. 2.10. Honour is to be performed with the bodie in reverend gesture, 1 King. 2.19. Levit. 19.32. in reverend speeches, 1 Pet. 3.6. Exodus 32.22. Numb. 12.11. in action, as obedience to their instructions and commandements in the Lord, Prov. 6.20. Ephes. 6.1. in recompensing their love and care, and relieving them with our substance in their age and need, Marke 7.10, 11, 12, 13. 1 Tim. 5.4. to cover their infirmities, Gen. 9.21, 22. and in heart to reverence, feare, and love them, Leviticus 19.3. Rom. 13.5. 9. and by all other like meanes to shew respect and honour unto them. In an Hebrew Commentarie upon Moses, called *Chazkuni*, it is said, We reade, Honour the LORD with thy substance, (Prov. 3.9.) and Honour thy father and thy mother, (Exod. 20.) The LORD is to bee honoured, if thou have it: thy father and mother whether thou hast it or no; for if thou hast nothing, thou art bound to beg for them. Again, as God commandeth Honour; so he forbiddeth all dishonour, contempt, and disobedience, in heart, word, gesture, or action, Levit. 20. 9. Prov. 30.17. Deut. 21. 18-21. Eccles. 10.20. And as hee requireth children to honour their parents: so the parents are bound to educate and governe them with gravitie and lenitie, in the instruction and information of the Lord, Ephes. 6.4. father and thy mother] in Leviticus 19.3. the mother is named before the father. Under these names, all superiors and governours are implied: first, the father that begat, and mother that bare, Proverbs 23. 22. and 31.2. then parents by law and affinity, Ruth 3.15. parents that adopt children, Eph. 2.7.20. Kings and all magistrates, Esai. 22.21. 2 King. 5.13. Prophets and Church governours, as Elias and Eliseus were fathers, 2 King. 2.12. and 6.21. and 13.14. Deborah, a mother in Israel, Judge. 5.7. and 17. 10. Ancients in yeares, patrons, instructors, protectors, and all such like, 1 Tim. 5. 1, 2. Job 29.16. Gen. 45.8. and 420, 21. may be prolonged] in Deut 5.16. Moses addeth, and that it may be well with thee. It may be Englished, that they (thy parents by their prayers) may prolong thy dayes: but such phrases are

often used impersonally, as is noted on Gen. 2. 20. and 16.14. and so the Apostle (according to the common Greeke version) saith, that it may be well with thee, and that thou maiest be long lived (or live a long time) in the land, Eph. 6.2,3. Also the Chaldee said to bee Ionathans, translateth, that your dayes may be multiplied. the land] of Canaan which was to be given unto Israel, and was a figure of an heavenly countrey, as is noted on Gen. 12.15. Thus pietie hath the promise both of this life and of that which is to come. Maimony in Misneh treat. of Repentance, chap. 8. S. 1. saith; That which is written in the Law (Deuter. 22.7.) that it may be well with thee and thou maiest prolong thy dayes, wee have beene taught to understand thus: that it may be well with thee, in the world where all is well; and thou maiest prolong thy dayes in the world which is all long, and that is the world to come.

Verf. 13. Thou shalt not kill] or, Thou shalt not murder: for the Hebrew *Ratsach* properly signifieth Murder, that is, killing of mankinde unjustly; and so differeth from another word *Harag*, which is to kill a person, which sometime is justly, Deuter. 13.9. Wee may also English it, Kill not: and so the rest, Commit not adulterie: Steale not, &c. for both these wayes doth the holy Ghost translate these precepts into Greeke, Matth. 19.18. Marke 10.19. This sixth Commandement is for preserving mans life: the seventh is, for the just propagation of mankinde: the eight concerneth his goods: the ninth his good name: the tenth teacheth every man to bee contented with his owne estate. The Chaldee translateth this, Thou shalt not kill a soule, that is, any person: and it forbiddeth all murder of soule or of bodie, Ezek. 13.19. and 3.18. Genesis 9. 6. of ones selfe, or of another, Acts 16. 27, 28. Proverbs 1. 11-16. and this not onely in act, but in reproachfull words, Matthew 5.21, 22. malicious gesture, Matthew 27.39. Genesis 4.6. inward unadvised anger, malice and hatred, Mat. h. 5.22. for, whosoever hateth his brother, is a murderer, 1 John 3.15. Contrariwise, it commandeth to preserve the life of all men, except such as God for their sinnes com-

mandeth to be killed, *Genesis* 9. 6. *1 Sam.* 15. 2, 3. 18. 33.

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Verf. 14. *not commit adulterie*] or, *not adulterate*: the originall is one word, and forbiddeth all manner of whoredome, fornication and uncleannesse, *Ephes.* 5. 3. and unnaturall filthinesse, *Levit.* 18. 22, 23. not onely the outward act, but all lascivious words, gestures, and attire, *Ephes.* 4. 29. *1 Pet.* 2. 14. *Prov.* 7. 10, 11, 12. 13-22. and all inordinate lusts, for *who so looketh on a woman to lust after her, hath committed adulterie with her already in his heart*, *Matth.* 5. 28. Likewise pluralitie of wives, *Malac.* 2. 15. *1 Cor.* 6. 16. and 7. 2. unjust divorces, *Malac.* 2. 16. *Mat.* 19. 3, 4-9. and incestuous mariages, *Leviticus* 18. 6, &c. Contrariwise, God here requireth chastitie in bodie and spirit, either in single life, *1 Cor.* 7. 34. or in lawfull married estate, *Hebr.* 13. 4. *that every one should know how to possesse his vessell in holinesse and honour*, *1 Thes.* 4. 3, 4.

15

Verf. 15. *not steale*] either persons, *Exodus* 21. 16. *1 Tim.* 1. 10. or any other things, by fraud, or by force, *1 Thess.* 4. 16. It forbiddeth all unjust taking, or keeping backe of things pertaining to God, *Leviticus* 5. 15. *Malac.* 3. 8. *Acts* 5. 2. 4. or to men, *Leviticus* 19. 11. *Rom.* 13. 7. all unrighteousnesse in covenants, contracts, bargaines, &c. *Gen.* 31. 39. 41. *Leviticus* 19. 35. oppression, *Deut.* 24. 14. extortion, *Luke* 3. 13. taking of bribes, *Deuter.* 16. 19. usurie, *Exodus* 22. 25. or any filthie gaine, *1 Tim.* 3. 8. detaining of other mens goods, either lent, *Psalme* 37. 21. or pawned, *Exodus* 22. 26. or lost, *Leviticus* 6. 4. withholding of tribute, custome, &c. *Mat.* 22. 21. *Rom.* 13. 6, 7. removing of land-markes, *Deuter.* 19. 14. All idle and inordinate walking, *2 Thess.* 3. 6. 10, 11, 12. covetousnesse, *Heb.* 13. 5. and unmercifulnesse to the poore, *Deut.* 15. 7. Contrariwise, it requireth justice and equitie, faithfulnessse, diligence, and mercie in all our dealings, *Deut.* 16. 20. *Mat.* 20. 7. *Titus* 2. 10. *Prov.* 22. 29. *Psalme* 112. 9. and to doe unto all men whatsoever wee would that men should doe unto us, *Mat.* 7. 12.

16

Verf. 16. *not answer*] that is, *not speake*,

or *witnesse*, as the Chaldee translateth; the Greeke saith, *not falsely witnesse*, and so this Commandement is alledged in *Mat.* 19. 18.

false witnesse] or, *false testimonie*, as the Greeke and Chaldee translateth it, though the Hebrew *Ed*, signifieth also a *testifier*, as in *Leviticus* 5. 1. and so may here be Englished, a *witnesse* (or *testifier*) of *falsehood*. In repeating this law, Moses useth another word, *witnesse of vanitie*, *Deut.* 5. 20. the same word that was before, in *verse* 7. for taking Gods name in *vaine*. God here forbiddeth all lying and untrue speaking, *Ephes.* 4. 25. especially in witnesse bearing: all wresting or depraving of the actions, words, or meaning of any, *2 Sam.* 10. 2, 3. *Matth.* 26. 59, 60. *Psal.* 52. 4, 5, 6. all rash and unrighteous judgement, without due triall and examination, *Iohn* 7. 24. 51. *Matth.* 7. 1. *Deuter.* 19. 18. wresting of the Law, and of judgement, *Deuter.* 16. 19. *Zeph.* 3. 4. concealing the truth which one can witnesse, *Leviticus* 5. 1. false records, *Ezra* 4. 19. raising or receiving of false rumours or reports, *Exodus* 23. 1. *Neh.* 6. 6, 7, 8. *1 Sam.* 24. 9. walking about with tales, *Levit.* 19. 16. whispering, backebiting, covenant-breaking, *Rom* 1. 29, 30, 31. and all other wayes of hurting with the tongue, *Psalme* 101. 5. And he commandeth faithfull testimonie, *Prov.* 14. 5. 25. righteous judgement, *Deuter.* 1. 16. speaking truth, as it is in ones heart, *Psalme* 15. 2. and all other things that may preserve the good name of a man, and of his neighbour, which is to be chosen rather than great riches, *Proverbs* 22. 1. *thy neighbour*] that is, any man, acquaintance or stranger, friend or foe: for though the Hebrew *Regneh*, sometimes signifieth a speciall friend, (as *Deuter.* 13. 6. *Iob* 2. 11.) yet here it is to be taken in the largest sense, as Christs answer to him that asked who was his neighbour, sheweth, *Luke* 10. 29, 30-37. By *neighbour* then, is meant any other man, joyned to us, and living with us in humane societie; as God hath *of one blood made all nations of men*, *Acts* 17. 26. So *neighbour* is used generally for another man or woman: *Genesis* 11. 3. *Esth.* 1. 19. and in *Proverbs* 18. 17. the Greeke translateth it an *Adversarie*,

Adversarie, according to the true meaning there. The Holy Ghost in Greeke calleth him *Plesion*, that is, our Neighbour or Next, Luke 10. 27. 29. Rom. 13. 9.

17 Vers. 17. *not covet*] in Deut. 5. 21. another word *Desire*, is also used: and there the coveting of the *wife* is first named; and then the coveting of the *house*: there also the *field* is added, whereof heere is no mention: howbeit the Greeke hath the same order and addition in this place. This Commandement forbiddeth covetousnesse and discontentment with our present estate, and all desire of any thing which God hath bestowed upon another: though wee would have it without injurie to another; as by giving him the worth of it in money, or otherwise, 1 King. 21. 2. And thus it differeth from the former Commandements, which forbid together with the outward act, the inward desire of another mans goods, to his hurt. For as desire after a mans wife, is adulterie, Matthew 5. 28. so the desire of any other mans house or beast wrongfully, is stealth. But this Commandement forbiddeth an inferiour degree of sinne; and because mens desires are not satisfied with that they have, but *Covetousnesse coveteth all the day*, Proverbs 21. 26. therefore God here restraineth every inordinate lust, and teacheth us to be content with such things as we have; *for he hath said, I will not leave thee nor forsake thee*, Hebrewes 13. 5. and contentation saith, *I have all things*, Genesis 33. 11. These five last precepts, are in Deut. 5. joyned one to another, with this word *And*: for they mutually respect each other in the things forbidden; and binde us to the observing of every one severally, and all of them joyntly; as it is written, *Whosoever shall keepe the whole Law, and yet offend in one point, he is guiltie of all*. For he that said, *Do not commit adultery*, said also, *Do not kill*, James 2. 10, 11. Hereunto we may also referre the double accents, which most of these ten Commandements have, in the Hebrew Scripture; different from all the Bible besides: which though they serve for a twofold man-

ner of reading, the one common as the other Scripture, the other leasurely, and with a long pronounciation, as the Jewes used in their assemblies; yet they may lead us also, to observe a distinction of matter in some, and a conjunction or continued matter in other some.

Vers. 18. *saw*] this word is generally used 18 for *seeing*, *hearing*, or *perceiving*: not onely by the eye, but by any sense or understanding: as *Iakob saw that there was corn in Egypt*, Genesis 42. 1. which the Holy Ghost expoundeth, *Iakob heard*, Acts 7. 12. So here, they *saw the voices*, that is, *heard* them. *lightnings*] in Hebrew and Greeke, *lamps*; so called for that they burned and shined like lamps or torches: see Genesis 15. 17. where such appeared to Abraham, at the covenant making with him. They here signified the brightnesse and terrours of the Law: as did the shining face of Moses afterward, Exodus 34. 30. 2 Cor. 3. 7. Psalme 119. 105. *removed away*] being afraid, as the Greeke translateth. Shewing the effect of the Law in their consciences, to worke feare by the spirit of bondage, which all that are borne of the bondwoman *Agar*, (or mount *Sina*,) are possessed with, Rom. 8. 15. Galat. 4. 24, 25. For they had before come neere, and stood under the mount, Deut. 4. 11.

Vers. 19. *they said*] by the chiefe of their 19 Tribes and their Elders, Deuteronomie 5. 23. *will heare*] and doe it. This speech of theirs God well approved of, Deuteronomie 5. 27, 28. For as they desired Moses to be a mediator betweene God and them; so the Law is a Schoolemaster to bring us to Christ, the mediator of the new Testament, Galath. 3. 24. Hebr. 12. 24. wherefore upon this speech of theirs, God promised Christ unto them, Deuteronomie 18. 15, 16, 17, 18. *lest we die*] for this great fire will consume us; if we heare the voice of the Lord our God any more we shall die, Deuter. 5. 25. Hereby was manifested, that there was not a Law given which could give life; but that the just should live by faith, Galat. 3. 11, 12. 21. For the Law of God, and the will of man are adversaries;

saries, which cannot be reconciled but by grace in Christ : onely through feare man faineth to love the Law ; but by faith it is fulfilled, *Rom. 5. 1, 2. and 8. 1. - 4.*

20 Verſ. 20. *Feare not*] but, as the Greeke tranſlateth, *be of good comfort*. He encourageth them againſt the exceeding feare which diſmaied them ; (for otherwiſe, it was the purpoſe of God, that by this they might learne to feare him, *Deuteronom. 4. 10.*) So when the Angell ſaid, *Feare not*, *Matth. 28. 5.* he meant, *be not affrighted* (or diſmaied) *Marke 16. 6.* *is come*] as the Chaldee paraphraſeth, *his glorie is revealed.* *to tempt*] or, *to prove* : ſee *Exodus 15. 25.* *not ſinne*] thus the Law was added *because of tranſgreſſions*, *Galath. 3. 19.* to manifeſt ſinne, and to reſtrain men from it, *Romans 3. 20.* *Pſalme 119. 11.* *Iames 2. 9.* for, *without the Law ſinne is dead*, *Rom. 7. 3.* But ſinne, which dwelleth in us, that it might appeare ſinne, and might become exceeding ſinfull, reviveth by the Law ; taketh occaſion by the Commandement, deceiveth us, and ſlaieſh us ; ſo that which was ordained *unto life*, we finde to be *unto death*, *Romans 7. 13. 9, 10, 11.* But what the Law could not doe, in that it was weake through the fleſh, God (hath done) ſending his owne Sonne, in the likenefſe of ſinfull fleſh, and for ſinne condemned ſinne in the fleſh, *Rom. 8. 3.*

21 Verſ. 21. *thicke darkneſſe*] or, *tempeſtuous darkneſſe*. The Hebrew *gnaraphel*, which ſignifieth *thicke* (or *obſcure*) *darkneſſe*, is by the Holy Ghoſt tranſlated in Greeke *thuella*, *Hebrews 12. 18.* which ſignifieth *a tempeſt* ; and ſo the Lxx. tranſlate it in *Deuteronomie 4. 11.* and *5. 22.*

22 Verſ. 22. *the heavens*] This was when God came downe upon mount Sina, *Neb. 9. 13.* upon earth alſo, he ſhewed them his great fire, and they heard his voice out of the miſt of the fire, (which, did ever people heare and live ?) *Deut. 4. 36. 33.*

23 Verſ. 23. *with me*] to wit, *any gods with me*, which the Chaldee tranſlateth, *before me*, as in verſe 3. So *with me*, in *Eſth. 7. 8.* is uſed for *before me* ; and, *with the arke of God*, *2 Sam. 6. 7.* is expounded *before God*, *1 Chron.*

13. 10. *gods*] that is, *idols* of gold or ſilver, repreſenting God unto you. Thus Iſrael when they made the calfe in the wilderneſſe, (which was an *idoll*, *Acts 7. 41.*) are ſaid to have made them *Gods of gold*, *Exod. 32. 8. 31.* and the *idols* (or *images*) of the Philiftines, are called their *gods*, *2 Samuel 5. 21.* *1 Chron. 14. 12.*

24 Verſ. 24. *of earth*] This ſeemeth to differ from the brazen altar which was after made in the Sanctuarie, *Exodus 27. 1, 2.* though ſome thinke it was the ſame, and being hollow was filled with earth. But earthen altars were uſed before, as is noted on *Genesis 8. 20.* And an altar was made by Iſrael, *Exodus 24. 4.* before that altar of braſſe, *Exodus 38.* Heere *an altar of earth*, is oppoſed to the *gods of ſilver and gold*, before prohibited. For God is to be worſhipped in ſpirit and truth, not with outward, carnall pompe, *Iohn 4. 24.* And as the altar figured Chriſt, *Hebrews 13. 10.* ſo his earthly or humane nature, was hereby ſignified, for hee was made of the ſeed of David according to the fleſh, *Romans 1. 3.* *peace-offrings*] or *thanke-offrings* ; of theſe, ſee *Levitic. 1. and 3.* *make the memoriall*] or, *cauſe the remembrance of my name* to bee : or, *make you to remember my name* : that is, all places of publike worſhip and ſervice of God ; and monuments of him : ſuch as were the many encamping places in the wilderneſſe, and ſundry afterward in the land of Canaan : altars, arke, tabernacle, temple, &c. For as Abſalom erected a pillar, to keepe his name in remembrance, *2 Samuel 18. 18.* ſo God choſe out places to put his name there, *Deuteronomie 12. 5.* as in Ieruſalem, *1 Kings 14. 21.* and in his Temple there, *1 Kings 8. 29.* and before that, in his Tabernacle and Arke, where David ſet Levites to *make mention* (or *memoriall*,) and to confeſſe and praiſe the Lord God of Iſrael, *1 Chron. 16. 4.* So in the heavenly Ieruſalem, builded by Chriſt, *Eſay 62. 6.* The Chaldee paraphraſeth, *in every place, where I ſhall make my Divinitie* (or *my glory*) *to dwell* ; the Greeke, *where I ſhall name my name* : which phraſe

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Pauluseth, 2 *Timoth.* 2. 19. *blesse thee*] Hereupon are those speeches, *he blesseth thy sonnes within thee* (*Ierusalem*) *Pfalme* 147. 13. and *Iehovah blesse thee out of Sion*, *Pfalme* 134. 3. and *Obed-Edoms house was blessed, because of the Arke of the Lord*, 2 *Sam.* 6. 12. and sundry the like.

25 Vers. 25. of *hewen stones*] so the Greeke and Chaldee expresse the Hebrew phrase of *hewing*: whereby is meant *stones of hewing*, (as is expressed in 1 *Kings* 5. 17.) that is, *stones hewed*: of such the altar might not be built, but of *whole stones*, over which no man had lift up any iron; as Iesus did on mount Ebal, *Ios.* 8. 30, 31. *thy toole*] or, *thy axe, thy sword*: any iron or edge toole; therefore in *Deuteronomie* 27. 5. Moses useth the word *iron*. And the Hebrew *Chereb*, (*an axe, or sword*) heere used, hath the name of *wasting* or *destroying*, being instruments of warre for destruction of men, and of towres, as in *Ezek.* 26. 6. 9. and is here forbidden in making the altar: and in the building of Salomons temple, *no iron tooles* was heard, 1 *Kings* 6. 7. *polluted*] Thus that which in mans judgement and art, should polish it; Gods Law maketh to be *pollution*. So humane *wisdome of speech*, in preaching the Gospell, maketh *the crosse of Christ vaine* and of none effect, 1 *Cor.* 1. 17. and 2. 4, 5.

26 Vers. 26. by *steps*] or, by *staires, greeces*: albeit the altar was higher than other places, and the sacrificers went up unto it, and downe from it, 2 *Chron.* 4. 1. *Leuiticus* 9. 22. *nakednesse*] that is, *uncomely parts*, or *shame*, as the Greeke translateth it: which as honesty would have covered from the cies of man, *Genesis* 9. 22, 23. so religion teacheth us to cover in the pretence of God. And this rule extendeth to the comely covering of all parts of our body, 1 *Cornth.* 11. 4, 5. 13. especially to hide our spirituall shame and nakednesse, *Revelat.* 16. 15. Wherefore God appointed *linnen breeches*, to cover the nakednesse of the priests, *Exod.* 28. 42, 43. and covereth of his grace the nakednesse of all his people, *Ezek.* 16. 8. *Rev.* 3. 18.

CHAPTER XXI.

1. *Iudiciall lawes for men servants.* 5. *For the servant whose care is bored.* 7. *For women servants.* 12. *For manslaughter.* 16. *For stealers of men.* 17. *For cisers of parents.* 18. *For finiters.* 22. *For hurting a woman with childe.* 26. *For maiming a servant.* 28. *For an ox that goreth.* 33. *For him that is an occasion of harme.*



AND these are the Iudgements which thou shalt set before them. When thou shalt buy an Hebrew servant, six yeares he shall serve, and in the seventh he shall goe out free for nothing. If he came in with his body, he shall goe out with his body: if he were the husband of a wife, then his wife shall goe out with him. If his master have given him a wife, and she have borne him sonnes or daughters, the wife and her children shall be her matters, and he shall goe out with his bodie. And if the servant saying shall say, *I love my master, my wife, and my sonnes*: I will not goe out free. Then his master shall bring him unto the gods; he shall also bring him unto the doore, or unto the doorepost: and his master shall bore his eare through with an aule; and he shall serve him for ever. And when a man shall sell his daughter, for a maid servant, she shall not goe

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CHAPTER XIX.

1. The people come to Sinai. 3. God calleth Moses up into the mount; and by him propoundeth unto Israel the keeping of his covenant.

8. The peoples answer, that they would doe all, is returned to the Lord. 10. The people are sanctified against the third day. 12. The mountaine is bounded and must not be touched. 16. The fearefull presence of God upon the mount: 19. whereat Moses is afraid. 21. The people and priests are againe charged, not to breake their bounds, upon paine of death.

1 **I**N the third Moneth, after the going forth of the sonnes of Israel, out of the land of Egypt; in the same day came they into the wilderness of Sinai. For they had journeyed from Rephidim, and were come to the wilderness of Sinai, and encamped in the wilderness: and there Israel camped before the mountaine. And Moses went up unto God: and Iehovah called unto him out of the mountaine, saying; Thus shalt thou say to the house of Iakob, and tell the sonnes of Israel. You have seene what I did unto the Egyptians: and I have borne you upon Eagles wings, and brought you unto my selfe. And now, if hearkning ye will hearken unto my voice, and keepe my covenant, then yee shall bee a peculiar treasure unto me above all peoples; for all the earth is mine. And you shall be unto me a kingdome of priests, and an holy nation: These are the words

which thou shalt speake unto the sons of Israel. And Moses came, and called for the Elders of the people, and laid before their faces all these words which Iehovah commanded him. And all the people answered together and said; All that Iehovah hath spoken we will doe: And Moses returned the words of the people unto Iehovah. And Iehovah said unto Moses, Loe I come unto thee in the thicke cloud; that the people may heare, when I speake with thee, and may beleeve in thee also for ever: And Moses told the words of the people unto Iehovah. And Iehovah said unto Moses, Goe unto the people, and sanctifie them to day and to morrow: and let them wash their clothes. And let them be ready against the third day: for in the third day Iehovah will come downe, in the eies of all the people upon mount Sinai. And thou shalt set bounds unto the people round about, saying; Take heed to yourselves, that ye goe not up into the mountaine, or touch the border of it: all that toucheth the mountaine shall die the death. There shall not a hand touch it, but he shall be stoned with stones, or shot through with a shot: whether it be beast or man, it shall not live: when the sound of the trumpet is drawne long, they shall goe up into the mountaine. And Moses went downe from the mountaine unto the people: and he sanctified the people; and they washed their clothes. And he

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6 he said unto the people; Be ye ready
against the third day: come not yee
nigh unto a wife. And it was in
the third day, when it was morning,
that there was voices, and light-
nings, and a heavy cloud upon the
mountaine; and the voice of the
trumpet exceeding strong: and all
the people that *was* in the Campe
trembled. And Moses brought
forth the people out of the Campe,
to meet with God: and they stood
at the nether *part* of the mountaine.
18 And mount Sinai was all of it on a
smoke, because that Iehovah de-
scended upon it in fire: and the
smoke thereof ascended as the smoke
of a furnace; and all the mountaine
19 trembled exceedingly. And the
voice of the trumpet was going
and waxing strong exceedingly:
Moses spake; and God answered
20 him by a voice. And Iehovah de-
scended upon mount Sinai, on the
top of the mountaine: and Iehovah
called for Moses unto the top of
the mountaine, and Moses went up.
21 And Iehovah said unto Moses; Goe
downe, testifie unto the people; lest
they breake thorow unto Iehovah,
to see, and many of them fall.
22 And the priests also, which come
neere unto Iehovah, let them san-
ctifie themselves; lest Iehovah
23 breake forth upon them. And
Moses said unto Iehovah; The peo-
ple cannot come up unto mount Si-
nai: for thou hast testified unto us,
saying; Set bounds about the moun-
taine and sanctifie it. And Iehovah

said unto him, Goe downe, and come
up thou and Aaron with thee: but
the priests and the people, let
not them breake through to come
up unto Iehovah, lest he breake
forth upon them. And Moses went
downe unto the people, and said
it unto them.

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Annotations.

Moneth] or, *new moone*; which was the
first day of every moneth among the
Hebrews: therefore here followeth *in the*
same day, to signifie not the *moneth* only, but
the first day thereof to be meant. Or (as
some thinke) the *same day* meaneth the third
day, as it was the third moneth, and this was
430. yeeres after the promise made unto A-
braham: but the covenant of the Law now
given, could not *dissanull the covenant* (of grace)
that was confirmed afore of God, in respect of
Christ, Gal. 3. 17. Sinai] in Greeke, the
holy Ghost writeth it *Sina*: which is a *moun-*
taine in Arabia, situate in the wildernesse, cal-
led thereupon, *the wildernesse of mount Sina*,
Gal. 4. 25. Acts 7. 30.

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Verf. 3. *unto God*] the Greeke saith, *un-*
to the mountaine of God: the Chaldee, *into the*
presence of the word of the Lord: this was
Christ, who is called *the Angell*, Acts 7. 38. *the*
Angell of Gods Face, (or *presence*) Esay 63. 9.
It seemeth that the cloud by which God con-
ducted them, now rested upon that mount.
See Num. 9. 17, &c.

3

Verf. 4. *you*] or, *your selves* have scene, &c.
This speech was to prepare them to receive
Gods covenant now to be made: and the
like was spoken at the renewing of the cove-
nant, Deut. 29. 2, &c. *Eagles wings*] to ca-
ry you out of your place of bondage, openly,
safely, speedily; as the Eagle doth her young
ones, from their sluggish nest. This simili-
tude is more explained in Deut. 32. 11. And
as the Church of Israel here, fled from the
dragon

4

dragon Pharaoh, (as he is called in Ezek. 29.3.) to the Christian Church fled from the Serpent, (or Dragon) into the wilderness, with two wings of a great Eagle, Rev. 12. 14. The Greeke and Chaldee here translate, as upon Eagles wings, [unto my selfe] to serve me at this mount, (as was promised in Exod. 3.12.) and for ever: so the Chaldee explaineth it, to my service; and Thargum Ierusalem sayeth, to the doctrine of my Law.

5 Vers. 5. my voice] the voice of my Word, saith Thargum Ierusalem. a peculiar treasure] or jewell. The Hebrew Segullah, signifieth ones owne proper good, which he loveth and keepeth in store for himselfe, and for speciall use, 1 Chron. 29.3. Eccles. 2.8. Here it is applied to Gods Church, and translated in Greeke a peculiar people, which phrase Paul followeth, in Tit. 2.14. but Peter expresseth it by another word, a people for peculiar possession, 1 Pet. 2.9. as the Greeke version is in Mal. 3.17. The Chaldee translateth it, beloved: so doe other Hebrewes, saying, Segullah, signifieth that they should be beloved before him, as a desirable treasure, which a king delivereth not into the hand of any of his officers, but keepeth it himselfe. And such is the case of Israel, of whom it is said, (in Deut. 32.9.) For the Lords portion is his people &c. R. Menachem on Exod. 19. This grace (which the Apostles shew we have obtained by Christ) is sundry times mentioned to the praise of God, Deut. 7.6. and 14.2. and 26.18. For Iah hath chosen Iakob unto himselfe: Israel for his peculiar treasure, Psalme 135.4. the earth] with the plenty thereof is mine, yet my delight is in you, to love you, and to chuse you and your seed above all peoples. So Moses openeth this speech, in Deut. 10.14, 15. and other Prophets; as, Thou Israel art my servant; Iakob, whom I have chosen; the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chiefe men thereof, and said unto thee; Thou art my servant, &c. Esay 41.8,9.

6 Vers. 6. a kingdome of priests,] which the Apostle (following the Greeke version) calleth a kingly priesthood, 1 Pet. 2.9. The Chaldee saith ye shall be before me, kings, priests, and an holy people. Such Christ hath made us, un-

to God his father, Rev. 1.6. Kings, to reigne on the earth, Rev. 5.19. and priests to offer up spirituall sacrifices, 1 Pet. 2.5. Rom. 12.1.

7 Vers. 7. Elders] by them to communicate these things with the people: see Exod. 3. 16. laid] or proposed; Heb. put.

8 Vers. 8. together] with one accord, as the Greeke explaineth it: and elsewhere Moses saith, with one voice, Exod. 24.3. The people not yet knowing the impossibilitie of the Law, which is weak through the flesh, Rom. 8.3. make promise of more than they were able to performe. After, when the Law was pronounced, they feare and flee away, Exod. 20. 18,19. And it cannot be, but either men not understanding the Law, doe presume of their owne strength; or understanding it, doe despaire, unlesse the grace of God in Christ doe sustaine them, Rom. 7.9,10,24,25.

9 Vers. 9. in the thicke cloud] Hebr. in the thicke of the cloud: which the Greeke explaineth, the pillar of the cloud: the Ierusalem Thargum expoundeth it, my Word shall be revealed unto thee in the thicke cloud. in thee] see Exod. 14.31. This confidence in Moses the Iewes alwaies retained, and said they were Moses disciples, they knew that God spake with Moses, Iohn 9.28,29. They write of him thus: Moses our master, Israel beleeveth not in him because of the signes which he did: for he that beleeveth because of signes, there is in his heart a suspicion that the signe may possibly be done by enchantment or sorcerie. But all the signes which Moses did in the wilderness, he did them upon necessity, &c. we needed food; he brought us downe Manna. They were athirst; he clave the rocke for them. The congregation of Korah rebelled against him; the earth swallowed them: and so all other signes. But wherefore beleeveth we in him? For that standing at mount Sinai, which our owne eyes did see and not a stranger; and our eares did heare, and not another; the fire, and the thunders, and the lightnings, and he went neere into the thicke darknesse, and a voice spake unto him and we heard it; Moses Moses, goe say unto them thus and thus. And so it is said face to face the Lord spake with you, (Deut 5.4.) &c. This standing at mount Sinai, it selfe alone was an evident confirmation of his prophesie, that it was truth, and without all suspicion

spection in it; as it is written, *Loe I come unto thee in the thicke cloud, that the people may beare when I speake with thee, and may beleefe in thee for ever, (Exodus 19.9.) So that before this thing, they beleved not in him, with such a beleefe as continueth for ever; but with a beleefe that had [doubtfull] conceits and thoughts after it. Maimony in Mispn. in Iesudei hatorab, chap. 8. S. 1.*

10 Vers. 10. *sanctifie them*] that is, bid them, and looke that they doe sanctifie, and holily prepare themselves, that they may be humbled at my feet, to receive my words; as *Dent. 33.3.* This was by cleansing themselves from all filthinesse of the flesh and spirit, *2 Cor. 7.1.* inwardly by faith, *Act. 15.9.* outwardly by washing their garments, (whereof see *Gen. 35.2.*) and their bodies, as appeareth by other places that shew the sanctifying of the priests and people, *Levit. 8.6.* and *15. 5, 6. 8. 13. 16. 18. 21, 22, &c.* and abstaining from their wives, as after followeth here, *verse 15.* Which things figured our sanctification and cleansing by Christ Iesus, *with the washing of water, by the Word; even the washing of regeneration, and renewing of the holy Ghost, Ephes. 5. 26. Tit. 3. 5.* From this precept the Hebrew Doctors gather their doctrine and practice, for baptizing all whom they admit unto their Church and covenant: as *Maimony* sheweth in *Asurei Biab, cap. 13.* and is more fully set downe in the annotations on *Genesis 17.12.*

11 Vers. 11. *the third day*] which is thought to be the day that after was called *Pentecost*, the 50. day after the Passover; then was a yearly feast, *Exod. 23.16. Lev. 23.15, 16, &c. Act. 20. 16.* On this day the fire law was now given on mount Sina: on this day the fire tongues were after given for preaching the Gospell in Ierusalem, *Act. 2.1, 2, &c.* And many mysteries are of the *third day*, in the Scriptures: see the notes on *Gen. 22.4.*

13 Vers. 13. *touch it*] or, *touch him*; that is, the man or beast that shall touch the mountaine, shall be so execrable unto you, as ye shall not touch it with hand, but stone it, or shoot it through. These ordinances were outward, concerning the mount that might

be touched; terrible, that the people could not beare that which was commanded; and shewed the nature and use of the law, contrary to the Gospell on mount Sion, as Paul explaineth it, *Heb. 12. 18. 20. 22, &c.* with a shot] with arrow (or dart,) as the Apostle in Greeke openeth the Hebrew phrase *shooting, shot through, Heb. 12. 20.*

the sound of the trumpet] or, the sounding trumpet: called in Hebrew *Iobel*, translated in Greeke, *voyses and trumpets*; but the Apostle seemeth to expresse it by the sound (or *eccho*) of the trumpet, *Heb. 12. 19.* the Chaldee turneth it *the trumpet*. Every 50. yeare was of the sounding of trumpets called *Iobel*, (the *Jubilee*), *Levit. 25. 10.* see the annotations there, and *Ios. 6. 4, 5.* is drawne long] or, draweth (that is, *continueth*) the sound: and so there bee an end of the trumpets sounding.

shall goe up] that is, as the Chaldee paraphraseth, *when the trumpet shall be withdrawne, they shall have leave to goe up:* and as the Greek translateth, *when the voyces, and the trumpets, and the cloud, are departed from the mountaine, they shall goe up.* So that whiles the signes of Gods Majestie were on the mount, the people were forbidden to approach: but when they were ceased, the people might goe up to any other common mount; whereas untill that time the mountaine was sanctified, *verse. 23.*

15 Vers. 15. *unto a wife*] or *to a woman*; that is, any of you unto his wife, to lie with her; as the Ierusalemie Thargum expoundeth it, *the ministerie of the bed.* A like speech passed betweene Achimelech the priest and David, about eating of the holy bread, *1 Sam. 21. 4, 5.* This was for the more humiliation and preparing of the people: as Paul teacheth that man and wife may abstaine with consent for a time, that they may give themselves to *fasting and prayer*, *1 Cor. 7. 5.* It seemeth also by the Law in *Lev. 15. 18.* that there was a figurative uncleannesse by all such copulation: see the annotations on that place.

16 Vers. 16. *voyses*] that is, *thunders*; see *Exo. 9. 23.* heavy] that is, *very thicke cloud*, the Greeke translateth, *darkesome clouds.* These were signes of Gods glorious presence, and

and of his judgements against the breakers of his Law: the Prophets use the like words to signifie his Majestie, *Psal. 18. 9, 10. 12. 14. and 97. 2. 4.* And these things were now done by the ministerie of *Angels, Act. 7. 53. Gal. 3. 19.* for God came, *with ten thousands of Saints, Deut. 33. 2.* trumpet] shewing the nature of the Law, to manifest Gods will, mens transgressions, and to warne them of the wrath deserved, *Esa. 58. 1. Ezek. 33. 3. Rom. 3. 20. and 4. 15.* trembled] or, *was afraid.* The spirit of bondage which was in the people, caused them to feare, *Rom. 8. 15.* for they were not perfect in the love of God, *1 Iohn 4. 18.*

17 Vers. 17. *to meet with God*] as the Chaldee paraphraseth, *with the Word of the Lord.* Thus Moses as a mediatur stood betweene the Lord and the people; because they were afraid, *Deut. 5. 5. Gal. 3. 19.* at the nether part] without the bounds that Moses had limited, *verse 12.* They stood here (as the Hebrewes write) after the order that Moses mentio- neth (in *Deut. 29. 10, 11.*) when after 40. years he renewed the covenant; *First there were the first-borne* (the priests, *Exod. 19. 22.*) which came neare unto the Lord: after them the Heads of the Tribes, the Rulers: after them the Elders: then the officers: after them all the men of Israel: then the little ones: after them the wo- men: and then the strangers. *Aben Ezra on Exo- dus 19.*

18 Vers. 18. *on a smoke*] With clouds and smoke, God often manifested his glorious presence to his people, *Exod. 40. 34, 35. 2 Chron. 5. 14. and 6. 1. and 7. 1, 2. Esay 6. 4. Revel. 15. 8.* there was the hiding of his power, *Hab. 3. 4.* descended] God who filleth heaven and earth, *Ier. 23. 24.* is said to descend or come downe to certaine places, when hee there manife- steth his glory: and it is spoken of him after the manner of men. See the notes on *Gen. 6. 16. and 11. 5.* in fire] for Gods Word is like to fire, *Ier. 23. 29.* and his Law was fire, *Deut. 33. 2.* as he himselfe is a consuming fire, *Deut. 4. 24.* Thargum Ierusalemie explaineth it thus, *because the glorie of the Majestie of the Lord was revealed upon it, in a flame of fire.* The moun- taine burnt with fire unto the midst of heaven;

with darknesse, clouds, and thicke-darknesse, Deut. 4. 11. all the mount] the mountaines saw the Lord, and trembled, *Hab. 3. 10.* they leaped like rammes, *Psal. 114. 4.* the earth quaked, the heavens also dropped at the presence of God; even Sinai it selfe, at the presence of God, the God of Israel, *Psal. 68. 6. Iudg. 5. 5.* The Greeke translateth, *all the people was astonished.*

19 Vers. 19. *going and waxing strong*] that is, continually proceeding and increasing in loudnes and strength more and more. See a like phrase in *Gen. 8. 3.* Moses spake] so fearfull was the sight, that Moses said, *I am sore afraid and tremble, Heb. 12. 21.* by a voyce] by a more gentle meane than the thunder, or loud shrilling trumpet: that Moses might be confirmed and not affrighted. (So Daniel being daunted with a vision, was strengthened by the Angels words, *Dan. 10. 8. 16, 17. 19.*) And this voyce was heard of the people; as is likely by that promise unto Moses, in *verse 9.* It signified also, that onely the Lords voyce takes away the terrors of the Law: for by Moses the Law was given, but by Christ (who answered the Law and fulfilled it,) cometh grace and truth, *Ioh. 1. 17.*

21 Vers. 21. *testifie unto*] or, charge (contest) the people. Paul uled to contest (or charge) before God and his Angels, *1 Tim. 5. 21. 2 Tim. 2. 14. and 4. 1.* lest they breake] or, that they breake not through, to wit, the bounds set them. to see] as Moses did at the first, till he was staied of God, *Exod. 3. 3.* Curiosity is forbidden, that men might walke by faith, not by sight, *2 Cor. 5. 7.* and learne humility, *Rom. 12. 3.* The Greeke here translateth, *Lest they draw neare unto God, to consider;* (or to behold) and Luke useth the word in that sense, in Stephens speech of Moses, *Act. 7. 31.* fall] that is, be killed of the Lord, *verse 12.* as 50. thousand and 70. men of Beth- shemesh were slain for looking into the Arke of God, *1 Sam. 6. 19.* So falling is used for skime, in *Gen. 14. 10. 1 Cor. 10. 8.*

22 Vers. 22. *which come neare*] that is, as the Chaldee explaineth, *which come neare to mini- ster before the Lord.* These priests are after cal- led young men of the sonnes of Israel, *Exod. 24. 15.* and were the first-borne of the people whom God

God had sanctified to himselfe, *Exod. 13. 2.* in whose place he afterward tooke the tribe of Levi, *Numb. 8. 14, 15, 17, 18.* [*sanctifie themselves*] that is, prepare, wash, and keepe themselves from being defiled with sinne, by touching the mount, as *verse 24. 12.* [*breake forth*] which the Chaldee expoundeth, *be strong*, (that is, very angrie) but it implieth death also, when God *breaketh forth as the breach of waters* upon men to destroy them; as *2 Sam. 5. 20.* and *6. 6, 7, 8.*

23 Vers. 23. *cannot*] or, *shall not bee able* to come up, by reason of the former charge and limitation. It seemeth therefore that Moses thought it needlesse to speake so often and instantly to the people: but God urgeth it againe, *verse 24.* so restraining the curiositie of the people; and shewing the end of the Law, to be rather to exclude men from God, (by reason of their sinnes,) than to justifie or give them life, as doth the Gospell; for it was the *ministration of death*, *2 Cor. 3. 7.* *Gal. 3. 10, 11. 19, 21, 22, 23, 24.* Mount Sina, is in bondage with her children, *Gal. 4. 25.*

24 Vers. 24. *breake through*] the Greeke here translateth, *let them not violently presse to come up*: but that which the Law suffereth not, the Gospell admitteth, *Matth. 11. 12.* *Luke 16. 16.* *Heb. 12. 18, 22, 23, 24.*

CHAPTER XX.

1. The ten Commandements are spoken by God on mount Sinai. 18. With thunders, lightnings, sound of the trumpet, &c. wherewith the people are afraid. 20. Moses comforteth them. 22. God upon this occasion, againe forbiddeth them Idolatrie. 24. Of what sort the altar should be.

1 AND God spake all these words,
2 saying; I, Iehovah thy God
which have brought thee out from
the land of Egypt, from the house of
3 servants. Thou shalt not have any

other gods before my face. Thou shalt not make unto thee a graven thing, or any likenesse of things which are in the heavens above, or which are in the earth beneath, or which are in the waters beneath the earth. Thou shalt not bow downe thy selfe to them neither serve them: for I Iehovah thy God am a jealous God, visiting the iniquitie of the fathers upon the sons, upon the third & upon the fourth generation of them that hate me: And doing mercy unto thousands of them that love mee and of them that keep my Commandements. Thou shalt not take up the name of Iehovah thy God in vaine, for Iehovah will not hold him guiltlesse, that shall take up his name in vaine. Remember thou the Sabbath day, to sanctifie it. Six daies shalt thou labour, and shalt doe all thy worke. But the seventh day is a Sabbath to Iehovah thy God: in it thou shalt not doe any worke; thou, or thy sonne, or thy daughter, thy man servant, or thy woman servant, or thy cattell, or thy stranger which is within thy gates. For in six daies Iehovah made the heavens and the earth, the sea and all which are in them; and rested in the seventh day: therefore Iehovah blessed the Sabbath day, and sanctified it. Honour thy father and thy mother, that thy daies may be prolonged upon the land which Iehovah thy God giveth thee. Thou shalt not kill. Thou shalt not commit adulterie. Thou shalt not steale. Thou shalt not answer

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17 swer a false witnesse against thy neighbour. Thou shalt not covet thy neighbours house : thou shalt not covet thy neighbors wife, or his man servant, or his woman servant, or his ox, or his ass, or any thing which is thy neighbours. And all the people saw the voices, and the lightnings, and the voice of the trumpet, and the mountaine smoaking : and the people saw, and removed away ; and they stood as farre off.

18 And they said unto Moses, Speake thou with us and we will heare ; and let not God speake with us, lest we die. And Moses said unto the people ; Feare not, for God is come for to tempt you ; and that his feare may be before your faces, that you may not sinne. And the people stood as farre off : and Moses drew neere unto the thicke darknesse where God was. And Iehovah said unto Moses, Thus thou shalt say unto the sonnes of Israel : You have scene that I have spoken with you out of the heavens. Ye shall not make with me gods of silver, or gods of gold ye shall not make unto you. An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offrings, and thy peace offrings, thy sheepe and thy oxen : In every place where I shall make the memoriall of my name, I will come unto thee, and I will blesse thee. And if thou wilt make unto me an altar of stones, thou shalt not build them of hewen stones : for if thou lift up thy tooles upon it, thou hast polluted it. And

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thou shalt not goe up by steps unto mine altar, that thy nakednesse be not discovered thereon.

Annotations.

Godspake] The Law was given by the ministerie of Angels, Heb. 2.2. Act. 7.53. out of the midst of fire, cloud and darknesse, with a great voice, which shooke the earth, Deut. 4. 22. Heb. 12. 26. *all these words*] these ten Commandements following ; and he added no more, Deut. 5. 22. wherefore they are called *the ten Words*, Exod. 34. 28. that is, the ten Commandements ; as the *Word of God*, Mar. 7. 13. is the *Commandement of God*, Matth. 15. 6. See the notes on Exod. 34. 28. The Apostle calleth the Law, *the voice of words*, Heb. 12. 19.

Verf. 2. *I Iehovah*] understand, *I am Iehovah*, as the Greeke explaineth it : or, *I Iehovah am thy God*. The words *I Iehovah*, note the unitie of the Godhead, as elsewhere he saith, *Iehovah our God, Iehovah is one*, Deut. 6. 4. what the name signifieth is noted on Genes. 2. 4. Exod. 6. 3. *thy God*] though he is so by creating us, yet here he specially intendeth the covenant of grace, made with his people ; whereby they are blessed that have Iehovah for their God, *Psalm* 33. 12. From hence ariseth his authoritie to command ; and this is a reason of our obedience, because he is *Iehovah*, and our God : therefore as it is here prefixed to the first commandement, so is it annexed to the rest, as to the second, in Lev. 19. 4. 31. to the third, in Lev. 19. 12. to the fourth, in Lev. 19. 3. 30. to the fifth, in Lev. 19. 3. 32. to the sixth, in Lev. 19. 16. to the seventh, in Lev. 18. 6, &c. to the eighth, in Lev. 19. 11, 12. to the ninth, in Lev. 19. 16. and generally to all the commandements, Lev. 18. 5. and 19. 37. *of servants*] the Greeke and Chaldees saith, *of servitude*, or *bondage* : see Exod. 13. 3. Egypt was a *furnace of iron*, Deut. 4. 20. a figure of our spirituall bondage and

and miserie under Satan: and the deliv-
rance from it figured our salvation by
Christ, Coloss. 1. 13. Luk. 1. 71. 74. 79. Act. 26. 18.
from these graces are forcible arguments to
perswade us to faith and obedience: Ye are
*my witnesses, saith Iehovah, &c. that ye may know
and beleve mee, and understand that I am hee.*
I, I am Iehovah: and beside me there is no Sa-
viour. I have declared and have saved, Esa. 43.
10, 11, 12. I am Iehovah thy God, the Holy one of
Israel, thy Saviour, I gave Egypt for thy ransome,
&c. Esa. 43. 3.

3 Vers. 3. *Thou shalt not have]* or, *There shall
not be to thee:* but this Hebrew phrase the ho-
ly Ghost changeth into another equivalent;
as, *There is not to us, Luke 9. 13.* that is, *We have
not, Mat. 14. 17.* This and most of the other
precepts are prohibitions, forbidding the e-
vill, expressely commanding the contrary
good inclusively: for we must both *eschew e-
vill and doe good, Psalm 34. 15.* But Gods for-
bode bindeth most strictly, and alwaies, and
we are borne in evill and are prone unto it,
rather than to good; and are therefore
called by these commandements from all
corruption, unto the integritie wherein
God first created us. *other gods]*
the Chaldee explaineth it singularly, *other
god:* and so the Scripture also expresseth it,
in *Exod. 34. 14. Psalm 51. 10.* For, *Is there a god
beside me? saith the Lord, Esa. 44. 8.* There is
none other god but one; though there be many
that are called gods, 1 Cor. 8. 4, 5. unto whom
the vaine heart of man falsely attributeth dei-
tie: for whatsoever the Gentiles sacrificed,
was unto devils, and not to God, 1 Cor. 10. 20.
Levit. 17. 7. Deut. 32. 17. And the gods that have
*not made the heavens and the earth, they shall pe-
rish from the earth, and from under these heavens,*
Jer. 10. 11. Hereby on the contrarie wee are
commanded to have Iehovah for our God:
which is, to know him, and to serve him with a
perfect heart, and with a willing minde, 1 Chron.
28. 9. to love him with all the heart, and with all
the soule, and with all our might, Deut. 6. 4, 5.
to feare, beleve, honour, obey, and cleave unto
him, Deut. 6. 13. 2 Chron. 20. 20. Psalm 22. 24.
1 Sam. 15. 22. Deut. 11. 22. *beside my face]*
or *against my face,* that is, *against, or before me:*

the Greeke and Chaldee translate it, *but me.*
After, in verse 23. Moses saith, *with mee.*
It implyeth also all time and place: as, *before
the Sunne, Psalm 72. 17.* is, so long as the Sunne
endureth; so here *before me,* is so long as I
am, for ever and ever. And all place, as, *Whi-
ther shall I flee from thy face (or presence?) Psalm.*
139. 7. Therefore also the face or presence of
God is here mentioned, because hee behol-
deth the secrets of the heart, Psalm 44. 21, 22.
and 139. 23, 24. and the Law, (and so every
precept) is *spirituall, Rom. 7. 14.* and bindeth
the whole man, bodie, soule, and spirit;
the understanding, the will, and the effects
of them both, for ever.

4 Vers. 4. *Thou shalt not make]* As the for-
mer precept forbade all feigned gods, so this
forbids all feigned service, whether it be to
the true God, or any other: and comman-
deth to worship God in spirit and truth, Iohn
4. 24. In the Chaldee paraphrase called *Iona-
thans,* this is expressely said to be the second
Commandement; and such is the generall
opinion of the Iew Doctors; as *Philo in ex-
posit. Decalogi; Iosephus antiq. 1. 3.* and others:
yet some now would make this but a part of
the first Commandement. So the Sabbath is
by him and other ancient Rabbines called
the fourth precept, (as is observed on Gen.
49. 12.) which by the others account must be
the third. *Making,* here meaneth not onely
with the hand, but with the heart or imagi-
nation; for *we ought not to think that the godhead
is like unto gold, &c. Act. 17. 29.* And to wor-
ship the Sunne or Moone, or any creature,
is to make an idoll of it, Deut. 4. 17, 19. *un-
to thee]* to (or for) thy selfe: to wit, with-
out commandement from God; for by his
commandement Moses made the Cherubims
in the sanctuarie, Exodus 25. 18. and the bra-
zen Serpent in the wilderness, Numb. 21. 8.
And this forbiddeth not all images of crea-
tures for civill use, (which are allowable,
Matth. 22. 20.) but for religious. So the
Law explaineth it; as, *ye shall not set up
any image of stone in your land, to bow downe
unto it, Levit. 26. 1.* and the Prophets phrase
of images *which yee made unto you, Amos 5.*
26. is expounded thus, *which yee made to
worship*

worship them, *Acts* 7. 43. But to make any image of the invisible God, is altogether unlawfull, and impossible, *Deuter.* 4. 12. 15, *Esa.* 40. 17, 18. *Rom.* 1. 22, 23. And by this, for thyselfe, hee forbiddeth the making of any for others also; as when Aaron made one for the people, *Exod.* 32. 1, &c. The Hebrew canons say, He that maketh an idoll for himselfe, though hee make it not with his owne hand, nor serveth it, hee is guiltie. Likewise hee that maketh an idoll with his hand for others, though hee make it for an infidell, he is guiltie. Therefore he that maketh an idoll for himselfe with his owne hands, he is double guiltie: *Maimony in treat. of Idolatry, chap. 3. S. 9.* a graven thing] in Hebrew, *Pesel*; which is any thing hewen, graven, cut or carved: the Greeke translateth it, *an Idoll*; the Chaldee, *an Image*; and the Thargum called Ionathans, addeth *Image or Figure*. And the holy Text elsewhere expressely condemneth *Images*, *Ezek.* 16. 17. and not onely graven, but molten, *Hos.* 13. 2. or painted, *Ezek.* 8. 10. So under this one particular, all pourtratures, and humane devices are forbidden, not onely things made with hand, but with heart and thought, *Acts* 17. 25. 29. Every such Image is a teacher of lies, *Hab.* 2. 18. and, *Who so formeth a god, or melteth a graven image, it is profitable for nothing*, *Esa.* 44. 10. *likenesse*] in Hebrew, *Temunah*: which Moseth openeth by two other words, *Semel*, and *Tabnith*; that is, *Similitude* and *Figure*, *Deut.* 4. 16. and elsewhere hee nameth also *Matschab*, and *Maskith*, that is, *Statue* (or pillar) and *Picture*. *Levit.* 26. 1. So that all shapes, pourtratures, precepts and devices of men, are forbidden in Gods worship, *Esa.* 29. 13. *Mat.* 15. 8, 9. *Coloss.* 2. 23. And on the contrarie, Gods commandements and statutes for his worship and service are to bee kept and practised, without adding any thing unto them, or taking any thing from them, *Deut.* 5. 32. and 6. 17, 18. and 12. 8. 28. 32. *in the heavens*] as the Sunne, Moone, Starres, Fowles, or the like, *Deut.* 4. 17. 19. The worshipping of Angels, is also forbidden, *Coloss.* 2. 18. *in the earth*] as the likenesse of man or woman, or of beasts, or creeping things, *Ezek.* 23. 14. *Deut.* 4. 16, 17, 18. *Esa.* 44. 13. After this manner,

the nations of the world corrupted true religion, *Rom.* 1. 23. *in the waters*] as any fish, or the like, *Deut.* 4. 18. So all resemblances whatsoever, are here forbidden, which men can make. Behold, they are all vanitie, their workes are nothing, their molten images are *winde and confusion*, *Esa.* 41. 29.

Verf. 5. *not bow downe*] or; *not worship*: under this one, all other gestures of reverence are forbidden; as bowing the knee, *1 King.* 19. 18. killing, *Hos.* 13. 2. lifting up of the eyes, *Ezek.* 18. 6. spreading out of the hand, *Psal.* 44. 21. and the like. Contrariwise they are to be broken downe, burned, destroyed, and detested, *Deut.* 12. 3. and 7. 25, 26. *Esa.* 30. 22. *to them*] that is, to any creature, *Rom.* 1. 25. though an Angell, *Revel.* 22. 8, 9. or, to the *Image* of any creature, or of God himselfe, *Esa.* 40. 18-21. *Rom.* 1. 23. or to any worke of our owne hands, *Ier.* 1. 16. *Mic.* 5. 13. And as we may not bow downe unto them, so neither before them, *2 Chron.* 25. 14. yea these two phrases doe one explaine another; as to pray before the Lord, *1 Chron.* 17. 25. is to pray unto him, *2 Sam.* 7. 27. and to bow downe (or worship) before the devill, *Luke* 4. 7. is to bow downe unto him, *Mat.* 4. 9. But to bow downe unto men, for civill honour is lawfull, *Gen.* 23. 7. *1 Sam.* 24. 8. *serve them*] The Hebrew *gnabad*, implyeth all manner of service, both that which in Greeke is called *Latreia*, as in this place; and *Douleia*, as by it the Greeke version explaineth it, in *Exodus* 23. 33. and many other places. The Hebrew Doctors say, The root of the Commandement against idolatry, is, that men should not serve any of all the creatures; neither Angell, nor spheare, nor starre, nor any of the foure elements, nor any thing that is created of them. And although hee that serveth knowes that the LORD is God, and serveth the creature after the manner that Enos and the men of his age served at first; (whereof see the notes on *Gen.* 4. 26.) yet loe, hee is an idolater. *Maimony in Misneh*, treat. of Idolatry, c. 2. S. 1. Under this name *Serve*, is comprehended every religious worke, with hand, mouth, or heart: as prayer, or thanksgiving, *Esa.* 44. 17. *Ier.* 2. 27. confidence in them, *Psalme* 115. 4. 8. offering of sacrifice,

2 Kings 17. 35. burning of incense, Ier. 18. 15. preaching for them, Ierem. 2. 8. asking counsell of them, Hosea 4. 12. building temples, altars, or other monuments unto them, Hof. 8. 14. and 12. 11. erecting of ministeries, Numb. 8. 24. or doing any ministeriall worke for their honour, Amos 5. 26. compared with Numb. 4. 24, 25. contributing to their maintenance, Numb. 7. 3. 5. Nehem. 10. 32, 39. all fellowship with them, Esay 44. 11. communion in the service of them, 1 Cor. 10. 18. - 21. 2 Cor. 6. 16, 17. familiar conversing with teachers of idolatrie, 2 Iohn 10. 11. reading the bookes thereof, Acts 19. 19. or any other way to learne their abominations, Deut. 12. 30. The Hebrews say, Idolaters have made many bookes of their service, and of the workes and rites of the same; the holy blessed (God) hath commanded us that wee should not at all read in those bookes. Maimony treat. of Idolatrie, c. 2. S. 2. Altho they say, He that serveth an Idoll, after the manner of the usuall service thereof, although he doe it in contempt thereof, he is guiltie: Maimony ibidem, c. 3. S. 5. On the contrary, God hereby requireth, that we serve him, in such places, and with such things and rites as himselfe hath commanded, Deut. 12. 5, 6. 14. 28. and serve him onely, 1 Sam. 7. 3. Matth. 4. 10. jealous] and a consuming fire, Deut. 4. 24. God is said to be an husband unto his people, Ierem. 2. 2. Hof. 2. 19. idolatrie, is whoredome, Deut. 31. 16. Iudg. 2. 17. Ierem. 3. 9. 20. Therefore Gods indignation against this sinne, is called iehousie: and as that is the rage of a man, so that he will not spare in the day of vengeance, Prov. 6. 34. so the Lord here threatneth to visit, that is, to search out and punish this iniquitie: for so visiting often signifieth, Ier. 44. 13. and 5. 9. 29. and when he visiteth them, they shall fall and perish, Ier. 6. 15. and 10. 15. the sonnes] or children, posteritie; meaning such as are transgressors with their fathers, as after he saith of them that hate me. So here the Chaldee paraphraseth, upon the rebellious sonnes. Otherwise, if the sonne feare, and doe not such evill, God saith, he shall not die in the iniquitie of his father; but, he shall surely live, Ezek. 18. 4. 10. 13, 14. 17. generation] this word is supplied both in the

Greeke and Chaldee versions. The Hebrew phrase is, on the thirds, and on the fourths: such defects are common, see Exod. 12. 3. Gen. 4. 20. and 24. 22. So after in verse 6. unto thousands, that is, the thousand generation. of them that hate me] or, to my haters: whereunto the Chaldee addeth, when the sonnes goe on to sinne after their fathers. For hereby they turne to be Gods enemies, Mic. 2. 8. as they doe love him, that keepe his commandments, verse 6.

Verf. 6. love me, &c.] Love is first named as that from which the keeping of the commandments proceedeth, Iohn 14. 15. for the end of the Commandment, is Love out of a pure heart, &c. 1 Tim. 1. 5. and towards such as love him, and keepe his commandments, God keepeth covenant and mercie, Dan. 9. 4. The Hebrew Doctors write, Let not a man say, loe I doe the Law, and exercise my selfe in the wisdom thereof, to the end that I may receive all the blessings that are written therein; or that I may be worthy of life, in the world that is to come: and I will keepe me from the transgressions which the Law warneth me of, that I may be delivered from the curses written in the Law, or that I be not cut off from the life of the world to come. It is not meet to serve God after this manner. For he that serveth thus, serveth of feare, &c. but hee that serveth of love, exerciseth himselfe in the Law, and walketh in the wayes of wisdom; not because of any thing in the world, nor for feare of evill, or that he may inherit good things: but doth the truth, because it is the truth, &c. And this is a very great dignitie, which no wise man is worthy of: and it was the dignitie of Abraham our father, whom the holy blessed (God) callath his Lover (or Friend, 1 Sa. 41. 8.) because he served him not but of Love. And this is the dignitie which God commandeth us, by the hand of Moses, saying, And thou shalt love the Lord thy God, (Deut. 6. 5.) And at what time a man loveth the Lord, with love convenient, immediately he shall doe all the commandments, out of love, &c. Maimony treat. of Repentance, c. 10. S. 1, 2.

Verf. 7. not take up] to wit, upon thy lips, or mouth, (as this phrase is opened in Psalme 16. 4. and 50. 16.) that is, not speake, use, or mention. So to take up a proverb, Eja. 14. 4.

to take up a lamentation, *Ezek. 26. 17.* is to speake or utter the same. The Chaldee restraineth it to one particular, *thou shalt not sweare by the name, &c.* and the Thargum called Ionathans, thus, *My people the house of Israel; Let not any of you sweare by the name of the Word of the LORD your God in vaine :* But though *swearing* be a principall thing here intended, *Esay 48. 1.* yet the precept is more large, forbidding all unreverent and unholy use of Gods name, in heart, mouth, or action : and commanding the sanctifying thereof, as it is *Holy and Reverend, Mat. 6. 9. Psalme 111. 9.* and to *sweare* by the same, *Deut. 6. 13.* Name] that whereby God hath made himselfe knowne ; as his titles and attributes, *Exod. 34. 5, 6, 7.* his Word, Law, Gospell, *Deut. 32. 3. Acts 9. 15.* (as the Law of Christ, *Esay 42. 4.* is expounded to be his Name, *Matth. 12. 21.*) also prayer, *Gen. 4. 26.* and Gods whole worship, and all ordinances pertaining thereto, *Deut. 12. 5. Mal. 1. 11, 12. Mic. 4. 5.* his sacraments, *Matth. 28. 18, 19.* censures, *1 Cor. 5. 4, 5. Matth. 18. 20.* and whatsoever belongeth to Christian religion, is comprised in this Name of God. That as the second commandement teacheth us wherewith to serve the Lord : so this third directeth us unto the holy use of all religion, in heart, profession, and action. in vaine] or, to vanitie : which word implieth also falsitie, (as after in verse 16.) and so it is used to denote false religion or idolatry, *Ier. 18. 15. Ion. 2. 9.* false doctrine, error, and heresie, *Lam. 2. 14. Ezek. 13. 6, 7.* but commonly vaine and fruitlesse speaking or doing, whereof no good commeth, *Psalme 127. 1, 2. Esay 1. 13. Ier. 4. 30. and 6. 29.* So two things chiefly are here forbidden ; the mentioning or using of Gods name, in word or deed, when it should not be used, for that there is no just cause so to doe : secondly, the using of it amisse, when duty bindeth us to use it with feare and holinesse. As *swearing*, when there is no cause of an oath, *Mat. 6. 34.* and *swearing falsely*, *Levit. 19. 12.* *swearing and not performing*, *2 Chron. 36. 13.* *vowing and not paying*, *Deut. 23. 21.* *vaine praying*, in respect of matter or manner, *Job 35. 13. Mat. 6. 7.* *corruption in teaching*, or hearing the

Word of God, *Ezek. 21. 29. 2 Cor. 2. 7. Matth. 13. 19. Ezek. 33. 31.* abusing the Word to unlawfull arts, superstition, jesting, profanenesse, *Deut. 18. 11. Esay 66. 5.* abuse of the sacraments and holy mysteries, *Mal. 1. 11, 12. 1 Cor. 11. 27. - 29. Ier. 7. 4. - 10.* abuse of ecclesiasticall censures, *Esay 66. 5.* abuse of lots, *Esth. 3. 7. Prov. 16. 33.* hypocrisie in any religious worke, *Mat. 15. 7, 8, 9.* and all unbeleeve, *Rom. 14. 23. Lam. 1. 6.* a sinfull conversation, whereby the name of God is blasphemed among the Gentiles, *Rom. 2. 24.* with whatsoever else is contrary to the sanctifying of Gods name ; which on the other part is heere commanded, *Lev. 22. 31, 32.* The Hebrew Doctors say ; *Whosoever transgresseth wittingly, and without constraint, any one of all the commandements spoken of in the Law, with a contemptuous soule, to provoke (Gods) anger ; loe this man polluteth the Name (of God :) and if he transgresseth in the presence of ten men of Jsrael, he polluteth the Name publicly. Also whosoever separateth himselfe from transgression, or doth that which is commanded, not for any thing in the world, nor for feare or dread, nor for to seeke honour ; but for our blessed Creators sake, as Ioseph the just refrained himselfe from his masters wife, (Gen. 39. 9.) loe this man sanctifieth the Name (of the Lord.) Maimony in Iesudei hatorah, c. 5. S. 10. guiltlesse] or, cleare, innocent : that is, he will not leave him unpunished : (so the phrase signifieth, as is opened in 1 King. 2. 9.) but he shall be plagued in this world, or in that which is to come, as Thargum Jonathan paraphraseth, the Lord will not hold him just (or innocent) in the great day of judgement.*

Verf. 8. Remember] Hebr. To remember : of which phrase, see *Exod. 13. 3.* God speaketh thus of this commandement, to note the importance of it ; for he reckoneth the breach of this precept, as one of the greatest sins in Jsrael, *Ezek. 20. 12. and 22. 8. and 23. 38, &c.* Likewise to signifie the antiquity of it, as being from the creation of the world, *Gen. 2. 2, 3.* and for that it was to be kept but one day in seven ; that when the time come it be not forgotten or neglected. In repeating this Law, Moses saith *Observe (or keepe) the Sabbath, Deut. 5. 12.* In *Esay 58. 13.* the Lord addeth

addeth two words moe, to call the Sabbath a Delight, the holy day of the Lord honourable : all which doe shew the waight of this precept.

Sabbath day] that is, the day of rest, or of ceasing, namely, from our owne workes, as God did from his, Heb. 4. 10. See the notes on Genesis 2. 2, 3. A day is either large of twentie foure houres, or strict of twelve houres, Iohn 11. 9. This here is meant of the large day, which in Israel began at evening; as Levit. 23. 32. from evening to evening, you shall rest your Sabbath. sanctifie it] that is, separate it from common workes, such as pertaine to this naturall life; and consecrate it to God and holy workes, such as concerne the spirituall life. As to have holy convocations or assemblies of the Church, Levit. 23. 3. in them to pray, Act. 16. 13. to read and expound the Scriptures, Lu. 4. 16-22. Act. 15. 21. to dispute of matters of religion, Act. 17. 2, 3. and 18. 4. to talke and meditate on Gods Word and worke, Psal. 92. to doe workes of mercie to them that are in miserie, both to man and beast, Mat. 12. 10, 11-13. Luke 13. 10, 11-17. and all other like actions tending to sanctification. And as all things are sanctified by the word of God and prayer, 1 Tim. 4. 5. so of the Sabbath, the Hebrewes say, It is commanded to sanctifie it with words, both at the coming in, and at the going out thereof. At the coming in to blesse God, which hath given his Sabbath for a remembrance of the creation of the world, a beginning of holy convocations, a remembrance of the coming out of Egypt, and which of his love hath chosen and sanctified his Church above all peoples, &c. at the going out of it also to blesse God, which hath separated between the holy and the profane, betweene light and darknesse, betweene Israel and other peoples, betweene the seventh day and the six working dayes. Maimony in treat. of the Sabbath, c. 29. S. 1, 2, 3.

9 Ver. 9. labour] or serve, which some doe understand thus; Six daies thou shalt serve the Lord, and doe thine owne worke also: for service is a dutie to the Lord, Ex. 3. 12. and 23. 25. But comparing this place with Exod. 34. 21. where it is opposed unto Rest, it seemeth

rather to intend our owne worke or labour, which God of his bountie alloweth to be followed the six dayes, that we may the more willingly and chearfully serve him in the seventh. thy worke] the Greeke translates, thy workes; hereby is meant things necessarie as well for bodie as soule; and things good and lawfull permitted us of God, as it is written, Let him labour and worke with his hands the thing that is good, Ephes. 4. 28. So in Psalme 91. 11. all thy waies, meane such as God had appointed to walke in: which words Satan therefore omitted when hee alledged that Scripture, tempting Christ to unlawfull waies, Mat. 4. 6.

Ver. 10. But] Hebr. And the seventh. This is perpetuall, that one day of seven be a Sabbath: but that seventh day which Moses commanded, is changed by Christ into the first day of the weeke, called the Lords day, Rev. 1. 10. because our Lord Christ (who renewed the world, and created new heavens, and a new earth, Esa. 65. 17. 2 Cor. 5. 17.) finished his worke and rose from the dead that day, Mat. 28. 1, 2. 6. and his disciples assembled in that day and after unto prayer and religious workes, Ioh. 20. 19. 26. Act. 20. 7. 1 Cor. 16. 1, 2. And if the bringing of Israel out of Egypt, was such a worke, as God for a memoriall thereof, made that day and moneth the head and beginning of the moneths of the yeare, otherwise than had beene before, as is shewed on Exod. 12. 2. how should not our redemption from death and hel, (manifested in the day that Christ rose from the dead, 1 Cor. 15. 14. 17.) deserve much more to be remembered in the day thereof: and the creation of the new world be celebrated, as of the old. The Hebrew Doctors have a saying, that the world was not created but for the Messias; Talmud in Sanhedrin, c. Chelek. And the bringing out of Egypt is made a reason why the Iewes should keepe their Sabbath, Deut. 5. 15. our deliverance by the Messias is a more weighty reason. Therefore as the other Iewish Sabbaths were figurative, and had their end in Christ, Coloss. 2. 16, 17. so the seventh day in this Sabbath was also figurative, and is ceased; but the Sabbath still remaineth,

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maineth, *Matth. 24. 20.* in it] these words are added also in the Greeke version. *any worke*] to wit, of thine owne, or for this naturall life; and under the name of *worke*, is comprehended buying and selling of wares, or of victuals, *Nehem. 13. 16, 17.* carying of burdens, *Ier. 17. 22.* embalming of the dead, *Luke 23. 54. 56.* dressing of victuals, *Exodus 16. 23.* going of journeys, *Exodus 16. 29.* *Acts 1. 12.* or any other thing that is of our owne waies, or pleasures, or speaking our owne words, *Esay 58. 13.* even the worke of the Lords Tabernacle might not be done on the Sabbath, *Exod. 31. 13-17.* but it is expressly commanded to rest on that day, *Exod. 23. 12.* Whereupon the Hebrew Doctors say, *though they be things which are not worke, yet wee must rest (or cease) from them;* namely, things like unto worke, as climbing of a tree, riding on a beast, or the like. Likewise, judging of civill causes, putting off of the shooe, and taking the brothers wife, (spoken of in *Deuter. 25. 5-9.*) separating of tithes, first fruits, &c. valuing of things, (spoken of in *Leviticus 27.*) And from the Law, in *Esay 58. 13.* they teach it is unlawfull for a man to speake with his partner (on the Sabbath day) what hee will sell on the morrow, or what hee will buy, or how he will build his house, and the like. Also that it is unlawfull for a man to visit his gardens or fields on the Sabbath, for to see what they need, or how they grow, for this is to doe his owne pleasure, (*Esay 58. 13.*) neither might they punish (or execute) malefactors on the Sabbath, though the punishment of such is a thing commanded. *Maimony treat. of the Sabbath. chap. 21. & 23. & 24.* Neither was it lawfull to marrie a wife on the Sabbath day: neither married they on the evening of the Sabbath, nor on the first day of the weeke, lest they should pollute the Sabbath by dressing of meat for the feast. *Maimony treat. of Wives, chap. 10. S. 14.* Howbeit things belonging to Gods service, (though laborious to the bodie,) as killing and dressing of the sacrifices, &c. were to be done on the Sabbath, *1 Chron. 23. 31. Matth. 12. 5.* and so for workes of mercy to men, *Hos. 6. 6.* So the Jewes held it a Sabbath dayes worke, to visit the sicke; and say, that *perill of life putteth a-*

way the Sabbath; therefore to a sicke person that is in danger, they doe all things needfull for him on the Sabbath day. *Maimony treat. of the Sabbath, chap. 24. S. 5. and chap. 2. S. 1.* *man-servant, &c.*] that they may rest, as well as thou, *Deuter. 5. 14.* Here the Hebrewes say, *The man and woman servant, whom wee bid to keepe Sabbath, are servants that are circumcised and baptised, &c. and have received the commandements which servants are bound unto.* But servants not circumcised nor baptised, but onely have received the seven commandements given to the sonnes of Noe; they are as sojourning strangers, and may doe worke for themselves openly on the Sabbath, as an Israelite may on a working day. *Maimony treat. Sabbath, chap. 20. S. 14.* But this permission seemeth unto mee, to be against Gods Law: which from the creation was given to all the world, *Gen. 2. 2, 3.* yet the Jewes restraine it to themselves, from *Exod. 31. 17.* see the annotations there. *cattell*] or beast; which in *Deuter. 5. 14.* is amplified thus, *thine ox, or thine asse, or any beast of thine.* *thy stranger*] in Greeke, *the proselyte.* *thy gates*] the Chaldec expounds it, *thy cities.* So that which in *2 Sam. 10. 8.* is called the *entring in of the gate*, is in *1 Chro. 19. 9.* the *entring in of the citie.*

Verf. 11. *therefore*] Hereby it appeareth, that the Sabbath was instituted from the beginning of the world; and so was given to all nations, and not to Israel onely. Though upon their bringing out of Egypt, they were put in minde to keepe it: and in *Deuter. 5. 15.* that their deliverance is made a reason to them of this commandement.

Verf. 12. *Honour*] This is called the first commandement with promise, *Ephes. 6. 2.* that is, the first of the second table, which directeth us in all duties toward man: and this precept is to maintaine the order which God hath set amongst men of superioritie and subjection. The Hebrew word for Honour or Glorie, hath the name of *weightinesse*; and so Paul speaketh of the *weight of glorie*, *2 Cor. 4. 17.* and it implieth a dignitie and excellencie in parents and governours, which God would have to bee maintained; where-

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whereupon magistrates are called *Glories* or *Dignities*, 2 Pet. 2.10. Honour is to be performed with the bodie in reverend gesture, 1 King. 2.19. Levit. 19.32. in reverend speeches, 1 Pet. 3.6. Exodus 32.22. Numb. 12.11. in action, as obedience to their instructions and commandements in the Lord, Prov. 6.20. Ephes. 6.1. in recompensing their love and care, and relieving them with our substance in their age and need, Marke 7.10, 11, 12, 13. 1 Tim. 5.4. to cover their infirmities, Gen. 9.21, 22. and in heart to reverence, feare, and love them, Leviticus 19.3. Rom. 13.5.9. and by all other like meanes to shew respect and honour unto them. In an Hebrew Commentarie upon Moses, called *Chazkuni*, it is said, We reade, Honour the LORD with thy substance, (Prov. 3.9.) and Honour thy father and thy mother, (Exod. 20.) The LORD is to bee honoured, if thou have it: thy father and mother whether thou hast it or no; for if thou hast nothing, thou art bound to beg for them. Again, as God commandeth Honour; so he forbiddeth all dishonour, contempt, and disobedience, in heart, word, gesture, or action, Levit. 20.9. Prov. 30.17. Deut. 21.18-21. Eccles. 10.20. And as hee requireth children to honour their parents: so the parents are bound to educate and governe them with gravitie and lenitie, in the instruction and information of the Lord, Ephes. 6.4. father and thy mother] in Leviticus 19.3. the mother is named before the father. Vnder these names, all superiors and governours are implied: first, the father that begat, and mother that bare, Proverbs 23.22. and 31.2. then parents by law and affinity, Ruth 3.1.5. parents that adopt children, Esch. 2.7.20. Kings and all magistrates, Esa. 22.21. 2 King. 5.13. Prophets and Church governours, as Elias and Eliseus were fathers, 2 King. 2.12. and 6.21. and 13.14. Deborah, a mother in Israel, Judg. 5.7. and 17.10. Ancients in yeares, patrons, instructors, protectors, and all such like, 1 Tim. 5.1, 2. Job 29.16. Gen. 45.8. and 4.20, 21. may be prolonged] in Deut 5.16. Moses addeth, and that it may be well with thee. It may be Englished, that they (thy parents by their prayers) may prolong thy dayes; but such phrases are

often used impersonally, as is noted on Gen. 2.20. and 16.14. and so the Apostle (according to the common Greeke version) saith, that it may be well with thee, and that thou maiest be long lived (or live a long time) in the land, Eph. 6.2, 3. Also the Chaldee said to bee Ionathans, translateth, that your dayes may be multiplied. the land] of Canaan which was to be given unto Israel, and was a figure of an heavenly countrey, as is noted on Gen. 12.1.5. Thus pietie hath the promise both of this life and of that which is to come. Maimony in Misneh treat. of Repentance, chap. 8. S. 1. saith; That which is written in the Law (Deuter. 22.7.) that it may be well with thee and thou maiest prolong thy dayes, wee have beene taught to understand thus: that it may be well with thee, in the world where all is well; and thou maiest prolong thy dayes in the world which is all long, and that is the world to come.

Vers. 13. Thou shalt not kill] or, Thou shalt not murder: for the Hebrew *Ratsach* properly signifieth Murder, that is, killing of mankinde unjustly; and so differeth from another word *Harag*, which is to kill a person, which sometime is justly, Deuter. 13.9. Wee may also English it, Kill not: and so the rest, Commit not adulterie: Steale not, &c. for both these wayes doth the holy Ghost translate these precepts into Greeke, Matth. 19.18. Marke 10.19. This sixth Commandement is for preserving mans life: the seventh is, for the just propagation of mankinde: the eight concerneth his goods: the ninth his good name: the tenth teacheth every man to bee contented with his owne estate. The Chaldee translateth this, Thou shalt not kill a soule, that is, any person: and it forbiddeth all murder of soule or of bodie, Ezek. 13.19. and 3.18. Genesis 9.6. of ones selfe, or of another, Acts 16.27, 28. Proverbs 1.11-16. and this not onely in act, but in reproachfull words, Matthew 5.21, 22. malicious gesture, Matthew 27.39. Genesis 4.6. inward unadvised anger, malice and hatred, Mat. h. 5.22. for, whosoever hateth his brother, is a murderer, 1 John 3.15. Contrariwise, it commandeth to preserve the life of all men, except such as God for their sinnes com-

mandeth to be killed, *Genesis* 9. 6. *1 Sam.* 15. 2, 3. 18. 33.

14

Verf. 14. *not commit adulterie*] or, *not adulterate*: the originall is one word, and forbiddeth all manner of whoredome, fornication and uncleanness, *Ephes.* 5. 3. and unnaturall filthinesse, *Levit.* 18. 22, 23. not onely the outward act, but all lascivious words, gestures, and attire, *Ephes.* 4. 29. *1 Pet.* 2. 14. *Prov.* 7. 10, 11, 12. 13-22. and all inordinate lusts, for *who so looketh on a woman to lust after her, hath committed adulterie with her already in his heart*, *Matth.* 5. 28. Likewise pluralitie of wives, *Malac.* 2. 15. *1 Cor.* 6. 16. and 7. 2. unjust divorces, *Malac.* 2. 16. *Mat.* 19. 3, 4-9. and incestuous mariages, *Leviticus* 18. 6, &c. Contrariwise, God here requireth chastitie in bodie and spirit, either in single life, *1 Cor.* 7. 34. or in lawfull married estate, *Hebr.* 13. 4. *that every one should know how to possesse his vessell in holinesse and honour*, *1 Thes.* 4. 3, 4.

15

Verf. 15. *not steale*] either persons, *Exodus* 21. 16. *1 Tim.* 1. 10. or any other things, by fraud, or by force, *1 Thess.* 4. 16. It forbiddeth all unjust taking, or keeping backe of things pertaining to God, *Leviticus* 5. 15. *Malac.* 3. 8. *Acts* 5. 2. 4. or to men, *Leviticus* 19. 11. *Rom.* 13. 7. all unrighteousnesse in covenants, contracts, bargaines, &c. *Gen.* 31. 39. 41. *Leviticus* 19. 35. oppression, *Deut.* 24. 14. extortion, *Luke* 3. 13. taking of bribes, *Deuter.* 16. 19. usurie, *Exodus* 22. 25. or any filthie gaine, *1 Tim.* 3. 8. detaining of other mens goods, either lent, *Psalme* 37. 21. or pawned, *Exodus* 22. 26. or lost, *Leviticus* 6. 4. withholding of tribute, custome, &c. *Mat.* 22. 21. *Rom.* 13. 6, 7. removing of land-markes, *Deuter.* 19. 14. All idle and inordinate walking, *2 Thess.* 3. 6. 10, 11, 12. covetousnesse, *Heb.* 13. 5. and unmercifulnesse to the poore, *Deut.* 15. 7. Contrariwise, it requireth justice and equitie, faithfulness, diligence, and mercie in all our dealings, *Deut.* 16. 20. *Mat.* 20. 7. *Titus* 2. 10. *Prov.* 22. 29. *Psalme* 112. 9. and to doe unto all men whatsoever wee would that men should doe unto us, *Mat.* 7. 12.

16

Verf. 16. *not answer*] that is, *not speake*,

or *witnesse*, as the Chaldee translateth; the Greeke saith, *not falsely witnesse*, and so this Commandement is alledged in *Mat.* 19. 18.

false witnesse] or, *false testimonie*, as the Greeke and Chaldee translateth it, though the Hebrew *Ed*, signifieth also a *testifier*, as in *Leviticus* 5. 1. and so may here be Englished, a *witnesse* (or *testifier*) of *falsehood*. In repeating this law, Moses useth another word, *witnesse of vanitie*, *Deut.* 5. 20. the same word that was before, in *verse* 7. for taking Gods name in *vaine*. God here forbiddeth all lying and untrue speaking, *Ephes.* 4. 25. especially in witnesse bearing: all wresting or depraving of the actions, words, or meaning of any, *2 Sam.* 10. 2, 3. *Matth.* 26. 59, 60. *Psal.* 52. 4, 5, 6. all rash and unrighteous judgement, without due triall and examination, *Iohn* 7. 24. 51. *Matth.* 7. 1. *Deuter.* 19. 18. wresting of the Law, and of judgement, *Deuter.* 16. 19. *Zeph.* 3. 4. concealing the truth which one can witnesse, *Leviticus* 5. 1. false records, *Ezra* 4. 19. raising or receiving of false rumours or reports, *Exodus* 23. 1. *Neh.* 6. 6, 7, 8. *1 Sam.* 24. 9. walking about with tales, *Levit.* 19. 16. whispering, backebiting, covenant-breaking, *Rom* 1. 29, 30, 31. and all other wayes of hurting with the tongue, *Psalme* 101. 5. And he commandeth faithfull testimonie, *Prov.* 14. 5. 25. righteous judgement, *Deuter.* 1. 16. speaking truth, as it is in ones heart, *Psalme* 15. 2. and all other things that may preserve the good name of a man, and of his neighbour, which is to be chosen rather than great riches, *Proverbs* 22. 1. *thy neighbour*] that is, any man, acquaintance or stranger, friend or foe: for though the Hebrew *Regneh*, sometimes signifieth a speciall friend, (as *Deuter.* 13. 6. *Iob* 2. 11.) yet here it is to be taken in the largest sense, as Christs answer to him that asked who was his neighbour, sheweth, *Luke* 10. 29, 30-37. By *neighbour* then, is meant any other man, joyned to us, and living with us in humane societie; as God hath of one blood made all nations of men, *Acts* 17. 26. So *neighbour* is used generally for another man or woman: *Genesis* 11. 3. *Esth.* 1. 19. and in *Proverbs* 18. 17. the Greeke translateth it an *Adversarie*,

Adversarie, according to the true meaning there. The Holy Ghost in Greeke calleth him *Plesion*, that is, our *Neighbour* or *Next*, Luke 10. 27. 29. Rom. 13. 9.

17 Vers. 17. *not covet*] in Deut. 5. 21. another word *Desire*, is also used: and there the coveting of the *wife* is first named; and then the coveting of the *house*: there also the *field* is added, whereof heere is no mention: howbeit the Greeke hath the same order and addition in this place. This Commandement forbiddeth covetousnesse and discontentment with our present estate, and all desire of any thing which God hath bestowed upon another: though wee would have it without injurie to another; as by giving him the worth of it in money, or otherwise, 1 King. 21. 2. And thus it differeth from the former Commandements, which forbid together with the outward act, the inward desire of another mans goods, to his hurt. For as desire after a mans wife, is adulterie, Matthew 5. 28. so the desire of any other mans house or beast wrongfully, is stealth. But this Commandement forbiddeth an inferiour degree of sinne; and because mens desires are not satisfied with that they have, but *Covetousnesse coveteth all the day*, Proverbs 21. 26. therefore God here restraineth every inordinate lust, and teacheth us to be content with such things as we have; *for he hath said, I will not leave thee nor forsake thee*, Hebrews 13. 5. and contentation saith, *I have all things*, Genesis 33. 11. These five last precepts, are in Deut. 5. joyned one to another, with this word *And*: for they mutually respect each other in the things forbidden; and binde us to the observing of every one severally, and all of them joyntly; as it is written, *Whosoever shall keepe the whole Law, and yet offend in one point, he is guiltie of all*. For he that said, *Do not commit adultery*, said also, *Do not kill*, James 2. 10, 11. Hereunto we may also referre the double accents, which most of these ten Commandements have, in the Hebrew Scripture; different from all the Bible besides: which though they serve for a twofold man-

ner of reading, the one common as the other Scripture, the other leasurely, and with a long pronounciation, as the Iewes used in their assemblies; yet they may lead us also, to observe a distinction of matter in some, and a conjunction or continued matter in other some.

Vers. 18. *saw*] this word is generally used 18 for *seeing*, *hearing*, or *perceiving*: not onely by the eye, but by any sense or understanding: as *Iakob saw that there was comen in Egypt*, Genesis 42. 1. which the Holy Ghost expoundeth, *Iakob heard*, Acts 7. 12. So here, they *saw the voices*, that is, *heard* them. *lightnings*] in Hebrew and Greeke, *lamps*; so called for that they burned and shined like lamps or torches: see Genesis 15. 17. where such appeared to Abraham, at the covenant making with him. They here signified the brightnesse and terrous of the Law: as did the shining face of Moses afterward, Exodus 34. 30. 2 Cor. 3. 7. Psalme 119. 105. *removed away*] being *afraid*, as the Greeke translateth. Shewing the effect of the Law in their consciences, to worke feare by the spirit of bondage, which all that are borne of the bondwoman *Agar*, (or mount *Sina*,) are possessed with, Rom. 8. 15. Galat. 4. 24, 25. For they had before come neere, and stood under the mount, Deut. 4. 11.

Vers. 19. *they said*] by the chiefe of their Tribes and their Elders, Deuteronomie 5. 23. *will heare*] and doe it. This speech of theirs God well approved of, Deuteronomie 5. 27, 28. For as they desired Moses to be a mediator betweene God and them; so the Law is a *Schoolemaster to bring us to Christ*, the mediator of the new Testament, Galath. 3. 24. Hebr. 12. 24. wherefore upon this speech of theirs, God promised Christ unto them, Deuteronomie 18. 15, 16, 17, 18. *lest we die*] for *this great fire will consume us*; if we heare the voice of the Lord *our God any more we shall die*, Deuter. 5. 25. Hereby was manifested, that there was not a Law given which could give life; but that *the just should live by faith*, Galat. 3. 11, 12. 21. For the Law of God, and the will of man are adver-

saries, which cannot be reconciled but by grace in Christ: onely through feare man faineth to love the Law; but by faith it is fulfilled, *Rom. 5. 1, 2. and 8. 1-4.*

20 Verſ. 20. *Feare not*] but, as the Greeke translateth, *be of good comfort*. He encourageth them against the exceeding feare which dismaied them; (for otherwise, it was the purpose of God, that by this they might *learne to feare him*, *Deuteronom. 4. 10.*) So when the Angell said, *Feare not*, *Matth. 28. 5.* he meant, *be not affrighted* (or *dismayed*) *Marke 16. 6.* *is come*] as the Chaldee paraphraſeth, *his glorie is revealed.* *to tempt*] or, *to prove*: see *Exodus 15. 25.* *not sinne*] thus the Law was added because of transgressions, *Galath. 3. 19.* to manifest sinne, and to restraine men from it, *Romans 3. 20.* *Psalme 119. 11. Iames 2. 9.* for, *without the Law sinne is dead*, *Rom. 7. 3.* But sinne, which dwelleth in us, that it might appeare sinne, and might become exceeding sinfull, reviveth by the Law; taketh occasion by the Commandement, deceiveth us, and slaieth us; so that which was ordained *unto life*, we finde to be *unto death*, *Romans 7. 13. 9, 10, 11.* But what the Law could not doe, in that it was weake through the flesh, God (hath done) sending his owne Sonne, in the likenesse of sinfull flesh, and for sinne condemned sinne in the flesh, *Rom. 8. 3.*

21 Verſ. 21. *thicke darknesse*] or, *tempestuous darknesse*. The Hebrew *gnaraphel*, which signifieth *thicke* (or *obscure*) *darknesse*, is by the Holy Ghost translated in Greeke *thuella*, *Hebrews 12. 18.* which signifieth *a tempest*; and so the Lxx. translate it in *Deuteronomie 4. 11.* and *5. 22.*

22 Verſ. 22. *the heavens*] This was when God came downe upon mount Sina, *Nch. 9. 13.* upon earth also, he shewed them his great fire, and they heard his voice out of the midst of the fire, (which, did ever people heare and live?) *Deut. 4. 36. 33.*

23 Verſ. 23. *with me*] to wit, *any gods with me*, which the Chaldee translateth, *before me*, as in verse 3. So *with me*, in *Esb. 7. 8.* is used for *before me*; and, *with the arke of God*, *2 Sam. 6. 7.* is expounded *before God*, *1 Chron.*

13. 10. *gods*] that is, *idols* of gold or silver, representing God unto you. Thus Israel when they made the calfe in the wilderness, (which was an *idoll*, *Acts 7. 41.*) are said to have made them *Gods of gold*, *Exod. 32. 8. 31.* and the *idols* (or *images*) of the Philistines, are called their *gods*, *2 Samuel 5. 21. 1 Chron. 14. 12.*

24 Verſ. 24. *of earth*] This seemeth to differ from the brazen altar which was after made in the Sanctuarie, *Exodus 27. 1, 2.* though some thinke it was the same, and being hollow was filled with earth. But earthen altars were used before, as is noted on *Genesis 8. 20.* And an altar was made by Israel, *Exodus 24. 4.* before that altar of brasſe, *Exodus 38.* Heere *an altar of earth*, is opposed to the *gods of silver and gold*, before prohibited. For God is to be worshipped in spirit and truth, not with outward, carnall pompe, *Iohn 4. 24.* And as the altar figured Christ, *Hebrewes 13. 10.* so his earthly or humane nature, was hereby signified, for hee was made of the seed of David according to the flesh, *Romans 1. 3.* *peace-offrings*] or *thanke-offrings*; of these, see *Levitic. 1. and 3.* *make the memoriall*] or, *cause the remembrance of my name to bee*: or, *make you to remember my name*: that is, all places of publike worship and service of God; and monuments of him: such as were the many encamping places in the wilderness, and sundry afterward in the land of Canaan: altars, arke, tabernacle, temple, &c. For as Absalom erected a pillar, to keepe his name in remembrance, *2 Samuel 18. 18.* so God chose out places to put his name there, *Deuteronomie 12. 5.* as in *Ierusalem*, *1 Kings 14. 21.* and in his Temple there, *1 Kings 8. 29.* and before that, in his Tabernacle and Arke, where David set Levites to *make mention* (or *memoriall*,) and to confesse and praise the Lord God of Israel, *1 Chron. 16. 4.* So in the heavenly Ierusalem, builded by Christ, *Esay 62. 6.* The Chaldee paraphraſeth, *in every place, where I shall make my Divinitie* (or *my glory*) *to dwell*; the Greeke, *where I shall name my name*: which phraſe

Paul

Pauluseth, 2 Timoth. 2. 19. *blesse thee*] Hereupon are those speeches, *he blesseth thy sonnes within thee* (Ierusalem) *Pfalme 147. 13.* and Iehovah *blesse thee out of Sion, Psalme 134. 3.* and Obed-Edoms house was blessed, *because of the Arke of the Lord, 2 Sam. 6. 12.* and sundry the like.

25 Vers. 25. *of hewen stones*] so the Greeke and Chaldee expresse the Hebrew phrase of *hewing*: whereby is meant *stones of hewing*, (as is expessed in 1 Kings 5. 17.) that is, *stones hewed*: of such the altar might not be built, but of *whole stones*, over which no man had lift up any iron; as Iesus did on mount Ebal, *Ios. 8. 30, 31.* *thy toole*] or, *thy axe, thy sword*: any iron or edge toole; therefore in *Deuteronomie 27. 5.* Moses useth the word *iron*. And the Hebrew *Chereb*, (*an axe, or sword*) heere used, hath the name of *wasting or destroying*, being instruments of warre for destruction of men, and of towres, as in *Ezek. 26. 6, 9.* and is here forbidden in making the altar: and in the building of Salomons temple, *no iron toole was heard, 1 Kings 6. 7.* *polluted*] Thus that which in mans judgement and art, should polish it; Gods Law maketh to be *pollution*. So humane *wisdome of speech*, in preaching the Gospell, maketh *the crosse of Christ vaine* and of none effect, *1 Cor. 1. 17.* and 2. 4, 5.

26 Vers. 26. *by steps*] or, *by staires, greeces*: albeit the altar was higher than other places, and the sacrificers went up unto it, and downe from it, *2 Chron. 4. 1.* *Leuiticus 9. 22.* *nakednesse*] that is, *uncomely parts*, or *shame*, as the Greeke translateth it: which as honesty would have covered from the eyes of man, *Genesis 9. 22, 23.* so religion teacheth us to cover in the presence of God. And this rule extendeth to the comely covering of all parts of our body, *1 Corinth. 11. 4, 5, 13.* especially to hide our spirituall shame and nakednesse, *Revelat. 16. 15.* Wherefore God appointed *linen breeches*, to cover the nakednesse of the priests, *Exod. 28. 42, 43.* and covereth of his grace the nakednesse of all his people, *Ezek. 16. 8. Rev. 3. 18.*

CHAPTER XXI.

1. Iudiciall lawes for men servants. 5. For the servant whose care is bored. 7. For women servants. 12. For manslaughter. 16. For stealers of men. 17. For cisers of parents. 18. For sinners. 22. For hurting a woman with childe. 26. For maiming a servant. 28. For an ox that goreth. 33. For him that is an occasion of harme.



AND these are the Iudgements which thou shalt set before them. When thou shalt buy an Hebrew servant, six yeares he shall serve, and in the seventh he shall goe out free for nothing. If he came in with his body, he shall goe out with his body: if he were the husband of a wife, then his wife shall goe out with him. If his master have given him a wife, and she have borne him sonnes or daughters, the wife and her children shall be her matters, and he shall goe out with his bodie. And if the servant saying shall say, *I love my master, my wife, and my sonnes*: I will not goe out free. Then his master shall bring him unto the gods; he shall also bring him unto the doore, or unto the doorepost: and his master shall bore his eare through with an aule; and he shall serve him for ever. And when a man shall sell his daughter, for a maid servant, she shall not goe

8	goe out, as the servants goe out. If <i>she be</i> evill in the eyes of her master, <i>* or, bath</i> that <i>*</i> he doe not betroth <i>betrothed</i> her, then shall he let her be <i>her to him-</i> redeemed: to a strange people he shall not have power to sell her, for that he hath unfaithfully transgressed against her. And	him. And when a man smite his man-servant, or his woman-servant, with a rod, and he die under his hand, avenging he shall be avenged. But if he continue a day, or two daies, he shall not be avenged, for he <i>is</i> his money. And when men strive, and strike a woman with childe, and her births depart from <i>her</i> , and there be no mischief; punishing he shall be punished, according as the womans husband will lay upon him; and he shall give by the judges. And if mischief be, then shalt thou give soule for soule. Eie for eie; tooth for tooth; hand for hand; foot for foot. Burning for burning; wound for wound; stripe for stripe. And when a man shall smite the eie of his man-servant, or the eie of his woman-servant, and corrupt it; he shall send him away free for his eie. And if he shall smite out the tooth of his man-servant, or the tooth of his woman-servant; hee shall send him away free for his tooth. And when an ox shall push a man or a woman that he die; the ox shall be stoned with stones, and his flesh shall not be eaten; and the owner of the ox <i>shall be</i> innocent. And if the ox were a pusher in time past, and it hath beene testified to his owner, and he hath not kept him <i>in</i> , but <i>that</i> he hath killed a man or a woman; the ox shall bee stoned, and his owner also shall be killed. If a rancome be laid upon him, then he shall give the redemption of his	20
9	if he shall betroth her to his sonne, he shall doe unto her after the rightfull manner of daughters. If he take him another wife, her food, her rayment and her marriage dutie, shall he not withdraw. And if he doe not these three unto her, then shall shee goe out freely without money.	21	
10	He that smiteth a man and he die, shall be put to die the death. And	22	
11	if he hath not lien in wait, but God hath occasionally delivered <i>him</i> into his hand; then I will appoint thee a place whither he shall flee. And when a man shall come presumptuously upon his neighbour, to slay him with guile; from my altar shalt thou take him to die. And he that smiteth his father or his mother, shall be put to die the death. And hee that stealeth a man, and selleth him, or he be found in his hand, shall be put to die the death. And he that curseth his father or his mother, shall be put to die the death. And when men contend, and a man smite his neighbour, with stone, or with fist, and he die not, but falleth on bed; If he rise againe, and walke abroad upon his staffe, then the smiter shall be innocent, onely he shall give his sitting still, and healing he shall heale	23	
12		24	
13		25	
14		26	
15		27	
16		28	
17		29	
18		30	
19			

31 his soule, according to all which
 32 shall be laid upon him. Whether
 he have pushed a sonne, or pushed a
 daughter, according to this judge-
 ment shall it be done unto him. If
 the ox have pushed a man-servant,
 or a woman-servant, he shall give
 unto his master thirtie shekels of sil-
 ver, and the ox shall be stoned.
 33 And when a man shall open a pit,
 or when a man shall digge a pit, and
 not cover it, and an ox or an asse fall
 34 there: The owner of the pit shall
 pay, he shall render money to the
 owner of it, and the dead beast shall
 35 be his. And when a mans ox shall
 strike his neighbours ox, that he
 die, then they shall sell the living
 ox, and divide the money of it, and
 36 the dead also they shall divide. Or
 if it be knowne that the ox was a
 pusher in time past, and his owner
 hath not kept him in, paying he shall
 pay ox for ox, and the dead shall
 be his owne.

Annotations.

Here beginneth the 18. Section of
 the Law, called *Mishpatim*, that is, *Judge-
 ments*. See Gen. 6. 9.

1 THE *Judgements*] the Iudiciall lawes,
 annexed to the Law or ten Comman-
 dements fore-given, Exodus 20. for pu-
 nishment of transgressours: as the ordi-
 nances about Gods worship, and sacrific-
 ces, are commonly called *statutes*, or *de-
 crees*, Exodus 12. 24. 43. and 27. 21. and 29. 9.
 Leviticus 3. 17. and 6. 18. 22. The Greeke

here and often translateth them *Dicaionata*,
Iust judgements: and so the Holy Ghost useth
 the word, in Revelat. 15. 4. The *statutes* and
judgements, are often distinctly mentioned,
 Deuter. 4. 1. 5. 45. and 5. 1. and 12. 1. and
 sometime the *Law* or *Commandements* annex-
 ed with them, Deuter. 6. 1. and 26. 17. Malac.
 4. 4. And these Iudicials were propounded
 by Moses, not by expresse voice of God un-
 to the people, as were those *ten Words*, in
 Exodus 20. *before them*] that is, the Isra-
 elites; and in speciall, the Magistrates of
 Israel. From hence the Hebrewes gather,
 (as R. Solomon on this place) that it was
 not lawfull for them to have their causes
 judged by infidels. And Paul hath a much
 like doctrine, in 1 Cor. 6. 1.

Verf. 2. *Hebrew servant*] that is, as the
 Chaldee explaineth it, *a sonne of Israel*: see
 Exod. 3. 18. A man might not buy an Hebrew,
 but either when hee willingly sold him-
 selfe, for extreme poverty, Deuteronomie 15.
 12. Levit. 25. 39. or when he was sold against
 his will, by the magistrate, for theft which
 he was not able to restore, Exodus 22. 3.
shall serve] the Greeke explaineth it, *shall
 serve thee*. This might not be *with the ser-
 vice of a bond-servant, but as an hired servant*;
 and without rigour, Leviticus 25. 39, 40. 43.
 For the time, the Hebrew canons say, *He
 whom the Synedrion (the Magistrates) sell,
 serveth six yeeres from the day of his sale: and
 in the beginning of his seventh yeere, he goeth out
 free. If the yeere of release (Deuter. 15. 1.)
 fall out within any of the six yeeres, yet he ser-
 veth in it: but if the yeere of Iubilee fall, though
 he be sold but one yeere before, yet he goeth out
 free, as Leviticus 25. 40, 41. 54. Hee that selleth
 himselfe, may doe it for more than six yeeres. If it
 be for ten or twentie yeeres, and the Iubilee fall
 out within a yeere after he is sold, hee goeth out
 free. Maimony in Misneh, treat. of servants, cap.
 2. S. 2, 3. *free*] or, *a free man*, as both
 Greeke and Chaldee doe interpret it. This
 state of servitude, figured their subjection
 unto sinne, under the Law, Rom. 6. 6. 16, 17.
 Galath. 4. 25. the *seventh yeere*, figured the time
 of grace by Christ, who proclaimed by his
 Gospell, the *acceptable yeere of the Lord*, Esay*

61. 2. Luke 4. 18, 19. he by his truth maketh men free in deed, Iohn 8. 32. 36. that sinne hath no more dominion over them, Romanes 6. 14. 18. for nothing] or, for nought, freely: without money, as is explained, verse 11. or mo-neys worth, Genesis 29. 15. It signified the free gift of mans redemption, and iustification by the grace of Christ, Romans 3. 24. where the Apostle useth the same Greeke word *Dorean*, by which the Hebrew is in Greeke translated here.

3 Vers. 3. *with his body*] onely, and hath no wife, as the words following manifest: therefore the Greeke and Chaldee translate it, *himselfe alone.* of a wife] which is entred into servitude with him; therefore the Greeke translateth it thus, *If a wife came in together with him, then the wife shall goe out together with him.*

4 Vers. 4. *given him a wife*] to wit, an heathen bond woman: for such onely, with their children might bee left in servitude, Leviticus 25. 44. neither might any man thus deale with an Hebrew woman, as is after shewed in verse 7, &c. And this thing, (which God heere commandeth not, but tolerateth) the Hebrew Doctors restraine to him onely that is sold by the magistrate, saying: *Hee whom the magistrates doe sell, his master may give him a Canaanitess bond-woman, &c. and compell him hereunto, that hee may beget servants (or slaves) of her; and hee may lawfully use her, all the daies of his servitude, Exodus 21. 4. but he that selleth himselfe, is forbidden a Canaanitess bond-woman, as are all other men of Israel. But, An Hebrew servant, may not have to wife a Canaanitess, untill he have an Israelitess wife and children. For if he have not a wife and children, his master may not give him a Canaanitess. And this is by tradition, that although hee be a Priest that is sold, yet he may have a Canaanitess bond-woman, all the daies of his servitude. If hee have wife and children, though his master may give him a Canaanitess, yet may be not separate him from his wife and children, as it is written, verse 3. HIS WIFE WITH HIM. And hee may not give him two bond women; nor give one bond-woman to two Hebrew servants, as is the*

manner to give unto two Canaanite servants. These things are recorded by Maimony, in his treat. of Servants, Chapter 3. Sect. 3, 4, 5. *with his body*] that is, *alone*, as the Greeke translateth it. For his children borne of the bond-woman, are bond-men also; as the example of Ismael, whom Abraham be-gat of Agar, sheweth, Genesis 21. 9, 10. Galat. 4. 22, 23, 30. So the Hebrew canons also testi-fie: *An Israelite that lieth with a Canaanitess bond-woman, &c. begetteth a Canaanite in every respect, who may be sold and bought, and made to serve for ever, as other bond-men.* Maimony treat. of Servants, Chap. 9. Sect. 1.

5 Vers. 5. *saying shall say*] that is, *shall freely, openly, and plainly say*: Greeke, *shall answer and say.* *my master*] in Deut. 15. 16. is men-tioned also his house: from which the He-brewes gather, that if the master have not wife and children, the servant is not to be bored in the eare: or if his master love not him, or if ei-ther the master or servant be sicke, the servant is not to be bored; for it is said, (in Deut. 15. 16.) *because he is well with thee.* Maimony, treat. of Servants, Chap. 3. Sect. 11.

6 Vers. 6. *the gods*] that is, the Judges, or Magistrates, called gods in Psalme 82. 1. 6. be-cause the Word of God was given to them, Iohn 10. 34, 35. So the Chaldee trans-lateth it Judges: the Greeke, the judgement of God. The Rabbines expound it, the Sy-nedrion (or Court) of three Judges: and that was the lowest Court. Maimony in Ser-vants, Chapter 3. Sect. 9. But withall they say, *None are called Elohim (Gods,) but the Judges ordained in the land of Israel onely; and such as were wise men, fit for to judge; whom the Senate of the Land of Israel sought out, and ap-pointed, and imposed hands upon them.* Mai-mony in Sanhedrin, Chapter 4. Sect. 4. *the doore*] either of his masters house, or of any o-ther mans, saith Maimony in treat. of Ser-vants, Chapter 3. *his master*] this the Hebrew Doctors hold strictly must be done by the master himselfe, not by his sonne, nor by his messenger, nor by a messenger of the magi-strates. Maimony, in the same place. *his eare*] this the Hebrewes explaine to be his right eare, and through the body of it. And because

because the Law saith for servants, that at the Iubilee they should returne unto their familie, *Leviticus 25. 41.* they doe except the priests from this. An Hebrew servant that is a priest, may not be bored in the eare, because hee is made thereby blemished, and cannot therefore returne unto his dignitie. *Maimony, treat. of Servants, Chap. 3. Sect. 8.* serve him for ever] that is, (as *Maimony* there explaineth it) till the Iubilee; or, till his masters death. If hee die and leave a sonne, yet he that is bored serveth not his sonne: for it is said, he shall serve him (not his sonne,) for ever, to his ever of Iubilee. The Law for the Iubilee, (which was every fiftieth yeare) see in *Leviticus 25. 13. 28. 40, 41.* and as the word *Ever*, for many things reached but to the Iubilee; so sometime it is but during life; as *1 Samuel 1. 22.* Thus by all meanes God provided to keepe men out of bondage, as hee had brought them out of Egyptian servitude, to be his servants, *Leviticus 25. 42. Nehem. 5. 8.* And the Apostle saith, *If thou canst be made free, use it rather, 1 Corin. 7. 21.* Especially God taught them hereby, to labour for the Libertie which Christ at his Iubilee should bring unto them, *Iohn 8. 32. 34-36.* and not to be the servants of men, *1 Corinthians 7. 23.* And by this outward state of servants, led them from the bondage of the Law, at mount Sina, to the freedome of the Gospell, at mount Sion, *Galathians 4. 24, 25, 26, &c.* For the aule through the eare, signified the sharpe iron precepts, which men were bound to obey, in their going out and coming in, their whole administration, till either the death of the master, or the Iubilee did release them. So the Apostle saith, *The Law hath dominion over a man, as long as he liveth, &c. When we were in the flesh, the passions of sinnes, which were by the Law, wrought effectually in our members, to bring forth fruit unto death: but now we are delivered from the Law, that being dead wherein we were held, that we should serve in newnesse of the spirit, and not in oldnesse of the letter, Rom. 7. 1. 5, 6.*

Ver. 7. sell his daughter] which the Hebrew canons say, hee might not doe, but

while shee was a girle, under the age and state of mariage, not after, neither might hee sell her but for extreme povertie, when hee had nothing left of goods moveable, or unmoveable, unto the cloathes on his backe. *Maimony, treat. of Servants, Chap. 4. Section 1, 2.* An example hereof was among the poore Iewes, returned out of Babylon, *Nehemiah 5. 1-5. 8.* maid-servant] or, hand-maid: see *Genesis 16. 1.* This servitude by the Law must be but till the seventh yeare; (as was before for men-servants, whom the Magistrates sold;) or, till the Iubilee, if it fell out before, *Deuteronomie 15. 12. Leviticus 25. 40.* or (by the Hebrew canons) till the death of her master. as the servants:] that is, as slaves, basely, and with dishonour: for the Hebrew men and women might not be made to serve as servants, but as hired persons, and sojourners, *Leviticus 25. 39, 40.* Although therefore this by some is referred to the former law of men-servants, in *verse 2, 3, &c.* yet the Greeke translation changeth the gender, and so understandeth it of bondwomen or slaves. And the Iew Doctors referre it to that which followeth in *verse 26, 27.* that an Hebrew hand-maid goeth not out for losse of limme, as of eye, tooth, &c. but must receive satisfaction for such hurts, as any other of Israel; according to the Law, in *verse 24. Maimony, treat. of Servants, Chap. 4. Sect. 6.*

Ver. 8. evil] that is, displeasing, as the Greeke also translateth it. that hee doe not betroth her] unto himselfe, or to his sonne, *verse 9.* Or, who hath betrothed her to himselfe: for the Hebrew hath both readings, the first in the line, the latter in the margine. And the writing differeth in the eye; (* lo, not; and ¹ lo, to himselfe,) but hath no difference in the eare: so Moses hearing it of God, did by his spirit write both; and the margine is that which in the Hebrew is noted to be read. The Hebrew Doctors (in *Tba'mud Bab. in Nedarim, Chap. 4. fol. 37. b.*) say, The words read and not written, and written and not read, were the tradition of Moses from (mount) Sinai; that is, as the Hebrew scholion on that place

place noteth, so Moses received in Sinai, and delivered to Israel. The Chaldee version in this and other the like places, translateth according to the margin; an evident prooffe, that these divers readings were not added by the Masorites, as some thinke; seeing the Masorites were not so ancient. The Greeke copies heere varie, some having, *bath betrothed her to him*, other some, *bath not betrothed*; and so Theodotio, and Symmachus also translated, *bath not betrothed*. The meaning seemeth to be, if hee take dislike of her, either before or after shee is betrothed. By the Iewes canons, *An Hebrew maid might not bee sold, but unto one who either himselfe or his sonne, might betroth her when shee was marriageable. As, a man might not sell his daughter to his sonne, because shee was not meet for her master, who was her brother; nor for her masters sonne, because shee was her fathers sister. Maimony treat. of Servants, Chap. 4. Sect. 11. shall bee let her*] or, *cause her to be redeemed*; the Greeke translateth, *he shall redeeme her*. The Hebrewes say, *If her master have betrothed her to himselfe, or to his sonne, she is as other betrothed women, and goeth not out but by the death of her husband, or by bill: and the commandement to betroth, is before the commandement to redeeme. If her master die, his sonne cannot betroth her to himselfe; because shee goeth out free by her masters death. Maimony, treat. of Servants, Chapter 4. Sect. 7, 8. to a strange people*] that is, to any stranger; the Chaldee interprets it, *to another man*. And Maimony (in the foresaid place Sect. 10.) saith, *he may not sell her, nor give her to another man, whether hee bee one farre off, or neere; and if hee either sell, or give her, it is nothing that hee doth. unfaithfully transgressed*] or, *dealt deceitfully, and treacherously, failing of that which was expected at his hands*. The Chaldee translateth, *hee hath ruled over her*.

9 Vers. 9. *of daughters*] which the Chaldee explaineth, *of the daughters of Israel*: as is right and custome to be done with all other maids, which are not servants. This may be understood of giving a dowrie: as

Exodus 22. 16, 17. and all other priviledges of a free woman.

Vers. 10. *take him*] this the Greeke interpreteth, *take to himselfe*: though it may imply both the father and the sonne, fore-spoken of. *her marriage dutie*] the due benevolence betweene man and wife, such as the Apostle speaketh of, 1 Cor. 7. 3. and so the Greeke translateth it *conversation*, (or *companying together*:) the Hebrew Doctors also explaine it (from the phrase in Genesis 19. 31.) *to goe in unto her after the way of all the earth*. Vnto these three, the Hebrewes adde seven more: their words are, *When a man marieth a wife, whether she be a virgin or otherwise, be shee great or small, a daughter of Israel, or a proselyte; hee oweth unto her ten things, and she oweth foure. Of the ten, three are in the Law; her food, her rayment, and her marriage duty, that is, to goe in unto her after the manner of all the earth. And seven are by the doctrine of the Scribes. The first is, the principall of the dowrie; [which for a maid, was fiftie shekels, as is noted on Exodus 22. 17.] and the other are called conditions of the dowrie; and they are these: to heale her if shee bee sicke; to redeeme her if she be taken captive; to bury her if she dye; and to let her be nourished of his goods, and to dwell in his house after be dye, all the time of her widow-hood; that her children which she hath by him, be nourished of his goods after his death, untill they be espoused; and that her male children which she hath by him, be heires of her dowrie, above their portion of inheritance which they have with their brethren. And the foure things which shee oweth are; that the workes of her hands be his; that her (presence, or) attendance be upon him; that he eat of all the fruits of her goods during her life; and if shee die while he live, that he be her heire; he is before any man, in inheriting that shee hath. Maimony treat. of Wives, Chapter 12. Sect. 1, 2, 3. withdraw*] or, *keepe backe*, as the word signifieth in Numbers 9. 7. the Greeke translateth it *defraud*; which word Paul useth in speech of the like thing, *Defraud not one the other*, 1 Cor. 7. 5.

Vers. 11. *these three*] mentioned last, in verse

verse 10. or, one of those three fore-mentioned, touching her betrothing to himselfe, or to his sonne, or her redeeming. In this later sense *Maimony* expoundeth it, in his treat. of *Servants*, Chap. 4. Sect. 9. freely] or, for nothing; as verse 2.

12

Verf. 12. that smiteth] to wit, wilfully, as the next verse manifesteth. See the notes on Genesis 9. 6. put to die] or, made to die, that is, killed by the Magistrate: and the doubling of the word maketh the charge more straight; for no ransom might bee taken for the life of a wilfull murderer, Numbers 35. 31. The Hebrew Doctors say; Foure deaths were in Israel by the Iudges; Stoning, and Burning, and Slaying with the sword, and Strangling (or Hanging.) Stoning was heavier than burning; and burning heavier than killing with the sword; and the sword heavier than strangling. All that were to bee stoned to death by the Law, were eightene, namely, these: 1 Hee that lieth with his owne mother: 2 or with his fathers wife: 3 or with his daughter in law: 4 or with a betrothed maid: 5 or with the male: 6 or with any beast. 7 The woman that lieth downe to a beast. 8 The blasphemour. 9 Hee that worshippeth an Idoll, 10 or that giveth of his seed to Molech. 11 Hee that hath a familiar spirit, 12 and the Wizard, (Leviticus 20. 27.) 13 The inuicer to idolatrie (Deuteronomie 13. 6.) 14 and the withdrawer (or thruster away) to idolatrie, (Deuteronomie 13. 13.) 15 The witch. 16 The prophaner of the Sabbath. 17 Hee that curseth his father or his mother: 18 and the rebellious sonne, (Deuteronomy 21.) All that were to bee burned, were ten: 1 The priests daughter that playeth the whore under her husband: 2 and he that lieth with his daughter: 3 or with his daughters daughter: 4 or with his sonnes daughter: 5 or with his wifes daughter: 6 or with her daughters daughter: 7 or with her sonnes daughter: 8 or with his mother in law: 9 or with the mother of his mother in law: 10 or with the mother of his father in law. Who so lay with any of these wittes his wife lived, was to be burned. The killed with the sword were two: 1 The murderer: 2 and the drawne away to idols, (Deuteronomie 13. 15.) The strangled were

six: 1 Hee that lieth with another mans wife: 2 Hee that smiteth his father or his mother: 3 Hee that steales a soule of Israel: 4 The Elder that rebelleth against the decree of the Senate, (Deuteronomie 17. 12.) 5 The false Prophet: 6 and hee that prophesieth in the name of another god. So there are found in all, which were to be slaine by the Magistrate, thirtie and six. *Maimony* in *Sanhedrin*, Chap. 14. Sect. 1. 4. and Chap. 15. Sect. 10-13. *Thalmud Bab. in Sanhedrin*, Chap. 7. and 9. Likewise the Chaldee paraphrase on Ruth 1. 17. (in the Masorites Bible) saith; Naomi said, we have foure judgments of death for malefactors: Stoning with stones, Burning with fire, Killing with the sword, and Hanging on tree.

Verf. 13. not lien in wait] not hunted, as 1 Sam. 24. 12. the Greeke translateth, not willing. See this more explained in Num. 35. 22, 23. occasionally deliuered] or, offered by chance: an example whereof is set downe in Deut. 19. 5. The Greeke and Chaldee translate, deliuered. a place] in the land of Canaan, the cities of refuge, whereof see Num. 35. 6, &c. before that there were not any, unlesse Gods Sanctuarie and Altar in the wilderness; as may be conjectured by the verse here following; and the practice of Ioab, 1 King. 2. 28.

Verf. 14. shall come presumptuously] or, shall deale proudly: the Chaldee saith, doe wickedly. It meaneth wittingly, wilfully, and presumptuously. from my] in Chaldee, from before my altar. The Greeke addeth, and flee unto the altar; from my altar shalt thou take him, &c. But Thargum Ierusalem expoundeth it thus, though he bee the high priest, who standeth and ministrerth before mee, from thence shall yee take him, and kill him. Ioab fearing his life, fled unto, and caught hold on the hornes of the altar, 1 King. 28. and among the Heathens, altars were places of refuge; The wilde beast hath the Rocke for a refuge; and seruentis the altars of God; saith Euripides in *Supplic.* to die] or, unto death: that is, to put him to death, as the Greeke and Chaldee translate.

Verf. 15. his father, &c.] though hee kill him not, yet hee is to die for it: as by com-

13

14

15

comparison with the 12. verse appeareth. So the Hebrew Doctors also expound it, but with limitation: for they teach, if a childe smite father or mother, and leave no print of the stripe on the flesh, he is to be punished, but not with death: if he leave an impression (or skarre) or that which is equivalent, as when he smiteth his father on the eare, and maketh him deafe; such a one is to be put to death, as *Maimony* sheweth, in treat. of *Rebels*, Chap. 5. sect. 5, 6.

16 Vers. 16. *a man*] any of the sonnes of Israel, saith the Greeke translation: and also the Chaldee paraphrase. And so doth Moses explaine this Law, in *Deut.* 24. 7. *a soule*, (that is, man, woman, or childe) of his brethren, of the sonnes of Israel.

17 Vers. 17. *curseth*] or, speaketh evill to, revileth; useth light, vile and reproachfull speech: see *Genesis* 12. 3. *put to die*] the holy Ghost in *Matthew* 15. 4. (following the Greeke version) translateth, *let him be ended with death*: that is, killed. This law is repeated in *Leviticus* 20. 9. The Hebrew Doctors say, that if hee curse them either alive or dead, hee is to be stoned to death for it. But they restraîne this to his next parents onely: if he curse his grandfather, they teach, he is not to be stoned, but punished as for cursing another man. *Maimony* treat. of *Rebels*, Chap. 5. sect. 1, 2.

18 Vers. 18. *fiſt*] so the Greeke translateth, but the Chaldee is, *a clod of earth*. *falleth*] that is, *lieth on*, or keepeth his bed through infirmities.

19 Vers. 19. *innocent*] and so quit, and not punished as a murderer: though for the hurt, hee is to satisfie, as after is shewed. *give his sitting*] that is, pay for his sitting, or ceasing from labour, and losse of time. So the Greeke translates, *But hee shall pay for his ceasing from labour, and for the charges of healing*. Here also is to be understood, that if hee have caused a blemish in his neighbour, hee is also to pay for it, *Leviticus* 24. 19, 20. And the Hebrew Doctors gather from *Deuteronomie* 22. 29. that hee must pay also for the smart or paine, and from *Deuteronomie* 25. 11, 12. that he must pay for the shame or

dishonour, if any be. So they have set downe in such cases five penalties: 1 for the hurt (or blemish); 2 for the paine; 3 for the healing; 4 for the losse of time; 5 and for the shame (or dishonour:) of which some must pay all five, some foure, some three, some two, some one, as the cases doe fall out. *Maimony*, treat. of *Hurts and dammages*, Chap. 1. and 2. *healing hee shall heale*] that is, *soundly and thoroughly heale*: meaning by his charges, as the Greeke sheweth; and as the Chaldee translateth, *hee shall pay the hire of the Surgeon*. Wherefore in the Jewes canons it is set downe; If he that did the hurt say, *my selfe will heale thee*; or, *I have a Surgeon that will heale for nothing*: they shall not yeeld unto him; but hee must bring an approved Surgeon, and heale him for reward. If the patient transgresse against the words of the Surgeon, and so make his owne sicknesse (or sore) more heavy; the other is not bound to heale him. *Maimony*, treat. of *Hurts*, Chapter 2. Sect. 18. 20. Moreover they say; There are blowes wherein is contempt, and a little paine, but no hurt: for such the Magistrates appointed mulcts or forfaits. As, hee that kicked his neighbour with his foot, paid five shekels: hee that smote him with his thigh, paid three shekels: hee that bent his fist and smote him, paid thirteene shekels: if he smote him with the palme of his hand, one shekel. If hee wrung him by the eare, or plucked off his haire or did spit upon him, he paid an hundred shekels. And thus hee paid for every time hee did it; as if hee kicked him foure times one after another, hee paid twentie shekels; and so for the rest. Hee that affrighteth his neighbour, although he fall sicke through feare, hee is free from the judgement of men, but guiltie of the judgement of God; *ta wit*, if he touch not his neighbour, but maketh a noise behinde him, or appeareth in a darke place, or the like. So if he make a noise in his eare, and make him deafe: he is free from the judgement of man, but guiltie of the judgement of God. But if he smite him on the eare, and make him deafe, or touch him, or thrust him, when hee affrighteth him, or take hold on his garments, or the like, he is to pay for it. *Maimony* treat. of *Hurts*, chap. 3. sect. 8, 9. and chap. 2. sect. 7.

Verſ.

20

Verf. 20. *man-servant*] his slave, which after in verse 21. is called *his money*: but with Hebrew servants hee might not thus deale, *Leviticus* 25.39, 40. nor with another mans servant.

a rod] or *staffe*, such as is meet to give correction with: wherefore the Hebrewes gather, that if hee smite him with a sword, dagger, stone, or the like, hee hath not the priviledge of this law; but if the servant die of the blow, though a yeare after, hee must be killed for him. *Maimony* treat. of *Murder*, chap. 2. sect. 14.

under his hand] whiles hee is in beating: as the verse following manifesteth.

avenging] Greeke, *with vengeance*: that is, *hee shall surely be avenged, or punished with death*. The Chaldees translateth, *judged*. This is meant, by the Magistrate, who is the *Avenger* under God, *Rom.* 13.4.

21

Verf. 21. *continue*,] Hebr. *stand*, which the Greeke translateth *live*.

a day,] a large day of foure and twentie houres; which is as much as two other dayes which have each but twelve houres, *Iohn* 11.9. Thus the Iew Doctors explaine it: *if hee continue foure and twenty houres, and afterward die, he is not killed for him; though hee die upon the beating, &c. and what is that, A DAY OR TWO D A I E S? a day which is as two dayes, which is from time to time: (till that time againe.)* *Maimony*, treat. of *Murder*, chap. 2. sect. 12.

his money] Hebr. *his silver*: meaning, bought with his money, and so his owne. But hee that smiteth a servant which is not his owne, though hee die not till after many dayes, yet shall hee be put to death for him, as for any other free man, saith *Maimony*, in treat. of *Murder*, chap. 2. sect. 13.

22

Verf. 22. *birthis*] or *childe*, as the Greeke translateth. *no mischuse*] to the woman or childe: the Chaldees expounds it, *no death*: but it implieth lesse also than death, as the words following manifest. The Greeke referres it to the childe; translating, *if it bee not figured*, that is, have not the shape and proportion.

punished] or, *awharsed, mulcted*, to pay a summe of money, as this word is explained in *Deuteronomy* 22.19. And this mulct must be paid to the

husband for the childe-birth: and (as the Hebrewes gather from the former lawes) satisfaction must be given beside, *to the woman for the dammage and for the paine*. *Maimony*, treat. of *Hurts*, chap. 4. sect. 1. *by the Iudges*] as the Chaldees saith; *by the sentence of the Iudges*: the Greeke translateth it, *with authority* (or *dignitie*.)

23

Verf. 23. *thou give*] speaking to the offender; wherefore the Greeke changeth person, *he shall give*, as it was in verse 22. Others referre it to the Iudge; *thou* (Iudge) *shalt give* by thy sentence. *soule*] that is, *life*.

25

Verf. 25. *stripe*] or *waile*; the print or marke of the blow in the flesh. And all these (except *life for life*,) the Hebrew Doctors say, may be redeemed by money; which they gather from *Numbers* 35.31. *Ye shall take no ransom for the life of a murderer: so that other maimes or hurts, are not forbidden to bee satisfied for: and in respect of satisfaction, it is said (in Deuteronomie* 19.21.) *thine eye shall not pitie, &c, Maimony* in treat. of *Hurts*, Chap. 1. Sect. 3, 4. Herein their opinion seemeth better than that of the Sadduces, which insisted upon the letter of the Law, to have limme for limme, and stripe for stripe, without redemption. Our Saviour more fully openeth his Fathers Law; for although the Magistrates must execute being called upon; yet the plain-tifes are taught meeknesse and moderation, and not to avenge themselves, nor to resist the evill: *but whosoever shall smite thee on the right cheek, turne to him the other also*, *Mat.* 5.38, 39.

26

Verf. 26. *his man-servant*] or, *his bond-man*, of the heathen, not an Hebrew, of whom hee spake before, *verse* 21. Also *his owne*, not another mans servant. *corrupt it*; that is, *perish it*; and as the Greeke translateth, *make it blinde*. *send him away*] *dismiss him free*, from slavery; without any other satisfaction, which hee must make to all other. The Hebrew canons explaine it thus: *He that hurteth a Canaanish servant of his owne, is discharged*, (from making satisfaction:) *hee that hurteth an Hebrew servant of his owne, is bound to make satisfaction*.

tisfaction for all (the five things before mentioned upon verse 19.) save for his losse of time. Hee that hurteth a Canaanitish servant of his neighbours, the master of the servant is to have all those five things mentioned, &c. Hee that smiteth his owne Canaanitish servant purposely, and bereaveth him of one of his limmes, which cannot be restored, must let him goe out free, and must give him a bill of dismissal. None goe out free for losse of limme, but servants which are circumcised and baptised, &c. the servant which is yet in his paganism, goeth not out for losse of limme. When he smite his servant on the eye, and somewhat decaie the sight of it, on the tooth, and looseneth it: if hee can still use the service of them, he goeth not out free; if not, he is to goe out free. If the servant had a dimme eye, or a loose tooth, and the master makes the eye blinde, or the tooth fall out: if hee had use of his eye or tooth to doe service with, then hee is to goe out free, otherwise not. If he smite out his servants tooth, or make his eye blinde against his will, as when heethroweth a stone at a beast and hitteth his servant, &c. the servant is not to goe out free therefore. These and the like limitations are shewed by Maimony in treat. of Hurts, Chap. 4. Sect. 10. and treat. of Servants, Chap. 5. Sect. 4. 5. 8. 9. 11.

27 Vers. 27. for his tooth] and so by proportion for other parts, as an eare, a finger, or the like: yea if he strike him on the eare, and he become deafe thereby, or the like, hee is to goe out free for the same, saith Maimony, treat. of Servants, Chap. 5. Sect. 7.

28 Vers. 28. an ox] or, bull: and by proportion any other beast, that hurteth by pushing with the horne, kicking, biting, or any other way. Every living creature which is in the power of man, if it shall damnifie, the owners are bound to pay for it, because their goods have done the damage. The Scripture speaketh not of the ox but for an instance, saith Maimony, in Nizke Mammon, (or treat. of Damages,) Chap. 1. Sect. 1. not be eaten] for detestation: God requiring mans blood at the hand even of beasts: as Genesis 9. 5. But how should it bee eaten after it was stoned? This law teacheth, that when sentence is past upon it to be stoned, it

is forbidden, and is made as an unclean beast. So that if any before hand kill it after the lawfull manner of killing beasts, it is unlawfull for any use, or for the flesh thereof to bee eaten. And so after it is stoned, it may not bee sold, nor given to dogges, nor to infidels, &c. saith Maimony, treat. of Forbidden meats, Chap. 4. Sect. 22. innocent] unpunished: as verse 19.

29 Vers. 29. in time past] Hebr. from yesterday, and the third day. So in verse 36. to his owner] and that before the Magistrate; as the Hebrew Doctors say, there is no testimony but before the owners, and before the Synedrion (or Court:) Maimony, treat. of Damages, Chap. 6. Sect. 2.

30 Vers. 30. of his soule] that is, of his life. But how much? For servants the summe is set, verse 32. for others, as the Iudges shall value the slaine. And the ransom is to be given unto the heires of him that is slaine. Maimony, in Damages, Chap. 11. Sect. 1, 2.

31 Vers. 31. a sonne] the Chaldee addeth a sonne of Israel, or a daughter of Israel.

32 Vers. 32. thirtie shekels] or, shillings; in Greeke didrachmes: see the notes on Genesis 20. 16. This price is here set both for men and maid-servants, and as the Iewes explaine it, both for great and small, whether the servant were worth an hundred pounds, or not worth one, &c. Maimony, ibid. This thirty shekels was the goodly price, that our Lord Christ was valued at, of the vile Iewes, Zach. 11. 12, 13. Mat. 26. 15.

33 Vers. 33. or an asse] or any other beast, cattell, or fowle; the ox and the asse is named but for an instance. But vessels (or instruments) that fall into a pit and are broken, the owner of the pit is not bound to pay for them. The law is, if an ox fall, hee saith not if a man: or an asse, hee saith not a vessell. Although an ox with his instruments fall in, and the ox die, and the instruments be broken: the owner of the pit is bound to pay for the beast, but not for the instruments. Maimony, treat. of Damages, Chap. 12. Sect. 1. and Chap. 13. Sect. 1. fall] that is, die there; as the words following manifest. Therefore the Hebrew canons set downe a scantling, how much is enough

nough to kill a beast; if the pit or ditch be ten hand bredths (that is, two foot and a halfe) deepe. If it be any lesse, though an ox or any beast fall into it and die, the owner of the pit (they say) is not bound to pay for it. *Maimony*, in the same booke, Chapter 12. Sect. 10.

34 Vers. 34. owner] or master: that is, the doer or occasioner of the doing thereof; in whom the fault lieth.

35 Vers. 35. ox] or any other beast of his: as before is noted. his neighbours ox] This the Hebrew Doctors take strictly: and say, If an Israelites ox push an ox sanctified (unto God;) or an ox that is sanctified doe push an Israelites ox; hee is not bound to pay (by this law) for it is said, HIS NEIGHBOURS OX. *Maimony*, in *Dammages*, Chapter 8. Sect. 1. the dead] the Chaldee paraphraseth, the price of the dead also.

36 Vers. 36. be knowne] or, as the Greeke translateth, be made knowne: that is, testified to the owner, as verse 29.

CHAPTER XXII.

1. Of theft. 5. Of damage by beasts, or fire. 7. Of trespasses in things delivered to be kept. 14. Of hurting a thing borrowed. 16. Of enticing a maid to fornication. 18. Of witchcraft. 19. Of bestialitie. 20. Of idolatrie. 21. Of vexing strangers, widowes, and fatherlesse. 25. Of usurie. 26. Of p'edges. 28. Of reverence to magistrates. 29. Of the first fruits. 31. Of eating torne flesh.

1 **W**HEN a man shall steale an ox, or a sheepe, and kill it, or sell it, he shall pay five oxen for an ox, and foure sheepe for a sheepe. If a theefe be found in the digging thowrow, and he be smitten and die, no blouds (*shall be shed*) for him. If the Sunne be risen upon him, blouds

(*shall be shed*) for him: paying he shall pay; if he have not, then he shall be sold for his theft. If the theft by finding be found in his hand, whether ox, or asse, or sheepe, alive, he shall pay double. When a man shall cause a field or vineyard to be fed upon, and shall send in his beast, and shall feed in anothers field; of the best of his owne field, and the best of his vineyard shall he pay. When fire shall goe forth, and finde thornes, and a stacke of corne, or the standing corne, or a field be consumed; he that kindled the fire shall paying pay. When a man shall give unto his neighbour money or stufte to keepe, and it be stolen out of the mans house, if the theefe be found, he shall pay double. If the theefe be not found, then the master of the house shall be brought unto the gods, if he have not put forth his hand unto his neighbours goods. For everie matter of trespassse, for ox, for asse, for sheepe, for raiment, for every losse, which he shall say, that this is he; the matter of them both shall come unto the gods: whom the gods shall condemne, he shall pay double unto his neighbour. When a man shall give unto his neighbour, asse, or ox, or sheepe, or any beast to keepe, and it die, or be broken, or driven away, none seeing it: An oath of Iehovah shall be betweene them both, if he have not put forth his hand unto his neighbours goods: and the owner of it shall accept it, and he shall not pay. And if it be

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stollen

13 stollen by stealth from him, he shall
 pay unto the owner thereof. If it
 be torne in peeces, let him bring it
 for witnesse : that *which is* torne, he
 14 shall not pay. And when a man
 shall borrow *ought* of his neighbour,
 and it be broken, or die, the owner
 thereof *being* not with it, paying he
 15 shall pay. If the owner thereof *be*
 with it, he shall not pay : if it *be* an
 hired thing, it came for his hire.
 16 And when a man shall entice a maid
 that is not betrothed, and lie with
 her, endowing he shall endow her to
 17 himselfe to wife. If her father refus-
 ing shall refuse to give her unto
 him, he shall weigh the money, ac-
 cording to the dowrie of virgins.
 18 Thou shalt not suffer a witch to live.
 19 Whosoever lieth with a beast, he
 20 shall be put to die the death. He
 that sacrificeth to the gods, shall be
 21 utterly destroied, except unto Ieho-
 vah, *even* to him only. And a stran-
 ger thou shalt not vex, neither shalt
 thou oppresse him: for ye were stran-
 22 gers in the land of Egypt. Ye shall
 not afflict any widow or fatherlesse
 23 childe. If afflicting thou shalt af-
 flict him, surely if crying he shall
 crie unto me, hearing I will heare his
 24 crie. And my anger shall wax hot,
 and I will kill you with the sword:
 and your wives shall be widowes, and
 25 your sons fatherlesse. If thou lend
 money to my people, to the poore
man with thee, thou shalt not be to
 him as an exacting creditor: ye shall
 26 not lay upon him biting usurie. If
 for a pledge thou take to pledge thy

neighbours raiment, thou shalt re-
 turne it unto him before the Sunne
 goeth downe. For that *is* his cove-
 27 ring, that only; that *is* his raiment
 for his skin: wherein shall he sleepe?
 And it shall be, when he crieth unto
 me, then I will heare, for I *am* gra-
 28 cious. Thou shalt not revile the
 gods, and the ruler of thy people
 29 thou shalt not curse. Thy full-ripe
 fruit and thy liquor thou shalt not de-
 lay: the first-borne of thy sons shalt
 30 thou give unto me. So shalt thou
 doe with thine ox, *and* with thy
 sheepe: seven dayes it shall be with
 his mother; in the eighth day thou
 shalt give it unto me. And ye shall
 31 be unto me men of holinesse: and ye
 shall not eat flesh torne in the field;
 ye shall cast it to the dogge.

Annotations.

A *Sheepe*] or, *a lambe*; a young sheepe, or
 a young goat: for the Hebrew word com-
 prehendeth both, *Exod. 12. 3. Deut. 14. 4.*
five oxen] or, *five of the herd, for an ox*; and
four of the flocke for a sheepe: the Hebrew dif-
 fereth in word, but the Greeke version kee-
 peth the same words here, that were before.
 This Law was, if the ox were *killed* or *sold*:
 but if it were *found in his hand alive*, he paid
 but *two* for one, *verse 4.* neither was it for any
 other theft, than of the ox and sheepe: for
 all other, the theefe paid but the double: as
 the Hebrew canons plainly expresse. *Mai-*
mony, treat. of Theft, Chapter 1. Sect. 6. But
 these, because of the profit, use, and service
 which the owners might have of them, (and
 in particular, for sacrifices to God, which
 might not be with any other beasts) were
 to be paid five and fourefold. And as the
 theft was bolder, and the losse greater of
 an

an ox, than of a sheepe; so the punishment was more.

2 Verſ. 2. *in the digging through*] that is, digging (or breaking) through an house; as, *Matthew 24. 43.* or, *in the hole digged*; and so entring by the breach. By this the Hebrewes understand all other indirect waies, by which the theefe may enter, but this is specified, *because it is the way of most thieves, to enter by digging through in the night.* Maimony, treat. of Theft, Chap. 9. sect. 8. *no blouds for him*] that is, none shall be put to death for killing that theefe.

Or it may be read thus, *no blouds* (shall be) *to him*, meaning to the killer of the theefe, he shall not have murder imputed to him. so the phrase is used in *Numbers 35. 27.* The Hebrew Doctors explaine it thus; *If the master of the house, or any other man kill him, they are guiltlesse: yea it is free for any to kill him, either on the working day, or on the Sabbath day, with any death that they can put him to, &c.* And wherefore doth the Law permit this? *Because it is the manner of such, that if the master of the house should withstand, and hinder them, they will kill him. And it is found, that hee which comes into his neighbours house to steale, is as hee that pursueth his neighbour to kill him. Such a one therefore may bee killed, bee hee great or small, man or woman.* Maimony, treat. of Theft, Chap. 9. sect. 7. 9.

3 Verſ. 3. *risen upon him*] if it bee cleere day when the theefe breaketh in, who so killeth him, his blood shall be shed therefore. For the *Sun*, the Chaldee paraphrast translateth, *the eye of witnessers.* But Maimony (in the foresaid place, Sect. 10.) giveth this sense; *If the matter be cleere to the master of the house, that this theefe will not kill him, and that hee commeth not but to steale goods, it is unlawfull to kill him: and if he kill him, he is a man-slayer, as it is written, IF THE SUN BE RISEN VPON HIM; if the thing bee cleere as the Sunne unto thee, that hee is at peace with thee, thou shalt not kill him.* be] the theefe, shall surely pay: therefore kill him not. But the Greeke version referreth it to the slayer, that he shall pay, that is, *bee put to death for him.* be shall be sold]

for a servant by the Magistrate: see *Exod. 21. 2, &c.* And in the Iewish canons it is explained thus: *If hee have nothing, neither moveable goods nor unmoveable, the Iudges doe sell him, and give his price for the dammage. And they sell him not but to an Israelite, or proselyte. He is not to bee sold publikely, &c. as slaves are sold, (as it is written, Leviticus 25. 42. They shall not be sold with the sale of a bondman,) but privately, and by way of honour.* Maimony, treat. of Theft, Chap. 3. sect. 11. and treat. of Servants, Chap. 1. sect. 3. 5. *for his theft*] for the principall, or thing stollen: and no theefe is sold, save for the principall: but the double, or paying of foure or five for one, hee is not to be sold for them; but they are as a debt upon him, till he bee rich. *If the principall which is stollen, bee worth 100. Crownes, and the theefe be worth but 50. he is to be sold, and the rest of the principall, with the double, remaine upon him for a debt, untill hee goe out (of service) in the seventh yeere, and when he is able, he must pay it. If the theefe bee worth 100. crownes and one, he may not be sold; as it is written, FOR HIS THEFT; so that his whole price must be spent in his theft.* Maim. treat. of Theft, Chap. 3. sect. 12. 14.

4 Verſ. 4. *finding bee found*] that is, be certainly and wholly found: the Greeke translateth, *bee taken and found.* whether Oxe, &c.] Hebr. *from oxen unto asse, unto lambe.* he shall pay double; that is, shall restore that which was stollen, and another as good. Here the Hebrew Doctors have their exceptions, for women, children, and servants. *If a mans wife (steale) and shee hath not to pay, the double shall lie upon her as a debt, till she be divorced, or her husband dye, then the Iudges shall exact it of her. A child that stealeth, is free from paying the double, &c. and if the thing bee lost, hee is not bound to pay the principall, no not after hee is growne in age. A servant that stealeth is free from paying the double, his master is free also: for no man is bound to pay his servants dammages, &c. but when the servant hath his freedome, hee is bound to pay the double. It is meet that the Iudges beat the children for stealing, that they grow not into a custome of it; and so for other dammages that they doe: likewise they are to beat servants broughtly* for

for stealing, &c. *Maim. treat. of Theft, Chap. 1. Sect. 7, 8, &c.*

5 Vers. 5. *or vineyard*] and so by proportion any other thing; as garden, or the like.

6 Vers. 6. *finde*] that is, *catch hold on thornes*; or on any other fewell, as straw, ferne, &c. So in the examples following, two or three things are named in stead of all other. And not such things onely, but if the fire breake forth and hurt a man, hee that kindled it, must pay for his hurt, and for his resting from his labour, and for his healing, and for his paine, and for his dishonour; (the five things fore-mentioned on *Exod. 21. 19.*) even as if he had hurt him with his hand: as *Maimony* sheweth in *treat. of Damages, Chap. 14. sect. 15.*

that kindled] or, *that set on fire the fire: that burned the burning.* The Hebrew Doctors explaine this Law thus: *One brings fire, and another after brings wood; hee that brings the wood, is bound to pay. One brings wood, and then another brings fire; now he that brings the fire is bound to pay. If one come and make the flame, then he is bound to pay, &c. Maim. treat. of Damages, Chap. 14. sect. 7.*

paying pay] that is, surely and fully pay, for the damage. If in the stack (or floore) of corne, there bee laid up such instruments as husbandmen are wont to use, and lay up about the threshing or treading out of the corne, they also must bee all paid for. But if there be garments, plate, glasses, or the like, layd up there; he is not bound to pay for such things. He that causeth his neighbours house to bee burned, is to pay for all that is within the same; for it is the manner of men, to lay up their goods, vessels, &c. within their houses. *Maimony, ibidem, sect. 8.*

7 Vers. 7. *money or stuffe*] Hebr. *silver or vessels, (instruments:)* or any beast, as the 9. verse after sheweth. *to keepe*] of trust; and for no reward, but of friendship.

8 Vers. 8. *the gods*] that is, as the Chaldee expresseth, *the Iudges*: see *Exod. 21. 6.* The Greeke here translateth, *before God.* *if hee have*] understand, *to see if hee have not*; meaning that the Iudges may finde

it out by oath; as is expresseed in *vers. 11.* So the Greeke translateth, *and he shall sweare, that in very deed hee hath not dealt evill.* The putting forth the hand unto the thing, the Hebrew Doctors understand, not onely for stealth or conveying away, but also for the use or service of the thing; which when the keeper doth, if it bee afterward stollen, lost, or any way miscarrie, the keeper is to pay for it. *R. Ios. Karro in Chosen hamishphat, treat. Pikkadon, Chap. 2. sect. 1.*

goods] Hebr. *worke*, that is, any thing gotten wherein ones worke or labour is imployed; as in *Gen. 33. 14.* The Greeke translateth it, *the thing committed unto him*, (which word Paul useth in *1. Tim. 6. 20. 2. Tim. 1. 14.*) also the Chaldee saith, *that which his neighbour delivered him.* So after in *verse 11.*

9 Vers. 9. *matter of trespassse*] or, *word of trespassse*; that is, any injury spoken or complained of: which may bee other wayes than by putting to his hand fore-mentioned: as, if he kept it not in a meet place, &c. The Hebrew cannons say, *Some things are usually kept in out-houses or yards, as timber, stones, &c. some in houses, as garments, &c. some lockt up in coffers, as money, jewels, &c. If a keeper leave a thing committed unto him, in a place unmeet, though it be stollen, lost, burnt, or the like; hee is to pay for it. Also, when hee that committed to his neighbour any thing to keepe, demandeth the thing againe; if the keeper of it say, I know not where I laid it, give mee respite till I seeke and finde it, and I will restore it unto you; loe this man is a trespassser, and is bound to make satisfaction out of hand.* These and other like, are matters of trespassse, as *Maimony* sheweth in *treat. of Borrowing, and committing a thing to keepe, Chap. 4.*

losse] that is, *lost thing.* *which he*] that is, which the plaintiffe shall charge, or challenge. *is he*] is the man that had it: or, *this is it*, the thing which I challenge. *the gods*] *the Iudges*, as the Chaldee translateth. But the Greeke saith, *the judgement of them both shall come before God, and he that is taken by God, shall pay.*

condemne] Hebr. *make (or pronounce) wicked:*

ked: which in such cases, usually signifieth to condemne as guiltie: as on the contrarie, to *make just* (or *justifie*), is to acquit or absolve in judgement, *Deuteronomie 25.1. Proverbs 17.15.* The Hebrewes expound it thus: *A theefe against whom two sufficient witnesses doe testifie that hee stole, is bound to pay the double. A theefe that confesseth of himselfe that hee stole, must pay the principall, but is free from the double: for it is said, whom the gods shall condemne, he shall pay the double, not he that condemnes himselfe.* *Maimony, treat. of Theft, Chap.1. Sect.4,5.*

10 Vers. 10. *to keepe*] not for nothing, as in the former case, *verse 7.* but for hire, as Iakob had Labans flocke to keepe, *Genesis 30.31-36. and 31.39.* The Hebrew Doctors say, *There are foure keepers spoken of in the Law, and three lawes are for them. The foure keepers are, hee that keepeth for nothing, and hee that borroweth, and hee that taketh wages (for keeping,) and hee that hireth a thing. The three lawes for them are these: Hee that keepeth for nought, if the thing bee stolen from him, or lost, or die, &c. must be sworne that hee hath kept it as the manner of keepers is to doe, so he is free, Exodus 22.7,8. The borrower payeth for all, whether the thing borrowed be lost, or stolen, or die, &c. Exodus 22.14. The receiver of wages, and the hirer, there is one law for them both: that if the thing be lost or stolen they pay for it, Exodus 22.12. if it die or by any the like violence be fordone; they must be sworne that so it was, and they are free, Exod.22.10,11. Maimony, in Mishneh, treat. of Hired things, chap.1. sect.1,2.*

broken] hurt, or maimed, &c. under these things specified all other violent accidents are implied; as losse by shipwracke, and the like.

11 Vers. 11. *oath of Iebouah*] that is, whereby the Lord is taken to witnesse: because there was no man that saw and could testifie, *verse 10.* If there be witnesses, hee is not to pay, nor to sweare: as *Maimony* sheweth in the foresaid treat. *chap.3. sect.1.*

accept it] the Chaldee saith, *shall take the oath*, that is, accept of it, and so end the controversie, as *Heb. 6.16.* *hee*] that is, the keeper shall not pay for it. Also

the Hebrew Doctors say, If the keeper deliver (the goods) to a second keeper, and there bee witnesses that the second kept them as the manner of keepers is to doe, and that some such violent accident did befall, the first keeper was free. But if there be not witnesses, the first keeper is bound to pay the owner, and goe to law himselfe with the second keeper: yea though the first were a keeper for nothing. *Maimony, treat. of Hired things, chap.1. sect.4.*

13 Vers. 13. *torne in peeces*] Hebr. *tearing* *torne*: to wit, by wilde-beasts, as the Greeke version manifesteth. *bring it*] that which is torne, or the remnants of it, as in *Amos 3.12.* is mentioned *a legge*, or *an care*, or the like. So the Ierusalemey Thargum saith, *let him bring of the members of it, for a witnesse that it is killed.* *not pay*] understanding, if the keeper doe his best to rescue it: and so it bee not lost but by violence. Touching this, the Rabbines say, *A shepheard when wolves come and take a prey from him, if there bee but one wolfe, it is not (counted) violence; if there bee two wolves, that is violence. If two dogges come, it is not violence; if moe, then it is. A lion, a beare, a leopard, a serpent, &c. every of these is (counted) violence; but if he lead the flocke to the place where wilde beasts or robbers haunt, it is not violence, but hee is bound to pay. A shepheard that hath meanes to rescue the prey by other shepheards, and by slaves; if he call not the other shepheards, nor bring slaves to rescue with, he is bound to pay, whether he keepe for nothing, or for wages, save that he which keepeth for no hire calleth shepheards, and bringeth slaves without hire; if he finde none such he is discharged. But he that keepeth for hire is bound to hire shepheards and slaves to the worth of the beast, and rescue the same, and receives the hire againe of the householder. If hee doe not thus, and may hire, but doe not, bee dealeth unfaithfully, and is guiltie.* *Maimony, treat. of Hired things, Chapter 3. sect.4.6.*

14 Vers. 14. *borrow*] Hebr. *aske*, and consequently, receive a thing lent. This law concerneth all moveable goods, beasts, household

household stuffe, and the like. *or die*] or perish any other way; therefore the Greeke addeth, *or be driven away*: as was in verse 10. The Hebrewes explaine this law thus: He that borroweth of his neighbour stuffe, or beast, or any like moveable goods, and it be lost, or stollen, though with great violence, as if the beast be hurt, or taken away by force, or die, he is bound to pay all, Exodus 22. 14. To wit, if such violent accident doe befall it, and not in the time of the worke. But if he borrow a beast to plough with, and it die whiles hee is ploughing, then hee is free. But if it die before he plougheth with it, or after; or if hee ride upon it, or tread out corne with it, and it die in the time whiles he is riding on it, &c. hee is bound to pay for it, and so in all like cases. As, he that borroweth a beast, to goe to such a place, and it die under him in the journey: or borroweth an axe to cut wood, and it breaketh in, and by the cutting thereof; now the borrower is free. Maimony, treat. of Borrowing, and Committing a thing to keepe, Chapter 1. Sect. 1, 2. *paying*] that is, he shall surely and fully pay. The manner whereof was this; they weighed what it was worth when it was well and whole, and what it was worth when it was broken; and the broken thing was restored, and what was lesse, he payed; and so the beasts carcasse was restored, and what it came short was made good. Maimony ibidem, Chapter 1. Sect. 3. Vnto these they adde other cautions; as, Hee that borrowes a beast, is bound to give him foode, all the while he hath borrowed him. If his flesh be abated, he must pay for so much as he is lesse in worth. But if his flesh be abated by reason of the worke, he is free; and must take his oath, that hee is waxed leane by working. Hee that borroweth ought absolutely, the lender may make him restore it at any time when he will: if he borrowed it for a certaine time, the lender cannot make him restore it, till the end of that time; and though the borrower die, yet his heires may use the borrowed thing, till the time be at an end. He that borroweth a thing to doe a certaine worke with, the lender cannot make him deliver it out of his hand, till the worke be finished. Maimony ibidem, Chap. 1. Sect. 4, 5, 6.

Verf. 15. *be with it*] This the Hebrewes understand, of his being *with it*, in the time when it is borrowed, not in the time when it is used: for they say; *Wee have beene taught, that whereas it is said, if the owner thereof be with it, the meaning is, if he be with it in the time of borrowing it, &c. and there is no need that he be with it in the time when it is broken, or dieth. If he be not with it in the time when it is borrowed, though he be with it in the time when it is broken, or dieth, (the borrower) is bound to pay for it.* Rambam (or Maimony) in his comment on Thalmud Bab. in Baba metsignah, Chapter 8. *it came*] the Greeke translareth, it shall bee to him (or his) for his hire. And so though the thing miscarry, he paieth but the hire only.

Verf. 16. *entice*] or *perswade*, so that shee consent unto the enticer. And herein this differeth from the Law in Deuteronomie 22. 28, 29. which was for such as consented not. The Hebrewes say; *Shee that is lien within the field, it is certainly presumed that she was forced; unlesse witnesses testifie that she consented. And who so is lien with in the citie, it is presumed that she was enticed, because she cried not out; unlesse witnesses testifie that shee was forced: as that the man drew a sword, and said unto her, if thou crie out I will kill thee.* Maimony in Nagnarah bethulah, Chap. 1. sect. 2. *not betrothed*] for to lie with a betrothed maid, was death, Deut. 22. 24, 25.

Verf. 17. *weigh*] that is, pay money. The summe is shewed in Deuteronomie 22. 29. to be fiftie shekels of silver. The Hebrew Doctors say, this mulct was, not onely if her father refused, but if the maid also, or if the inticer himselfe would not marrie her, they compelled him not, but hee gave the mulct, and went his way. If hee married her, then he paid not this mulct, but gave her a writing, as other maids had. Maimony in Nagnarah, Chap. 1. Sect. 3.

Verf. 18. *a witch*] or, *forcereffe*, whereof see the notes on Exodus 7. 11. He speaketh of the woman, because witchcraft is most in use among that kinde; but implieth also the *man-witch*, or *forcerer* (who is likewise named in Deuteronomie 18. 10.) Therefore

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fore the Greeke translateth it heere plurally, *Witches*. The Hebrewes observe, *Whoever is guiltie of death, the Iudges that doe not put him to death, they breake an affirmative precept, but transgresse not against a prohibitive, saving for the Witch; for if they put not him to death, they transgresse a prohibition; as it is said, Thou shalt not suffer a Witch to live. Maim. in Sanhedrin, Chap. 14. Sect. 3.*

19 Vers. 19. *put to dye*] Gr. *ye shall kill him with death*. Elsewhere it is commanded, that the beast be killed also, *Lev. 20. 15, 16.* for this sinne is *Confusion, Lev. 18. 23.*

20 Vers. 20. *sacrificeth to the gods*] that is, as the Chaldee expounds it, *to the idols of the peoples*; and Moses explaineth it, *either the Sunne, or the Moone, or any of the host of heaven, &c. Deut. 17. 2, 3.* And by *sacrifice*, he implieth also *worship and service*, as is expressed in *Deuteronomie 17. 3.* *utterly destroyed*] or, *anathematized*, that is, destroyed as execrable and cursed; bee put to death without mercie, as the Hebrew *Cherem* implieth, and Paul useth such a phrase, in *Hebrewes 10. 28.* The Greeke here translateth it, *destroyed*; the Chaldee by Onkelos, saith, *killed*; and the Thargum called Ionathans, addeth, *shall be killed with the sword, and his goods consumed*: which interpretation hee gathereth from the Law in *Deuteronomie 13. 15, 16, 17.* where the word *Cherem* is also used. But others gather from *Deuteronomie 17. 2. 5.* that hee was to bee stoned, which is most agreeable. Howbeit this is to be understood of a witting and willing idolater, according to *Numbers 15. 27. 30.* and so the Hebrew canons say; *Whoever serveth idols willingly and presumptuously, hee is guiltie of cutting off, (to wit, by the hand of God) and if there be witnesses that have seene him, he is stoned to death; and if he have served them ignorantly, he is to bring the sinneoffring appointed therefore. Maimony, treat. of Idolatrie, Chapter. 3. Sect. 1. except unto*] understand, *except be sacrifice unto Iehovah.*

21 Vers. 21. *vex*] or, *make a spoile and prey; oppresse by might and violence*: a word usually applied to the rich and mightie, that vex and spoile the poore, fatherlesse, and stran-

ger: whom God loveth, and commandeth us to love, even as our selves, *Deut. 10. 18, 19. Levit. 19. 33, 34. Zach. 7. 10. Ier. 22. 3. Ezek. 46. 18.* In particular this word is used for vexing or oppressing in buying and selling, *Levit. 25. 14-17.* The Hebrew Doctors expound this here to meane *vexing* of the stranger with words of reproch; and the *oppressing* next spoken of, to be meant of his goods or riches. *Maimony in treat. of Merchandise, Chap. 14. sect. 15.* Of this oppressing, see the notes on *Levit. 25.*

23 Vers. 23. *afflicting afflict*,] that is, in any measure, or any manner of way afflict. It seemeth also to bee an imperfect speech, implying, *I will afflict thee.* See the like in *Luke 13. 9.* *surely if*] or *and if*: so

the Greeke translateth it here and in *1. Sam. 2. 21.* Also the Hebrew *Ci*, *Surely* (or *For*) and *Vau*, *And*, are put one for another, *2. Sam. 22. 28.* with *Psal. 18. 28. Esa. 39. 1.* with *2. King. 20. 12.*

25 Vers. 25. *money*] Hebr. *silver*: by it is meant also gold, or brasse, or meat, or rayment, or any other thing, as is explained, *Levit. 25. 36, 37. Deut. 23. 19.* And wee are elsewhere commanded to *lend*, *Deut. 15. 7, 8. Luke 6. 35.* *my people*,] this putteth

a difference betweene Gods people, and strangers infidels, unto whom they might lend upon usury, *Deut. 23. 20.* *as an exacting creditor*:]

as a lender that is urgent to have his owne againe; or to have a pawne for the same: so the word is sundry times used in this sense, *2. King. 4. 1. Psal. 109. 11. Nehem. 5. 7, 10, 11. Deut. 24. 10.* so the law elsewhere forbiddeth exacting of debts upon our poore brethren, *Deut. 15. 2, 3.* and so the Greeke here translateth, *thou shalt not bee urgent upon him.* Also the Hebrew Doctors gather from hence thus; *who so exacteth (payment) of a poore man, and knoweth that hee hath not ought to pay him with, hee transgresseth against this prohibition, Thou shalt not bee to him as an exacting creditor. Maimony, treat. of the Lender and borrower, Chap. 1. sect. 2.* *biting-usurie*;]

usury is called *biting*, for that it biteth and consumeth a man and his substance: and is there-

therefore here and elsewhere absolutely forbidden Gods people, Deuteronomie 23. 19. Leviticus 25. 35, 36. Proverbs 23. 8. Ezek. 18. 8. Of this the Iewes have these cannons set downe by Maimony, in his forenamed treatise, Chapter 4, 5, and 6. Usurie and increase are both one thing, Leviticus 25. 37. Deuteronomie 23. 19. And why is the name of it called [Neshek] biting usurie? because it [Neshek] biteth; for it nippeth thy neighbour, and eateth his flesh. As it is unlawfull to lend, so it is unlawfull to borrow upon usurie; for it is written (in Deuteronomie 23. 19.) Thou shalt not cause to bite, (that is, to lend upon biting usurie:) by tradition wee have beene taught that this is an admonition to the borrower, &c. Likewise it is unlawfull to have ought to doe betweene the borrower and the lender upon usurie: and whosoever is either suretie or scribe, or witnesse betweene them, he transgresseth against this prohibition. Yee shall not lay upon him biting usurie, (Exodus 22. 25.) this is an admonition to the witnesses also, and to the suretie, and to the scribe. Hee that lends upon usurie transgresseth against six prohibitions. Thou shalt not bee to him as an exacting creditor, Exodus 22. 25. Thou shalt not give him thy money upon usurie, Leviticus 25. 37. Thou shalt not give him thy victuals for increase, Leviticus 25. 37. Thou shalt not take usurie of him or increase, Leviticus 25. 36. Yee shall not lay usurie upon him, Exodus 22. 25. and, Thou shalt not put a stumbling blocke before the blinde, Leviticus 19. 14. And the borrower transgresseth against two; Thou shalt not cause to lend upon biting usurie, Deuter. 23. 19. and, Thou shalt not lay a stumbling blocke before the blinde, Leviticus 19. 14. The suretie, witnesses, and such like transgresse against this; Yee shall not lay usurie upon him. Whosoever borroweth or lendeth upon usurie, are like unto them that deny the name of the God of Israel, and deny the comming out of Egypt; as it is written, Thou shalt not give him thy money upon usurie, &c. I am the Lord your God, which brought you forth out of the land of Egypt, &c. Leviticus 25. 37, 38. It is unlawfull to take usurie before or after. As one intending to borrow of a man sends him a gift, to the end that hee may lend unto him: this is usurie afore hand. Or hee hath borrowed of a

man, and paid him againe, and sends him a gift for his money which hee had of him for nought: this is after usurie. Who so borroweth of his neighbour, and was not wont in former time to salute him first; it is unlawfull for him to salute him first, (and I need not say, to praise him;) for it is written, Usurie of any Word (or Thing) Deuteronomie 23. 19. though they be but words, they are unlawfull. Likewise, it is unlawfull for the borrower to learne his lender to reade, &c. all the while his money is in his hand, if hee were not wont to doe it before; as it is said, Usurie of any thing. It is unlawfull to let out money to hire, as they doe other things, &c. Hee that lendeth to his neighbour, and conditioneth with him to dwell in his courtyard for nought untill he pay him what hee hath borrowed; or that hireth a thing of him for lesse than it is worth till he pay him, &c. this is usurie. Hee that lends unto his neighbour may not retaine his servant to doe worke for him, although the servant sit still and hath nothing to doe. The Iudges are to see the usurie which the lender hath received to bee restored backe unto the borrower. A bill for usurie; the principall may be required by it, but not the interest, &c.

Verf. 26. neighbours raiment] if hee be a Poore man, as the next verse manifesteth, and as is exprest in Deuteronomie 24. 12, 13. Neither may a pledge thus be taken of poore or rich, but by authoritie of the Magistrate, as the Hebrew Doctors teach: Maimony, in treat. of Lender and Borrower, Chap. 3. Sect. 4. See more for this point in the annotations upon Deuteronomie 24. raiment] which hee either weareth by day, or lieth in by night; and so by proportion all other things whereof hee hath present use, as tooles and instruments to worke with, and such like, But things necessarie for to feed the life, as the mill-stone which grindeth corne, or any the like, may not be taken to pawne, Deuteronomie 24. 6. before the Sunne] or untill the Sunne goeth in, that is, setteth, or goeth downe, meaning, by day. In Deuteronomie 24. 13. it is said, when the Sunne goeth downe. Hereupon the Hebrew canons say, When one takes a pledge of his neighbour, if hee be a poore man and his pledge be

a thing that hee hath need of, it is commanded that he restore the pledge at the time when he needeth it: hee is to restore him his bedding at night, that he may sleepe on it; and his working tooles by day, that hee may doe his worke with them. If hee doe not restore the instrument of the day by day, and the instrument of the night at night, hee transgresseth against this prohibition, Thou shalt not sleepe with his pledge, Deuteronomie 24. 12. this is meant of his night covering. And of things which hee doth his worke with by day, or c'oatheth himselfe with, he saith, Before the Sunne goeth downe thou shalt returne it him; teaching to restore it all the day. Maimony, in the foresaid place, Chap. 3. Sect. 5. The Hebrew word *ad*, (untill) is in Greeke translated, before, and a like signification it had in Genesis 48. 5.

27 Verſ. 27. his skime] the Greeke translateth it, his shame. when he crieth] or, that he will cry unto me, and I will heare. The Greeke translateth, if therefore he cry.

28 Verſ. 28. revile] curse, barme, or blaspheme, (which word the holy Ghost useth in this case, 2 Peter 2. 10.) that is, speake evill and dishonourably. See Genesis 12. 3. gods] that is, as the Chaldee translateth, Iudges: as Exodus 21. 6. the ruler of] Hebr. ruler in; but it meaneth of thy people, as it is translated in Acts 23. 5. where it is applied to the high priest: but generally it is any prince or ruler, Numbers 7. 2, 3, 10. The Iew Doctors explaine it thus: Whosoever revileth a Iudge among the Iudges of Israel, transgresseth this Law, Thou shalt not revile the gods. And so if he revile the Ruler, either the chiefe of the great Synedrion, or the King, hee transgresseth this Law, Thou shalt not curse the ruler of thy people. Maimony, in Sanhedrim, Chapter 26. Sect. 1. And Solomon saith, Revile (or Curse) not the King, no not in thy thought, Ecclef. 10. 20. curse] that is, speake evill, as is explained Acts 23. 5.

29 Verſ. 29. Thy full-ripe fruit] to wit, the first fruits thereof, as is explained, Exodus 23. 19. so the Chaldee translateth, Thy first fruits; and the Greeke, The first fruits of thy floore. The Hebrew signifieth, fulnesse, or collection: meaning fruits when they are full,

or ripe and gathered. So in Numbers 18. 27. and Deuteronomie 22. 9. Of this the Hebrew canons say, They bring no first fruits but of seven things, viz. of wheat, and of barley, and of grapes, and of figges, and of pomgranats, and of olives, and of dates. And if one bring other besides these seven kindes, they are not sanctified. They bring no first fruits of liquors, save of olives and of grapes: if a man bring other liquors, they are not received of him. There is no measure of first-fruits set by the Law: but by the Doctors a man must separate one of sixtie. Maimony, in treat. of First-fruits, Chapter 2. Sect. 2. 4. 17. This measure is to bee understood of the least quantitie which men might bring, as the greatest was the fortieth part: and men might bring what they would, betweene fortie and sixtie for their first-fruits; whereupon they elsewhere say; What measure did the wise men set? A good eye (that is, a bountifull person,) one of fortie; and the meane eye, one of fiftie; the evill eye, one of sixtie: and none might give lesse, than one of sixtie. Maimony, in Trumoth, Chap. 3. Sect. 2. liquor] Hebr. teare; that is, the first-fruits of wine and oyle, which when they are pressed, droppe as teares: so the Greeke translateth it, the first-fruits of thy wine-presse. Of the manner of bringing these first-fruits, see more in the annotations on Deuteronomie 26. not delay] or, not faile, to bring and offer the same: see Deuteronomie 26. 1, 2. &c. Delaying, is often used for deferring a thing to the last, and so consequently, for failing and not doing it, Deuteronomie 7. 10. and 23. 21. Hab. 2. 3. though it also may imply a deferring longer than the due time. By this oblation of the first-fruits they acknowledged their thankfulness to God, whose tenants they were in the land, Deuteronomie 26. 9, 10. Leviticus 25. 23. and the whole increase was hereby sanctified unto them, Rom. 11. 16. Also the first-fruits figured Gods Church, separated and sanctified unto him, from the rest of the world, Ieremie 2. 3. Iames 1. 18. Rev. 14. 4. give unto me] by redeeming it for five shekels of silver, and giving them to the Lords priest, Num. 18. 15, 16. Exo. 13. 13.

30

Verf. 30. and with thy sheepe] under which name, the goat also is comprehended, for the Hebrew implieth both, *Levit. 1. 10.* The Greeke heere addeth the word *And*, understood in the Hebrew; which sometime the holy Text supplieth; as, *by each man, by all thy people, 1 Kings 8. 38.* that is, *and by all thy people, 2 Chron. 6. 29.* So, *fight not with small, with great, 2 Chron. 18. 30.* that is, *with small or with great, 1 Kings 22. 31.* the eighth day] and from that day forward, it was acceptable, both for first fruits, and for other sacrifices, *Leviticus 22. 27.* And before the eighth day, the Hebrew Doctors say, it was not lawfull to kill and eat any young beast, no not for common foode. *Maimony treat. of Forbidden Meats, Chapter 4. Sect. 4.* The reason hereof was, that in this time, the Sabbath day passed over it, for there is no seven without a Sabbath, saith *R. Menachem* upon this place. See the notes on *Genesis 17. 12.*

31

Verf. 31. men of holinesse] or as the Greeke and Chaldee translate, *holy men*: that is, separated from other men, as by inward vertue, so by outward abstinence from unclean meats; (of which some here follow) So *Deuteronomie 14. 21. Leviticus 11. 44, 45.* not eat] This was a legall rite and figure of sanctification: and if any had unawares eaten of flesh torne, hee was to wash his clothes, and bathe himselfe in water, and be uncleane untill the evening, otherwise he should beare his iniquitie, *Leviticus 17. 15, 16.* torne in the field] that is, torne by wilde beasts in the field, as the Greeke and Chaldee versions doe explaine. The like is for beasts that dye alone, *Leviticus 17. 15.* Of this the Hebrewes say; The torne thing spoken of in the Law, is that which is torne by the wilde beasts of the wood, as Lion, Leopard, and the like. And so the fowle which is torne by ravenous fowles, as Eagle or the like. Though it be a torne thing which is not dead, it is forbidden: as if a Wolfe take a Kid by the leg, and some man followeth him, and takes it out of his mouth; it is forbidden (to be eaten) because it is torne. Although he first slay it before it dieth, yet it is forbidden as a torne thing, because it cannot live after that wound

upon it. The Law forbiddeth that which is inclining to die, by reason of any hurt, though it bee not yet dead; and it is a torne thing. Neither putteth it any difference, whether it be torne by beast or it fall from the top of an house, and the ribs be broken; or it be shot through the heart with an arrow, or any the like, when it is inclining to die, it is as a torne thing; whether the occasion be by the hand of flesh and blood, or by the hand of (God of) heaven. Likewise he that cutteth flesh off from any living cleane beast: that is torne flesh, and who so eateth of it is beaten, as for eating torne flesh. *Maim. in Forbidden meats, Chap. 4. Sect. 6, &c.*

CHAPTER XXIII.

1. Of vaine report and false witnessse. 2. Of following a multitude. 3, 6. Of justice. 4. Of charitableness to our enemies. 8. Of bribes. 9. Of oppression. 10. Of the seventh yeere, the yeere of rest. 12. Of the Sabbath day. 13. Of not mentioning the names of other gods. 14. Of the three feasts in the yeere. 18. Of sacrificing with leaven. 20. An Angell is promised to goe before them, with a blessing if they obey him. 23. Of casting out the heathens and their idolatrie. 25. Gods blessings to them that serve him. 28. Of hornets that should drive out their enemies. 31. The bounds of Israels land. 32. No covenant might bee made with the heathens or their Gods.

THou shalt not take up a vaine report: put not thy hand with the wicked, to be an unrighteous witnessse. Thou shalt not be after many, to evill things: neither shalt thou answer in a controversie, to decline after many, to wrest (judgement.)

1

2

3	ment.) And a poore <i>man</i> shalt thou not countenance in his controversie.	unto me in the yeere. The feast of unleavened <i>cakes</i> shalt thou keepe: se-	15
4	When thou shalt meet thine enemies oxe or his asse going astray, thou shalt returning returne it unto him.	ven dayes shalt thou eat unleavened <i>cakes</i> , as I have commanded thee, at the appointed time of the moneth of Abib; for in it thou camest out from Egypt: and they shall not appeare before me empty. And the feast of harvest, of the first-fruits of thy labours, which thou shalt sow in the field: and the feast of ingathering, in the going out of the yeere, when thou gatherest in thy labours out of the field. Threetimes in the yeere every male of thee shall appeare before the face of the Lord Iehovah. Thou shalt not sacrifice the bloud of my sacrifice with leavened <i>bread</i> , neither shall the fat of my feast remaine untill the morning. The first of the first-fruits of thy land thou shalt bring <i>into</i> the house of Iehovah thy God. Thou shalt not seeth a kid in his mothers milke. Behold, I <i>doe</i> send an Angell before thee, to keepe thee in thy way, and to bring thee unto the place, which I have prepared. Beware thou because of him, and obey his voice; provoke him not: for he will not pardon your trespass, for my name <i>is</i> in him. But if obeying thou shalt obey his voice, and doe all that I shall speake, then I will be <i>enemie</i> unto thy enemies, and I will distresse thy distressers. For my Angell shall goe before thee, and shall bring thee in unto the Amorite, and the Chethire, and the Pherizzite, and the Canaanite, the Evite and the Jebusite: and	16
5	When thou shalt see thine haters asse lying under his burden, and wouldest forbear to helpe him up, thou shalt helping helpe up with him. Thou shalt not wrest the judgement of thy poore in his controversie. From a word of falshood thou shalt be farre: and the innocent and just slay thou not; for I will not justifie the wicked. And gift thou shalt take none; for the gift will blinde the open-eyed, and will pervert the words of the just. And thou shalt not oppresse a stranger: for ye know the soule of a stranger, because ye were strangers in the land of Egypt. And six yeeres thou shalt sow thy land, and shalt gather in the revenue thereof. But the seventh thou shalt let it rest, and let it lie still, that the poore of thy people may eat; and what they leave, the beast of the field shall eat. So shalt thou doe to thy vineyard, <i>and</i> to thy olive-yard. Six dayes thou shalt doe thy workes, and in the seventh day thou shalt cease, that thine oxe and thine asse may rest, and the sonne of thy bond-woman, and the stranger may be refreshed. And in all that I have said unto you, ye shall be warie: and the name of other gods ye shall not mention; it shall not be heard out of thy mouth. Three times thou shalt keepe a feast	17	
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24 I will cut them off. Thou shalt not bow thy selfe downe to their gods, nor serve them, nor doe according to their workes: but destroying thou shalt destroy them, and breaking shalt breake downe their pillars.

25 And ye shall serve Iehovah your God, and he will blesse thy bread, and thy water: and I will take away sicknesse from the midst of thee.

26 There shall not be *any* casting their young or barren in thy land: the number of thy dayes I will fulfill.

27 My terrour I will send before thee, and will dismay every people among whom thou shalt come, and will give all thy enemies (*to turne*) the necke unto thee. And I will send hornets before thee: and they shall drive out the Evite, the Canaanite, and the Chethite, from before thee. I will not drive them out from before thee in one yeere, lest the land be desolate, and the beast of the field multiplie against thee. By little and little I will drive them out from before thee, untill thou shalt fructifie, and inherit the land. And I will set thy bound, from the red sea even unto the sea of the Philistines, and from the wilderness unto the river: for I will give into your hand the inhabitants of the land, and thou shalt drive them out from before thee. Thou shalt not strike a covenant with them, or with their gods. They shall not dwell in thy land, lest they make thee sinne against me: if thou shalt serve their gods, surely it will be a snare unto thee.

Annotations.

NOT *take up*] that is, neither *receive* (as the Greeke and Chaldee translate) it of others, nor speake of it unto others: as *taking up*, in Exodus 20.7. is for *speaking* or using any way. Both these are unlawfull, 1 Sam. 24.10. Leviticus 19.16. a *vaine report*] or, a *false rumor*: Hebr. *an hearing of vanitie*: which the Greeke translateth, *vaine hearing*. *Vanitie* and *false*, are used one for another, as is shewed on Exod. 20.16. and the Chaldee here expoundeth it, *falsehood*. *Hearing* (or *hearesay*) is used for *report*, *tale*, or *rumor*; whether in matters of religion, as Esay 53.1. Rom. 10.16. or in civill affaires, 1 Sam. 2.24. 1 Kings 2.28. 2 Chron. 9.6. And that which one Euangelist calleth, *Accee*, *Hearing*, Mar. 1.28. another nameth *Echos*, *fame*, or *rumor*, Luke 4.37. *put not thy hand*] the Greeke translateth, *consent not*. *unrighteous*] so the Greeke also is; the Chaldee saith, *a false witnesse*: the Hebrew phrase is, *a witnesse of unrighteousnesse*, (or, *of cruell wrong*) Of such David complained, Psalme 35.11. and the Law appointeth such punishment for them, as they intend against their neighbour, Deut. 19.16-19.

Verf. 2. *after many*] or, *after the great men*, that is, to follow and consent unto them in evill: the Greeke saith, *with many*. So in the sentence following. *ar. super*] that is, *speake in a cause* (or *plea*) The Chaldee paraphraseth, *neither shalt thou refraine from teaching that which thou seest (meet) in judgement*. *to wrest*] or, *to pervert*, namely, judgement (as the Greeke addeth, and) as is expressed in verse 6. The Chaldee saith, *after the many, accomplish the judgement*. So other Hebrewes expound it, saying, *When the Iudges are divided, some of them saying Guiltlesse, others saying Guiltie; they goe after the most part*. So as it be in *many matters*, and other cases of prohibition and permission, of pronouncing uncleane

or cleane, and the like. But in cases of life and death, if they be divided, and the most part cleere a man, he is cleered; and if the most condemne him, he is not killed, unlesse they that condemne him bee more than they that cleere him by two men. Maimony in Sanhedr. Chap. 8. sect. 1.

3 Vers. 3. not countenance] or, not honour; which the Greeke and Chaldee translate, not pitty in judgement. The like is spoken of the rich, in Lev. 19. 15. Thou shalt not countenance the face of the great man. It teacheth to doe right in all causes, without respect of poore or rich.

4 Vers. 4. asse] and so any other beast, or garment, or lost thing, as Moses after explaineth, Deuteronomy 22. 1, 2, 3. God hereby teaching every man, not to looke on his owne things onely, but also on the things of other men, Phil. 2. 4. and to love and doe good unto his enemy, Luke 6. 27. returning retaine] that is, in any case returne and restore him: if the owner bee not nere, or not knowne, it is to be kept till inquirie be made after it, Deuteronomy 22. 2. Also the Hebrew Doctors say, who so findeth a lost thing, which he is bound to restore, he is bound to cry the same, and to make it knowne and say, who so hath lost such a kinde of thing, let him come and give the signes of it, and hee shall receive it, &c. Maimony, in treat. of Robberie, and of losse, Chap. 13. sect. 1.

5 Vers. 5. his burden] or, fallen by any other occasion; and this Law concerneth all other beasts, as well as the Ass: see Deuteronomy 22. 4. and wouldest for-
bore to helpe him up] or, then thou shalt cease from forsaking him, that is, shalt cease and leave off all ill will, and looke that thou forsake him not. The Greeke translateth, thou shalt not passe by the same. helping helpe up] that is, in any wise helpe up. Or, thou shalt leaving leave (thy owne businesse to be) with him. But the former translation seemeth most fit: for so the Greeke version saith, thou shalt not passe by the same, but shalt raise up the same together with him. And so Moses repeating this Law, explaineth it, in Deuteronomy 22. 4. thou shalt raising raise up with him. Likewise this Hebrew word

Arab, which commonly signifieth, to Leave, or Forsake, hath (as some other words) a contrary signification; to fortifie, repaire, or helpe up with a thing, as Nebem. 3. 8. and 4. 2. The Chaldee joyneth both senses thus; leaving thou shalt leave that which is in thy heart against him, and shalt helpe up with him.

6 Vers. 6. of thy poore] that is, thy poore neighbour: implying also the stranger, the fatherlesse and the widow: whose judgement they that wrest (or turne aside) are mised, Dent. 27. 19.

7 Vers. 7. word of falshood] that is, false word, or false matter. The Chaldee saith, idle words: the Greeke, every unjust word. From hence the Iewes have a rule: A Judge that knoweth of his fellow, that hee is a violent extortioner, or a wicked man, it is unlawfull to bee joyned in society with him, as it is written, FROM A VWORD OF FALSHOOD, THOU SHALT BE FARRE. And so they in Iernsalem that had a cleere conscience, were wont to doe: they sate not in judgement, untill they knew with whom they should sit; nor sealed any writing untill they knew who should seale it with them, &c. Maimony in Sanhedr. Chap. 22. sect. 10. not justifie] but will condemne the wicked, though hee bee the Iudge himselfe. See Romans 2. 1, 2, 3. So, not to hold guiltlesse, Exodus 20. 7. meaneth, to danne and punish as guilty. This which is spoken of God, is also an example for us: therefore the Greeke changeth the person, and saith, and thou shalt not iustifie the wicked, for gifts sake.

8 Vers. 8. gift] or bribe; for fire shall consume the tabernacles of bribery, Iob 15. 34. And the Iew Doctors explaine it thus: Thou shalt take no gift, and I neede not say, for to pervert judgement: but although it bee to acquit the innocent, or to condemne the guilty, it is unlawfull, and a transgression: for loe it is a generall rule, Cursed is hee that taketh a gift. And hee is bound to restore againe the gift, &c. And whatsoever Iudge taketh his reward for judging, his judgements are frustrate. Maimony in Sanhedrim, Chap. 23. sect. 1. 5. take none] neither give any, Acts 24. 27. So also

the Hebrew Doctors teach from that Law, Thou shalt not put a stumbling block before the blinde, *Leviticus 19. 14.* Moreover they say, *Whatsoever Iudge giveth a bribe, to get an office, it is unlawfull to stand before him (in judgement.) And our wisemen have commanded to set him at nought, and to despise him. Maimony in Sanhedrin. Chap. 3. sect. 9.*

open-eyed] the Greeke translateth, the eyes of those that see: and the Chaldee, the eyes of the wise; which words Moses also useth, in *Deuteronomy 16. 19.* And Solomon saith, a gift destroyeth the heart, *Eccles. 7. 7.* but hee that hateth gifts shall live, *Prov. 15. 27.*

will pervert.] example in Samuels sonnes, who tooke bribes, and perverted judgement, *1. Sam. 8. 3.* For a gift, whithersoever it turneth, it prospereth, *Proverbs 17. 8.* and every man is a friend to him that giveth gifts, *Proverbs 19. 6.* Such therefore as receive them are counted wicked and companions of thieves, *Prov. 17. 23. Esay 1. 23.*

9 Vers. 9. *the soule*] that is, the affection or heart. See the like precept in *Exodus 22. 21. Deut. 10. 19.*

10 Vers. 10. *thy land*] the land of Canaan, which God would give to Israel, *Levit. 25. 2.* Neither did the Jewes hold themselves bound to keepe this Law in other countries. *Maimony, treat. of Intermission and Iubilee, Chap. 4. sect. 25.*

11 Vers. 11. *the seventh*] every seventh yeere: which was to be a Sabbath yeere; as every seventh day was a Sabbath day: therefore repeating this Law, hee calleth it a Sabbath of sabbatisme (or of rest) to the land, a Sabbath to Iehovah, *Leviticus 25. 4.* As the Sabbath day signified that they themselves were the Lords, and therefore they ceased from their owne workes, to doe the Lords: so the Sabbath yeere was to signifie, that both they and their land was the Lords, *Lev. 25. 23.* *let it rest*] or, intermit it, let it be free from manuring: as the Greeke translateth, make a remission. They might neither sow their fields, nor prune their vineyards, nor reape the corne, nor gather the vintage, &c. *Leviticus 25. 4, 5.* The Hebrew canons explaine it thus, that they might

neither dig, nor plough the ground, nor gather out the stones, nor dung it; neither graffe nor plant any trees save such as bare no fruit; nor cut off the knobs of trees, nor brush off the leaves, or withered boughes, nor binde up the branches, nor make a smoke to kill the wormes, nor any the like thing pertaining to husbandrie. *Maimony, treat. of the Intermission and Iubilee, Chapt. 1.* If any said, *What shall wee eat the seventh yeere? behold, we may not sowe nor gather in our revenue.* The Lord promised, *I will command my blessing upon you in the sixth yeere, and it shall bring forth fruit for three yeeres, Leviticus 25. 20, 21.* God would by this Sabbath yeere, call his people from worldly cares, to depend upon his providence in faith, *Matthew 6. 31. 1. Cor. 7. 29, 30, 31, 32.* and to exercise themselves in holy things, as the learning of his Law, which this yeere was to be read in the audience of all the people, *Deuteronomy 31. 10, 11, 12. Nehemiah 8.* and that they should not pollute his land by their owne unlawfull workes, but walke holily upon it: otherwise, the land should spue them out, and enjoy her Sabbaths, when it lay desolate and void of such evill inhabitants, *Leviticus 18. 24, 25, 28. and 26. 34, 35. 43. 2. Chro. 36. 21.* *that the poore*] or, and the poore of thy people shall eat; to wit, as well as the owners and their servants, *Leviticus 25. 6. may eat*] to wit, that which groweth of it owne accord in the seventh yeere, *Levit. 25. 5, 6.* By the Hebrew records, it is shewed, that *Whosoever locked up his vineyard, or hedged in his field in the seventh yeere, brake the commandment. Likewise if hee gathered any of his fruits into his house: but hee was to let all be common, and every mans hand equall in every place. Hee might bring into his house a little, after the manner of those that brought in common goods. Moreover, concerning the fruits of the seventh yeere, Whatsoever was properly mans meat, as wheat, figs, grapes, and the like, they might not make of them medicines, plaisters, &c. though for mans use, because it is said, TO YOV FOR MEAT, (Leviticus 25. 6.) and not for medicine. Neither might they make merchandise of the fruits of the seventh yeere;*

yeere; but if they would sell a little thereof they might, and buy other meat with the price; and both the fruits which were sold, and the price were holy. And they might not be sold by measure, by weight, or by tale, (lest they should seeme to make merchandise of the fruits of the seventh yeere,) but as other things that were free and common. Maimony, in the fore-said treatise, Chap. 4. Sect. 24. and Chap. 5. Sect. 11. and Chap. 6. Sect. 1.3. they leave] as not being mans meat, it should be common for beasts, birds, &c. Therefore they might not burne the straw or stubble of the seventh yeere, for that it was meet for the beasts to eat, saith Maimony in the same place, Chap. 5. Sect. 19. olive-yard] or olive tree. And consequently all other trees, and fruits of like use. This holy yeere of Rest figured the rest which the Church should enjoy under Christ in her sanctification, and communion of heavenly blessings: and so had an end in him, with other rudiments of the Law, Esa. 61.2. Colossians 2. 16, 17. Galathians 4. 10, 11. Hebr. 4. 9, 10, 11.

12 Vers. 12. cease] or rest, or keepe Sabbath: see Exodus 20.8, &c. refreshed] or, take breath: the Chaldee expoundeth it, may rest. See the Jewes canons for these, on Exodus 20.10.

13 Vers. 13. shall be marie] or take heed to yourselves that ye transgresse not other gods] the Chaldee calleth them, idols of the peoples. So in Zacharie 13. 2. God saith hee will cut off the names of the idols out of the land; and in Hosea 2. 17. that hee will take away the names of Baalim out of their mouths; and David would not take up the names of such upon his lips, Psalme 16. 4. and so the Israelites practised, in changing the names of idolatrous places, Numbers 32. 38. See also Josuah 23. 7. By the Hebrew canons it was decreed from this Law; Who so maketh a vow in the name of an idoll, or that sweareth by it, is to bee beaten, whether hee sweareth thereby for himselfe, or for an infidell. And it is forbidden to make an infidell sweare by his God; or to mention the name thereof, though not by way of oath. Maimony, treat. of Idolatrie, Chapter 5. Section 10. out of] or, upon thy mouth,

or, in it: but the Greeke translateth it, out of.

Vers. 14. times] Hebr. scet: meaning three journeyes which they should goe on foot every yeere, to the place of Gods public worship. The Greeke and Chaldee translate, times.

Vers. 15. Abib] which wee call March; the Greeke, the moneth of new fruits: the first moneth unto Israel, because of their comming out of Egypt therein. This first feast was adjoynd to the Paschever: of it, with the rites and signification, see the notes on Exodus 12. and 13. and Numbers 28. 17, 18, &c. It was for a continuall remembrance of their comming out of Egypt, Deuteronomie 16. 3. and an expectation of their better redemption and sanctification by Christ which was to come: in whom wee spiritually doe keepe this feast, 1 Corinthians 5. 7, 8. they shall not appeare]

that is, the males of Israel, verse 17. Deuteronomie 16. 16. The Greeke translateth it as before, thou shalt not; the Chaldee, ye shall not appeare emptie] that is, without some gift or oblation to the Lord; as 1 Sam. 6. 3. Deuteronomie 15. 13, 14. The Hebrew Doctors observe, that there were three things commanded unto Israel, at every of the three feasts; namely, Appearing, as it is said, All thy males shall appeare, Exodus 23. 17. And Feasting, as it is said, Thou shalt keepe a feast unto the Lord thy God, Deuteronomie 16. 15. And Rejoycing, as it is said, Thou shalt rejoyce in thy feast, Deuteronomie 16. 14. The appearing spoken of in the Law, is, that his face should be scene in the court (of the Sanctuary) in the first Good day of the feast. And hee must bring with him a Burnt-offering, either of fowle, or of beast: and who so cometh into the court in the first day, and bringeth not a Burnt-offering, doth not onely omit a thing commanded, but transgresseth also a prohibition; as it is said, They shall not appeare before me empty, Exod. 23. 15. The Feast spoken of in the Law, is, that he offer Peace-offerings in the first good day of the feast, when he cometh to appeare: and it is a knowne thing, that no peace-offerings are brought, but of beasts. And the Rejoycing spoken of at the feasts, is, that he offer Peace-offerings, more than

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than the Peace-offerings of the Feast: and these are called the Peace-offerings of the rejoycing of the Feast; as it is said, Thou shalt slay Peace-offerings, and shalt eat there, and rejoyce before the Lord thy God, Deuteronomie 27. 7. Who so commeth into the Court in the other dayes of the Feast, is not bound to bring a burnt-offering in his hand, every time that hee assembleth: for that which is said, They shall not appeare before mee empty, is not but for the root (or beginning) of the Feast onely, which is the first day, or in recompence for the first. But if hee bring every time that he commeth, they receive it of him, and offer it in the name of a Burnt-offering for Appearing: for this appearing hath no stinted measure. Maimony in Chagigah, Chap. 1. Sect. 1. and Chap. 2. Sect. 6. See more in the annotations on Deut. 16.

16

Verf. 16. of harvest] called also, the feast of weekes, (or, of sevens,) Exodus 34. 22. because it was seven weekes after the former feast, upon the fiftieth day following, called thereupon Pentecost, Leviticus 23. 15, 16. Deuteronomie 16. 9, 10. Acts 2. 1. first-fruits] whereof in signe of homage and thankfulness to God, the man was to bring a tribute, of a free offering of his hand, and give unto the Lord as hee had blessed him, Deuteronomie 16. 10, 12. At the time of this feast the Law had also beene given at mount Sinai, Exod. 19. and at the same feast Christ gave the firie Law of his Spirit, in Ierusalem, Acts 2. of ingathering] to wit, of the fruits of the land. This feast was at the revolution (or end) of the ycare, Exodus 34. 22. namely, in the seventh month, (which wee call September; the Hebrewes called it Ethanim, 1 King. 8. 2.) in the fifteenth day of this seventh moneth it began, and lasted seven dayes; and was called also the feast of Bootes (or of Tabernacles,) Leviticus 23. 34. Deuteronomie 16. 13-16. See the annotations there.

17

Verf. 17. every male] to wit, which were free men, perfect males, and in health, able to goe unto the place of publique worship; which in the ages following was onely at Ierusalem, Deuteronomie 12. 5, 6. and 16. 6. 1 Kings 14. 21. The Iewes explaine

it thus. Women and servants are not bound to appeare: but all men are bound except the deafe, and the dumbe, and the foole, and the little childe, and the blinde, and the lame, and the defiled, and the uncircumcised, and the old man, and the sicke, and the tender and weake which are not able to goe up on their feet. All these eleven are discharged, but all other men are bound to appeare. Such as are of neither sex, and that are of both sexes, male and female, are also discharged; and likewise they that are partly bond and partly free men. Every childe that can hold his father by the hand, and goe up from Ierusalem (gates) to the mount of the Temple, his father is bound to cause him to goe up and appeare with him, that hee may catechize (or traine him up) in the Commandements. Maimony, in Chagigah, Chapter 2. Section 1. 3. In repeating this Law God annexeth a promise, for the safety of the land from enemies, Exodus 31. 23, 24. that promise the Greeke version inserteth also here. the Lord Iehovah] the Hebrew Adon, which we English Lord, properly signifieth a Base, stay, or sustainer, as is noted on Genesis 15. 2. the Chaldee translateth it, Lord (or Master) of the world. The other name Iehovah, denoteth Gods Essence or Being; whereof see Genesis 2. 4. The Greeke here translateth, the Lord thy God.

18

Verf. 18. sacrifice] nor slay for sacrifice; as in repeating this Law is said, Exodus 34. 25. of my sacrifice] that is, of my passeever, as the Chaldee translateth it, and Moses in Exodus 34. 25. sheweth the Passeever to bee meant. with leavened bread] that is, having any leavened bread in thy house, or power, but shalt purge out the leaven before: as was commanded, Exodus 12. 15. &c. see the annotations there. Whether it be hee that slayeth, or hee that sprinkleth the bloud, or he that burneth the fat: if any leaven be in the power of any of these, or in the power of any of the companie that eat the Passeever, in the houre of the offering of it, hee transgresseth: as Maimony sheweth, in treat. of the Passeever, Chap. 1. Sect. 5. the fat of my feast] which the Chaldee expoundeth, of the sacrifice of the feast; and for this, in

in Exodus 34.25. is written, *the sacrifice of the feast of the passeeover*. Compare this with the Law fore-given, in Exodus 12.10. The fat of the Passeeover, as of other sacrifices, was the Lords, to bee burnt upon his Altar; see Leviticus 3.14,15,16. 2 Chron. 35.12,13,14. this might not be left unburnt till the morning; for so it became polluted. *remaine*] or be left all night.

19 Vers. 19. *The first*] or, *The first fruit*, the beginning: see the notes on Exodus 22.29. where seven things paid first-fruits. *thy land*] so this concerned onely the land of Israel, and such as were owners of land there. Whereupon the Hebrew Doctors say, *Hee that buyeth a tree in his neighbours field, he bringeth not the first-fruits, because the ground is not his owne: but hee that buyeth tree and ground, bringeth the first-fruits thereof. And so the like.* Maimony, treat. of First-fruits, Chap.2. Sect. 13. *the house*] the tabernacle, (for that was called the house, 1 Chron.9.23.) or the Temple. The rites and words to be used in the bringing of them, are shewed in Deuteronomie 26.1,2-11. But from this Law the Jewes have a canon, *He that separateth his first-fruits, (for the Lord,) and they rot, or bee lost, or stollen, or polluted, hee is bound to separate other in their stead; for it is said, THOU SHALT BRING (them) INTO THE HOUSE OF IEHOVAH THY GOD; to teach that he is bound for other after them, till hee bring them to the mount of the house of God.* Maimony in First-fruits, Chapter 2. Section 20. *not seeth a kid, &c.* This Law is twice after repeated in the same words, Exodus 34.26. Deuteronomie 14.21. For a *kid*, the Greeke translateth generally, *a lambe*. The Chaldee paraphrast omitteth the name of a *kid*, and more generally translateth, *Thou shalt not eat flesh with milke*. So the Ierusalemey Thargum, on Exodus 34.26. expoundeth it, *My people the house of Israel, it is not lawfull for you either to seeth or to eat flesh and milke mixed together.* This sense the Thalmudists follow, gathering, if it bee unlawfull to seeth them together, much more to eat them. And understand it of the flesh and milke of all cleane beasts. *Flesh with milke,*

it is unlawfull to seeth it, and unlawfull to eat it by the Law: it is unlawfull also to make profit of it, but it is to be buried. Who so boileth ought of them two together offendeth; as it is written, THOU SHALT NOT SEETH A KID IN HIS MOTHERS MILKE. So hee that eateth ought of these two, of flesh and milke sodden together, offendeth though hee boile it not, &c. Maimony treat. of Forbidden meats, Chap.9. Sect. 1. Others understand it, of seething it while it is very young, as in the mothers milke, that is, untill it be seven daies old; according to the Law before, in Exodus 22.30. and after, Levit.22.27. But the phrase may also imply, during the time that it sucketh the mothers milke; as a *milke lambe*, 1 Sam.7.9. is a *sucking lambe*. The intendment of this Law, seemeth to be either against cruelty, according to another prohibition of taking *the damme with the young*, Deut. 22.6,7. or against mixtures of meats; as elsewhere God forbiddeth mixtures in garments, in sowing of fields, and the like, Levit.19.19.

Verf. 20. *an Angell*] this is Christ, whom the Israelites are said to have tempted in the wilderness, 1 Corinthians 10.9. See the notes on Exodus 14.19. R. Menachem upon this place, teacheth from ancient Rabbines, that the word *I* (send) signifieth the propriety of mercies, and this Angell is the Angell the Redeemer. (Genesis 48.16.) Also, The holy blessed God said unto Moses, *Hee that did keepe the Fathers, (viz. Abraham, Isaak, and Iakob,) shall keepe the children.* before thee] or, before thy face, as the Greeke translateth. *the place*] the land (saith the Greeke) which I have prepared for thee. A figure of that whither Christ is gone to prepare a place for us, Iohn 14.2.

Verf. 21. *because of him*] or, of his face, or presence. The Greeke translateth, *take heed unto him.* provoke] or, rebell not against him: the Greeke translateth, *disobey him not.* The Hebrew Doctors make the reason of the charge to be this, *Because his voyce is the voyce of the living God:* R. Menachem, on Exo.23. *in him*] or, *in the midst of him.* Christ is the brightness of the glorie, and the expresse Image

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21

Image of Gods Person, Heb. 1.3. and God was in him, 2 Cor. 5.19. and hee in the Father, Iohn 10.38. and his name is Iehovah our Justice, Ieremie 23.6. The Chaldee translateth, his word is (that is, hee speaketh) in my name. And Gods Name, may imply his Law or doctrine to be in him: for so the Law of Christ, (Esay 42.4.) is expounded his Name, Matth. 12.21.

23 Vers. 23. *before thee*] as a leader of thee, saith the Greeke version. And here the Hebrew *Malachi, My Angell*, some of the Rabbines say, is *Michael*, by transposition of letters. *the Amorite*] that is, *the land of the Amorites, &c.* See Gen. 15.18-21.

24 Vers. 24. *gods*] called in the Chaldee, *idols. their works*] that is, the workes of the Heathen peoples. This Law is explained in Leviticus 18.3. *pillars*] or, *standing-images, statues.* Vnder these all other monuments of idolatrie are comprehended: as Deuteronomie 12.2,3. Of this the Hebrew canons say, *Wee are commanded to destroy idolatrie, and the services thereof, and whatsoever is made for the same, Deuteronomie 12. And in the land of Israel we are commanded to persecute it untill it be destroyed out of all our land: but without the land wee are not commanded to persecute it: but every place which we shall subdue, wee are to destroy all the idolatrie that is therein. Maimony in Misn. treat. of Idolatrie, Chap. 7. Sect. 1.*

25 Vers. 25. *thy bread, &c.*] hereby the courtest fare may be meant, which by Gods blessing nourisheth, as in Daniel 1.12. 15. Or, these are named for all food, as the Chaldee translateth it, *thy meat and thy drinke: and the Greeke addeth, thy bread, and thy wine, and thy water. sicknesse*] in Chaldee, *evill sicknesses.* Compare Exodus 15.26. Deut. 7.15.

26 Vers. 26. *casting*] or, *miscarrying:* the Greeke translateth, *without seed.* See a like promise in Deut. 7.14. *thy dayes*] which by the course of nature thou shouldest live. So Iob died *being old and full of daies*, Iob 42. 17. whereas the wicked live not out halfe their daies, Psal. 55. 24.

27 Vers. 27. *dismay*] with tumult and trouble;

as God did before in Exod. 14.24. So in Deut. 7.23. Ios. 10.10. The Greeke translateth, *I will astonish all nations. shalt come*] to warre against them: as the Chaldee addeth. to turne] this is added by the Chaldee for explanation. And by *turning the necke (or backe)* is meant their flight; as the Greeke translateth, *I will give, (that is, make) them fugitives.* So David praised God that had given him *the necke of his enemies:* that is, made them flee, Psal. 18.41.

28 Vers. 28. *hornets*] Hebr. *the hornet*, a kinde of great waspe, which stingeth venomously, threatned against the Canaanites here, and in Deuteronomie 7. 20. and shewed to bee accomplished in Ios. 24.12. These signified the stinging terrors wherewith God striketh the hearts of his enemies. *the Evite*] that is, the whole nation of them, as the Greeke saith, *the Amorites, and the Evites, &c.* These were the posteritie of Canaan, of whom see Gen. 10.6,7.

30 Vers. 30. *fructifie*] that is, *be increased, or growne.*

31 Vers. 31. *the river*] which the Greeke explaineth, *the great river Euphrates:* and Moses elsewhere so nameth it, Deuteronomie 11.24. Genesis 15.18. See these bounds in Numbers 34. the accomplishment of this promise in part, fulfilled in Solomons time, 1 Kin. 4.21. *thou shalt drive*] the Greeke translateth, *I will drive.*

32 Vers. 32. *with them*] the inhabitants of the land, Exod. 34.12.15. Deut. 7.1,2,&c. *gods*] in Chaldee, *idols.*

33 Vers. 33. *if thou shalt*] or, it may be translated, *for thou wilt serve,* as came to passe, Iudges 1.21.27.29. and 2.1,2,3.12, &c. The Greeke translateth, *for if thou shalt serve their gods: the Chaldee, and thou shalt not serve their idolds. surely*] or, *for it will be a snare;* that is, a cause of thy fall and ruine: a scandall unto thee. See this fulfilled, Iudg. 2. Psal. 106.34,35,36. Numb. 25.1,2. Compare also Deut. 7.16.25. *A snare,* is used to signifie the deceit whereby men fall into sinne, Deut. 12. 30. 1er. 5.26. Prov. 13.14.27. and so the destruction that followeth thereupon, Pro. 12. 13. Esa. 8.15. and 28.13. Eccles. 9.12.

CHAPTER XXIV.

1. *Moses is called up into the mountaine.*
 3. *The people promise obedience.* 4. *Moses buildeth an Altar, and twelve pillars.* 6. *He sprinkleth the blood of the covenant.* 9. *Moses and the Elders of Israel see God.* 12. *Moses is to goe up the mount, for the Tables.* 14. *Aaron and Hur have the charge of the people* 16. *The glory of the Lord on mount Sinai, like devouring fire.* 18. *Moses in the cloud and mountaine, fortie daies and fortie nights.*

1 **A**ND hee said unto Moses,
 Come up unto Iehovah, thou
 and Aaron, Nadab and Abihu, and
 seventy of the Elders of Israel : and
 bow downe your selves as farre off.
 2 And Moses himselfe alone shall
 come neere unto Iehovah ; but they
 shall not come neere : and the peo-
 ple they shall not come up with him.
 3 And Moses came and told the peo-
 ple all the words of Iehovah, and all
 the judgements : and all the people
 answered *with one voice*, and said ;
 All the words which Iehovah hath
 4 spoken, we will doe. And Moses
 wrote all the words of Iehovah, and
 rose up early in the morning, and
 builded an altar under the mount,
 and twelve pillars, *according to the*
 5 *twelve tribes of Israel.* And he sent
 the young men of the sons of Israel,
 & they offered burnt offerings, and
 sacrificed sacrifices of *peace offerings*,
 6 of bullocks, unto Iehovah. And
 Moses tooke halfe of the blood, and

put it in basons, & halfe of the blood
 he sprinkled on the altar. And he
 tooke the booke of the covenant,
 and read in the eares of the people :
 and they said, All that Iehovah hath
 spoken, we will doe, and obey. And
 8 Moses tooke the blood, and sprink-
 led on the people, and said, Behold
 the blood of the covenant which Ie-
 hovah hath stricken with you, con-
 cerning all these words. Then went
 9 up Moses and Aaron, Nadab and
 Abihu, and seventy of the Elders of
 Israel. And they saw the God of
 Israel : and *there was* under his feet
 as *it were* a worke of Saphire bricke,
 and as the body of the heavens for
 cleerenesse. And upon the Nobles
 11 of the sonnes of Israel he laid not his
 hand : and they saw God, and did
 eat and drinke. And Iehovah said
 12 unto Moses, Come up to me into
 the mount, and be there, and I will
 give thee tables of stone, and a law,
 and commandement, which I have
 13 written, to teach them. And Moses
 rose up, and his minister Ioshua : and
 Moses went up into the mountaine
 of God. And he said unto the El-
 14 ders, Sit ye here for us, untill we re-
 turne unto you : and behold, Aaron
 and Hur *are* with you ; whoso hath
 matters *to doe*, let him come neere
 unto them. And Moses went up in-
 15 to the mountaine, and a cloud cov-
 ered the mountaine. And the glory
 16 of Iehovah dwelt upon mount Sinai,
 and the cloud covered it six dayes :
 and in the seventh day he called unto
 Moses out of the midst of the cloud.

- 17 And the sight of the glory of Iehovah *was* like devouring fire, in the top of the mountaine, in the eyes of
 18 the sonnes of Israel. And Moses went in to the midst of the cloud, and went up into the mountaine : and Moses was in the mountaine fortie dayes, and fortie nights.

Annotations.

- 1 **A** *Bihu*] in Greeke *Abioud*: he and Nadab, were Aarons eldest sonnes, *Exodus* 28. 1. who were afterward devoured with a fire from the Lord, *Levit.* 10. 1, 2. *seventie*] This number was answerable to the 70. soules of Israel that came into Egypt, *Deuter.* 10. 22. and to the 70. that afterward were made the Senate of the commonwealth of Israel, *Numb.* 11. 16, 17. *bow downe*] the Greeke translateth, *they shall bow downe to* (or *worship*) *the Lord a farre off*. This though it were a speciall favour to the Elders, and served for confirmation of the things spoken by Moses; yet signified it the impotencie of the Law, which kept men at a farre off, and could not bring them neere unto the Lord, nor unite them unto him, as the Gospell of Christ doth by faith, *Heb.* 10. 19, 22. and 12. 18. - 22, &c.
- 2 Vers. 2. *with him*] with Moses : nor with the Elders ; therefore the Greeke translateth, *with them*. For the people abode beneath, at the foot of the mount : the Elders went up as it were halfe way, and saw part of Gods glorie, *verse* 9, 10. but Moses himselfe went up to the top of the mount, into the darke cloud, *verse* 18. For the Law was to be given *by the hand* (or ministerie) of a *mediatour*, *Gal.* 3. 19.
- 3 Vers. 3. *will doe*] the Greeke addeth, *and beare* (or *obey*) as is expressed in *verse* 7. Thus the covenant betweene God and Israel, was established by mutuall and willing

consent: albeit they yet know not the *impossibilitie of the Law*, which is weake through the flesh, *Rom.* 8. 3. So in *Exod.* 19. 8.

Vers. 4. *wrote*] in a booke, *Hebrewes* 9. 19. for the stony tables were written by the finger of God himselfe, *Exodus* 31. 18. *an altar*] which represented God, the first and chiefe party in the covenant. *pillars*] or, *statues*; the Greeke translateth them, *stones* : and *pillars* were wont to be of stones erected, *Genesis* 28. 18. 22. and 31. 45. and 35. 14. according to] or, *for the twelve tribes*; that is, to represent them, (the other party in the covenant) and their hard stony nature : as the tables of stone, signified their stony hearts, *2 Corinth.* 3. 3. 14. See *Exod.* 31. 18.

Vers. 5. *the young men*] that is, *the first-borne* (as the Chaldee translateth) which were *priests* or *sacrificers*, untill the Levites (taken in stead of the first-borne of Israel, *Numbers* 3. 41.) had the priesthood in their tribe. And the Hebrew word doth not alwaies signifie men young in yeeres, but fit for service or ministry to their elders: so Iesus the servant of Moses, and other such servants, are often called *young men*, *Exodus* 33. 11. *Genesis* 14. 24. and 22. 3. *2 Samuel* 18. 15. *1 Kings* 20. 14. *of peace-offerings*] Gr. *of salvation*. By these two sorts of sacrifices, (whereof see *Leviticus* 1. and 3. chapters,) the sanctification of the people was testified, who by the death of Christ (whom these sacrifices did figure out) presented themselves wholly to God, as obedient servants; and shewed thankfulness for the peace and salvation, which through him they had obtained, *Romans* 12. 1, 2. *Hebrewes* 13. 15. See also the notes on *Exodus* 19. 10. *bullocks*] and other beasts; as the Apostle testifieth, *of bullocks and of goats*, *Heb.* 9. 19. but the one is here named as principall.

Vers. 6. *on the altar*] and so *on the booke*, *Heb.* 9. 19. which as it seemeth, was laid on the altar, to be sanctified thereby.

Vers. 7. *and obey*] or, *beare, hearken* unto : that is, gladly learne and obey : see the notes on *Exod.* 4. 31.

Vers.

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Verf. 8. *on the people*] which may bee meant of the twelve pillars set up to represent the people, *verse 4*. Howbeit the Chaldee paraphrase saith, *hee sprinkled it on the Altar, to make propitiation for the people*. Thus the first covenant (or testament) was not dedicated without blood, (as the Apostle observeth in *Hebrewes* 9. 18-23.) and the patternes of heavenly things were purified by the blood of these sacrifices: signifying that Christ by his death should sanctifie himselfe for his people, and them unto himselfe, by the blood of a better testament, *Iohn* 17. 19. *Heb.* 9. 13, 14. *1. Pet.* 1. 2. And whereas the sprinkling and purifying in the Law, was usually done with *water, scarlet wooll, and hyssope*, *Leviticus* 14. 6, 7. the Apostle telleth us, that this here was so done, though Moses nameth them not, *Hebrewes* 9. 19. *behold, &c.*] the Apostle explaineth it thus, *This is the blood of the Covenant (or of the Testament,) which God hath commanded unto you*, *Hebrewes* 9. 20. Thus the Sacrament of the old Testament, confirmed by the blood of beasts, had a resemblance unto the new Testament established upon better promises, and confirmed by the blood of Christ. But that was for workes of the Law: this is for remission of sinnes, *Mat.* 26. 28. *Heb.* 9. 15.

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Verf. 10. *the God*] that is, signes of the glorie and presence of the God of Israel. For, never man saw God, neither can see him, *1. Timothy* 6. 16. Therefore the Chaldee expounds it, *The glory of the God of Israel*; and the Greeke translateth, *they saw the place where the God of Israel stood*. *of Saphire bricke*] Hebr. *bricke of Saphire*: whereby is meant, saphire stone, hewed like bricke, wherewith the place under him was paved. So also the Greeke translateth it. Or, it may bee Englished *of whitenesse of Saphire*, that is, *of white Saphire stone*: for *bricke* hath the name in Hebrew of whitenesse. The Chaldee translateth, *under the throne of his glory*, was, *as it were a worke of precious stone*. The Saphire is also mentioned in Ezekiel's vision of Gods throne and glorie, *Ezekiel* 1. 26. It is a very precious

transparent stone, of the colour of the skie: see *Exodus* 28. 19. The *worke of bricke*, might call them to remember their bricke worke in Egypt, *Exodus* 1. 14. and 5. 16, 19. from which bondage, God now had brought them, to labour in the heavenly worke of his Law, and the mysteries of the same, whereby the throne of his glory should bee erected among them, and his Church (which is as the footstool of the Lord, *Lamentations* 2. 1.) should have the foundations laid with Saphires, *Esaie* 54. 11. and such should bee the polishing of the Saints, *Lamentations* 4. 7. *the body*] the Greeke and Chaldee translate, *the sight* (or *semblance*) of heaven. And this cleere heavenly appearance did set forth the favour of God towards them that keepe his Covenant: as on the contrary, a darke or cloudy Heaven, is a signe of Gods displeasure, *Jeremy* 4. 23. 28. *Zeph.* 1. 15. It signified also the cleanness and puritie, that should bee in the people of God. *for clearenesse*] or, *in purity*.

Verf. 11. *the Nobles*] or *the select*, or *chosen men*, as the Greeke translateth; meaning those Elders spoken of in *verse 9*. *laid not his hand*] that is, hurt or affrighted them not: because they went up by the leave and Word of God, not of their owne temeritie, which was before forbidden, *Exodus* 19. 21. So the *laying of the hand* often signifieth, *Nehemiah* 13. 21. *Psal.* 55. 21. so the Chaldee translateth, *they had no hurt*; and the Greeke, *not one of them was dismayed* (or *killed*.) *did eat, &c.*] The Chaldee paraphraseth, *they saw the glory of God, and rejoiced in their sacrifices which were accepted; as if they had eaten and drunke*. So other of the Hebrewes (as in *Elle Shemoth rabbah*) say, *they fed their eyes with the brightnesse of the Maiesty* (of God.) Christ promising felicity to his Disciples, saith, they should *eat and drinke at his table in his Kingdome*, *Luke* 22. 30.

Verf. 12. *bee there*] that is, *continue there*. So *1. Tim.* 4. 15. *in these things bee thou*: that is, continue and give thy selfe unto them. So in *Ruth* 1. 2. *Esaie* 66. 2. *Psalme* 64. 8. *commandement*] in Greeke *commandements*. But

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Moses often useth this word singularly, though hee speaketh of the Law in generall. So the Apostle also, 2 Peter 2. 21. and 3. 2. *to teach] to instruct, or confirme in the Law.* To this word the Apostle (following the Greeke version) hath reference, when he saith, the Israelites had the giving of the Law, Romanes 9. 4. and the people received (or were taught) the Law, Hebrewes 7. 11. and the covenant established (or taught) upon better promises, Hebrewes 8. 6. So that the word implieth a full information and constitution of them and their common wealth, by the Law. Herein the Iewes did glorie, Rom. 2. 17, 18.

13 Vers. 13. *Ioshua] in Greeke, Iesus: see Exodus 17. 9. of God]* that is, as the Chaldee translateth, *on which the glorie of God was revealed.* See verse 16.

14 Vers. 14. *Sit]* that is, *Abide, or Tarry,* as the Chaldee translateth: the Greeke saith, *be quiet.* *Hur]* of him see Exodus 17. 10. *hath matters to doe]* or, *hath words to speake:* that is, hath any question or controversie. So the Greeke and Chaldee translate it *Iudgement or controversie.* The Hebrew phrase is, *who so is a master of words,* (or of matters.)

15 Vers. 15. *a cloud]* the signe of Gods presence; though with terror and obscuritie, 2 Chron. 6. 1. Hebrewes 12. 18. See also Exodus 19. 9.

16 Vers. 16. *dwelt]* the Greeke expoundeth it, *came downe upon the mount.* *six daies]* to prepare Moses for to receive the Lawes; as before hee had done the people three daies, Exodus 19. 10, 11. In six daies God made the world, and the seventh he rested, Genesis 2. the same number is heere at the giving of the Law; wherein God shewed as great wisdom, as in the making of the world, Psal. 19.

17 Vers. 17. *devouring]* or, *consuming fire,* in Greeke, *flaming fire:* this was for a terror to the transgressors of his Law, Deuteron. 4. 24. and he is no lesse fearefull under the Gospell, Heb. 12. 28, 29.

18 Vers. 18. *fortie daies]* during which time hee did neither eat bread, nor drinke

water, Deut. 9. 9. The like number of daies Elias fasted, 1 Kings 19. 8. and Christ when he was to enter upon the ministry of the Gospell, Matth. 4. 2.

CHAPTER XXV.

1. The Lord by Moses teacheth Israel what things they should willingly offer for the making of a Sanctuarie, that he might dwell amongst them. 10. The matter and forme of the Arke. 17. The Covering-mercie-seat thereof, with the Cherubims. 23. The Table for the Shewbread, with the furniture thereof. 31. The golden Candlesticke, with the parts and instruments thereof. 40. All things must be made according to the patterne shewed in the mount.

§ § §

AND Iehovah spake unto Moses, saying, Speake unto the sonnes of Israel, and let them take for me an offering: of every man whose heart shall make him willing, ye shall take my offering. And this is the offering which ye shall take of them; gold, and silver, and brasle. And blew, and purple, and scarlet, and fine linnen, and goats haire. And Rams skins died red, and Tachash skins, and Shittim wood. Oile for the light, spices for anointing oile, and for incense of sweet spices. Beryll stones, and filling stones, for the Ephod, and for the Brest-plate. And let them make for me a Sanctuarie, and I will dwell amongst them. According to all that I shew thee, the patterne of the Tabernacle, and the patterne of all the

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10 the instruments thereof, even so shall
 ye make *them*. And they shall make
 an Arke of Shittim wood : two cu-
 bits and an halfe *shall be* the length
 thereof, and a cubit and an halfe the
 11 bredth thereof, and a cubit and an
 halfe the height thereof. And thou
 shalt overlay it *with* pure gold; with-
 in and without shalt thou overlay it :
 and thou shalt make upon it a crowne
 12 of gold, round about. And thou
 shalt cast for it foure rings of gold,
 and shalt put *them* in the foure cor-
 13 ners thereof; and two rings *shall be*
 in the one side of it, and two rings
 in the second side. And thou shalt
 14 make barres of Shittim wood, and
 shalt overlay them *with* gold. And
 thou shalt put the barres into the
 15 rings, by the sides of the Arke, to
 beare the Arke with them. In the
 rings of the Arke shall the barres be :
 they shall not be removed from it.
 16 And thou shalt put into the Arke the
 Testimonie which I shall give unto
 17 thee. And thou shalt make a Cove-
 ring-mercy-seat of pure gold : two
 cubits and an halfe *shall be* the length
 thereof, and a cubit and an halfe the
 18 bredth thereof. And thou shalt
 make two Cherubims of gold : of
 beaten worke shalt thou make them,
 at the two ends of the Covering-
 19 mercy-seat. And make thou one
 Cherub on the one end, and one
 Cherub on the other end : of the
 Covering-mercy-seat shall ye make
 the Cherubims, on the two ends
 20 thereof. And the Cherubims shall
 stretch forth the wings on high, co-

vering with their wings over the
 Covering-mercy-seat; and their fa-
 ces *shall be* one to another : towards
 the Covering-mercy-seat shall the
 faces of the Cherubims be. And
 21 thou shalt put the Covering-mercy-
 seat upon the Arke above, and in the
 Arke thou shalt put the Testimonie
 which I shall give unto thee. And
 22 I will meet with thee there, and I
 will speake with thee, from above
 the Covering-mercy-seat, from be-
 twene the two Cherubims, which
 are upon the Arke of the Testimonie,
 all *things* which I will command
 thee, unto the sons of Israel. And
 23 thou shalt make a Table of Shittim
 wood : two cubits *shall be* the length
 thereof, and a cubit the bredth there-
 of, and a cubit and an halfe the
 height thereof. And thou shalt
 24 overlay it *with* pure gold, and shalt
 make thereto a crowne of gold round
 about. And thou shalt make unto
 25 it a border of an hand-bredth round
 about, and thou shalt make a crowne
 of gold to the border thereof round
 about. And thou shalt make for it
 26 foure rings of gold, and shalt put the
 rings in the foure corners which *are*
 on the foure feet thereof. Over-
 against the border shall the rings be,
 for places for the barres to beare the
 27 table. And thou shalt make the
 barres of Shittim wood, and shalt
 overlay them *with* gold; and the ta-
 ble shall be borne with them. And
 28 thou shalt make the dishes thereof,
 and the cups thereof, and the covers
 thereof, and the bowles thereof,
 29 which

30 which shall be to cover withall : of
 pure gold shalt thou make them.
 And thou shalt set upon the Table
 Shew-bread before me continually.
 31 And thou shalt make a Candlesticke
 of pure gold : of beaten worke shall
 the Candlesticke be made ; his shaft
 and his branch , his bowles , his
 knops, and his flowers shall be of the
 32 same. And six branches comming
 out of the sides of it : three branches
 of the Candlesticke out of the one
 side of it, and three branches of the
 Candlesticke out of the second side
 33 of it. Three bowles made like al-
 monds, in one branch, a knop and
 a flower ; and three bowles made like
 almonds, in the other branch, a
 knop and a flower : so in the six bran-
 ches that come out of the Candle-
 34 sticke. And in the Candlesticke
 shall be foure bowles made like al-
 monds, his knops and his flowers.
 35 And there shall be a knop under two
 branches of the same, and a knop
 under two branches of the same, and
 a knop under two branches of the
 same, to the six branches that come
 36 out of the Candlesticke. Their
 knops and their branches shall be of
 the same : all of it shall be one beaten
 37 worke of pure gold. And thou shalt
 make the seven lamps thereof : and
 he shall cause the lamps thereof to
 ascend up, and shall cause to give
 light over-against the face of it.
 38 And the tongs thereof, and the
 snuffe-dishes thereof, shall be of pure
 39 gold. Of a talent of pure gold shall
 he make it, with all these vessels.

And see that thou make *them* accor-
 ding to their patterne, which thou
 wast shewed in the mount.

Annotations.

Here beginneth the 19. Section,
 or Lecture of the Law. See Gen. 6.9.

Take for me] or, take unto me, that is, take
 and give (or bring) unto me. See the notes
 on Gen. 15.9. The Greeke translateth, *and say*
thou, take yee unto me first-fruits. offering] or,
heave-offring : an oblation, which was taken up
 and separated, out of a mans goods ; and usu-
 ally (in the sacrifices) was heaved or lifted
 up, when it was presented unto the Lord, Ex-
 od. 29. 27. but generally the word is used for
 all things separated and given unto God,
 even land it selfe, Ezek. 48. 8,9, 10. 20. The
 Chaldee translateth it, *a separation*: so doth the
 Greeke in many places, but here the Greeke
 is, *first-fruits.* make him willing] or,
moove him to willingnesse and liberalitie. The
 Greeke interpreteth it, *of all to whom it shall*
seeme good in their heart. That which is here
 spoken of the heart, is also said of the spirit,
 Exod. 35. 21. And a like willing offering, was
 by David and the princes, for the matter of
 the Temple, 1 Chron. 29. 3. 5. 9. 14, &c. And so
 all the ministration of Gods people, ought
 to be of a ready and willing minde, Ezra 2. 68.
 and 3. 5. Neh. 11. 2. 2 Cor. 8. 11, 12.

Vers. 3. and brasse] These three, are the
 richest, purest, and most glorious metals,
 they come out of the bowels of the earth, Job
 28. 1, 2. Dent. 8. 9. The scripture useth them to
 signifie persons, kingdomes, & other things,
 that are most pretious, pure, and durable,
 Lam. 4. 2. Dan. 2. 32. 38. 39. Rev. 1. 20. Psa. 12. 7.
 and 19. 10. Prov. 8. 19. Ezek. 40. 3. Zach. 4. 12.
 and 6. 1. And God promising to erect the
 glorious Church of the Gospell, saith ; *For*
brasse I will bring gold, and for iron silver ; and for
wood brasse, &c. Esay 60. 17. The Iewes, as R.
 Menachem upon this place, observe, how
 no Iron was in the stuffe of the Taber-
 nacle : and doe compare 1 Kings 6. 7.
 where

where no toole of iron was heard in the house (of Solomon) while it was in building: Iron is often used to signifie warres and hard affliction, *Iud. 4. 3. Dan 2. 40. and 7. 7. 1 King. 8. 51. Psal. 107. 10.* Howbeit for Solomons temple, iron also was prepared, *1 Chronicles 29. 2. 7. 2 Chron. 2. 7.*

4 Vers. 4. *Blew*] or *hyacinth*, as the Greeke translateth. Although the *blew*, *purple*, and *scarlet* here, are colours onely, and Moles expresseth not the stuffe coloured: yet Paul affirming that *scarlet wooll* was used in sprinkling of the blood, *Heb. 9. 19.* seemeth to teach that the *scarlet* spoken of in the Law, was wooll died: and the like we may say of the other colours. Thus also the Hebrew Doctors explaine them. The *blew* spoken of in any place was wooll died like the body of the heavens; (that is, skie colour.) The *purple* was wooll died red; and the *scarlet* was wooll died in scarlet; saith *Maimony*, in treat. of the Implements of the Sanctuary, cap. 8. sect. 13. The *blew* was a thing used and worne of Princes and great personages; and the nations clad the images of their gods with it, *Jer. 10. 9. Esth. 1. 6. Ezck. 23. 6.* and *27. 7. 24.* The same was also in Solomons Temple, *2. Chron. 2. 7. 14.* *purple*] so we call it of the Greeke *porphura*: the name of a shellfish called the *purple*; it is like an oyster, and hath in it a liquor, which is used to make the purple die of great esteeme, as *Plinie* sheweth in his *nat. hist. b. 9. chap. 36.* The Hebrew is *Argaman*, (and as *Ezra* writeth it after the Chaldee manner, *Argevan*, *2. Chron. 2. 7. 14.*) from whence it seemeth the Greeks have borrowed *Amorgis*, the name of an herbe or reed, which is used to die purple. This also is a Princely colour, and used both for civill and religious honour, *Dan. 5. 7. 29. Esth. 8. 15. Jer. 10. 9. Luk. 16. 19. Rev. 18. 12.* *scarlet*] or, *scarlet* twice died, as the Hebrew, *tolagnath shani*, importeth. That which was answerable to this in Solomons Temple, is called by another name *Carmil*, that is, *crimson*, *2. Chron. 2. 7. 14. and 3. 14.* but the Greeke there and here translateth alike, *coccinon*, *scarlet*. This also is a glorious colour, *Jer. 4. 30. Lam. 4. 5.* *Purple* and *scarlet* are put sometime one for another; as, they clothed him with pur-

ple, *Mar. 15. 17. they put on him a scarlet robe, Mat. 27. 28.* for which another saith, they put on him a purple robe, *Iob. 19. 2.* These three died colours, represented blood of all sorts, and so figured unto the Church, how both themselves and their actions should be washed and dyed in the blood of Christ, into whose death they are baptized, *Rev. 1. 5. and 7. 14. Rom. 6. 3.* Christ also himselfe, warring against his enemies, appeared in garments died red, and glorious, *Jisa. 63. 1, 2, &c. Rev. 19. 13.* So the Greekes and Latines have applied the purple colour to blood, and bloody death; as *porphureos thanatos*, purple death, in *Homer, Il. 5.* and he vomited his purple soule, that is, his life-blood; *Virgil. Aen. 9.* and the like.

fine linnen] or *silken wooll*. A thing which grew in Egypt, called *Shesh*, *Ezck. 27. 7.* of which Princely clothing was made, *Gen. 41. 42.* The Greeke and Chaldee translate it *Byss*: and so the stuffe used in Solomons Temple is called *butis*, that is, *Byss*, *2. Chron. 2. 14. and 3. 14.* Likewise the Hebrew Doctors say, *What place soever in the Law speaketh of Shesh, or of Bad*, (a kind of linnen mentioned in *Exodus 28. 41.*) it is flaxe, and it is *Byss*. *Maimony*, treat. of the Implements of the Sanctuary, Chap. 8. sect. 13. Others put a difference betweene that *Byss* which Solomon used, and this *Shesh*, which they thinke was a silken cotton, which *Plinie* (in his *nat. hist. b. 19. Chap. 1.*) sheweth to grow in Egypt, on a shrub called *Xylon* or *Gossipion*: whereof soft and white linnen stuffe was made, whereof the Priests of Egypt delighted to weare. And this linnen *Xylinen*, they thinke to be the stuffe that was died blew, purple and scarlet. *Byss* is also a silken linnen, white, pure and bright, and hath the name originally of whitenesse, and signified the graces and justifications of the Saints, *Rev. 19. 8. 14. Ezck. 16. 10.* *hure*] whereof a covering was made for the Tabernacle, *Exod. 26. 7. 13.* The word *hure* is added also in Greeke: necessarily understood in the Hebrew: see *Gen. 42. 33.*

5 Vers. 5. *Tachash*] This the Greeke interpreters translate, *blew* (or violet-colour) skinner. The *Tachash* was a beast of whose skinner fine shoes were made, *Jer. 16. 10.*

and save there, no mention is made in scripture of this beast, but in this history of the Tabernacle, whose upper covering was made of the skinnés of the *Tachash*, *Exod. 26. 14.* Of the Hebrew name seeme to be derived the German *Tachs*, and Latine *Taxo*, which we English the *badger*, but the Jewes hold it to bee a cleane beast, which our *badger* by Moses Law is not, neither are badgers skinnés used for shooes as the *Tachas*. *Shittim*]

or, wood of the *Shittah tree*, mentioned in *Esay 41. 19.* which is thought to be a kinde of Cedar tree. It is not found in scripture, save in this history of the Tabernacle, and that prophesie of *Esay*, where it is shewed to bee of speciall use and account. The Greeke usually translateth it *Asepta*, that is, wood which never rotteth. The wood in Solomons Temple was of Cedar, *1 King. 6. 9, 10.* Of it the Hebrew Doctors write thus; *Solomon the Prophet said, How faire is the house of the sanctuary of the Lord, which is builded by my hands of Cedar wood: but fairer shall be the house of the sanctuary, which shall be builded in the daies of the King Christ; the beames whereof shall be of the Cedars that are in the garden of Eden* [in Paradise.] *Thargum in Can. c. 1. v. 17.*

6 Vers. 6. *light.*] or, *lightsat*; that is, the *Candlesticke*, *Exod. 27. 20.* *incense of sweet spices*] that is, *sweet incense*: or, *sweet spices for incense*. The Greeke translateth, *for the composition of incense*.

7 Vers. 7. *Beryl*] so also the Chaldee translateth it: see the notes on *Exodus 28. 9. 20.* *filling stones*] Hebr. *stones of fillings*, that is, *stones to be set in*, and wherewith the hollow places in the gold upon the Ephod, were filled up. See *Exod. 28. 17. 20.*

8 Vers. 8. *let them make*] The Greeke changeth the person, *And thou shalt make me a sanctuary, and I will be seene among you.* This was the maine end of all; and to this, all the particulars are to be referred, and by it opened. For this sanctuary (as Solomons Temple afterward) was a place of prayer and publike service of God, *Matthew 21. 13.* *Leviticus 17. 3-6.* and it signified the Church, which is the habitation of God by the Spirit, *2 Cor. 6. 16.* *Ephes. 2. 19-22.* *Revel. 21. 2, 3.* and was a vi-

sible signe of Gods presence with, and protection of his people, *Lev. 26. 11; 12.* *Ezek. 37. 26, 27.* *1 Kings 6. 12, 13.* and of leading them into heavenly glory; for as the high Priest entred into the Tabernacle and through the veile into the most holy place, where God dwelt: so Christ (and we by him) entred through the veile of his flesh into very heaven, as the Apostle openeth it, in *Hebrewes 9.* and *10.* Chapters. And so this sanctuary is to be applied as a type, first unto Christs person, *Hebrewes 8. 2.* and *9. 11, 12.* *Ioh. 2. 19, 21.* then to every Christian man, *1 Cor. 6. 19.* and Church, both particular, *Hebrewes 3. 6. 1.* *Timothy 3. 15.* and universall, *Hebrewes 10. 21.* And by reason of this divers and large signification, so many sundry things about this sanctuary are set downe by Moses, and sundry wayes applied by the Prophets and Apostles. This sanctuary though made of the most glorious things on earth, is yet called but a *worldly sanctuary*, and was a similitude of the true, not made with hands: *Hebrewes 9. 1. 24.*

dwelt] This was the greatest signe of Gods grace towards his people; whiles Christ having reconciled them to his father, dwel- leth in their hearts by faith, *Ephesians 3. 17.* and they are the habitation of God by the spirit, *Ephesians 1. 22.* Therefore this favour is often mentioned, *Exod. 29. 45, 46.* *Lev. 26. 12.* *Num. 35. 34.* *Zach. 2. 10.* and *8. 3.* *2 Cor. 6. 16.* *Revel. 21. 2, 3.*

9 Vers. 9. *Tabernacle*] or, *Habitacle*, *Dwelling-place*: for of Gods dwelling afore said, it hath the name. Therefore the *patterne* hereof, signifieth properly the *frame* or *disposition* of a building, like which an edifice is made. And as the *patterne* of this house and of all the im- plements, was given by God to Moses: e- ven so had Solomon a *patterne* of the house which he builded, and of all things be- longing thereunto, *1 Chron. 28. 11, 12-18, 19.* See more in *v. 40.*

10 Vers. 10. *they shall*] the Greeke transla- reth, *thou shalt make*; even as in the verse following, and after, God saith to him; *thou shalt*: because the oversight of all the worke, lay upon Moses. In *v. 39.* it is said, *he shall make*, where the Greeke againe saith,

thou

thou shalt. an Arke,] or Coffer, in Hebrew *Aron*, which differeth in name (as in use) from the *Arke* that Noe made, Gen. 6. 14. The Apostles in Greeke call them both by one name, *Hebrewes* 9. 4. and 11. 7. and here the Greeke version addeth, *the Arke of the Testimonie*. This was made to lay up the tables of the Covenant of God therein, *verse* 16. and for God to sit betweene the Cherubin upon the covering-mercy-seat that was thereon: *verse* 22. So it was a visible signe of Gods gracious presence with his people in Christ: therefore is it the first and chiefest of all the holy things, and for it principally was the Tabernacle made, *Exodus* 26. 33. and 40. 18. 21. and it sanctified the Tent and house wherein it rested, as Solomon said the places *are holy whereinto the Arke of the Lord hath come*, 2. *Chron.* 8. 11. Yet was it but the furniture of a worldly Sanctuary, *Hebrewes* 9. 1. and under the Gospell to be done away, and forgotten, that men shall say no more, *the Arke of the Covenant of the Lord*, *Jeremy* 3. 16. albeit mystically it is mentioned in the Church of the new Testament, as is also the Tabernacle, *Revelations* 11. 19. and 21. 3. Among the Genules there was an imitation of these things, when they carried the mysteries of their Gods in coffers; *L. Apul. de Asin. aur. lib.* 11. and *Alb. Tibull. Et levis occultis conscia Cista sacris*. *Shittim*] or, Cedar wood: in the Greeke, *wood incorruptible*. a cubit] that is, a foot and an halfe, or sixe handbreadths, see *Gen.* 6. 15.

Verf. 11. a crowne] or, border: which was both for ornament, and for the close fastning of the cover of the Arke, which was as large as the Arke it selfe, *verse* 17. The Greeke interpreteth *golden wriethen waves round about*. So in *verse* 24.

Verf. 12. shalt put] Hebr. shalt give.

Verf. 13. barres] or slaves, to carry it with: *verse* 14. the Greeke calleth them bearers.

Verf. 14. to beare the Arke,] this none might doe but the Levites, and upon their shoulders: *Num.* 7. 9. 2. *Chron.* 35. 3. When David failed herein, and set the Arke upon a wagon, the Lord shewed his wrath in killing *Uzza*; see 1 *Chron.* 13. 7, 10, 11. and 15. 12-15.

Verf. 15. not be removed] this caution was, lest the Levites should thinke themselves discharged at any time from bearing Gods Arke; therefore even in Solomons Temple, the barres were left in their places, but with their ends out, to be seene, 1 *King.* 8. 8. The Hebrew cannons say, *when they beare the Arke upon their shoulders, they beare it with their faces one towards another, and their after parts outward, and their faces inward. And they are warned, that they pull not the barres out of the rings*, &c. *Maimony, treat of the Instruments of the Sanctuary, Chap. 2. Sect. 13.*

Verf. 16. the Testimonie] in Greeke, *the Testimonies*: that is, the two tables of stone, whereon the Law or tenne commandments were written, which were a testimony of the Covenant betweene God and the people, and should testifie against them if they kept it not; as Moses sheweth for the booke of the Law, *Deuteronomie* 31. 26. Hereupon those tables are called *the tables of the Testimony*, *Exod.* 31. 18. and the Arke into which they were put, *the Arke of the Testimony*, *Exod.* 25. 22. neither was there any thing in the Arke but they, 1 *King.* 8. 9. and the Tabernacle wherein the Arke was placed, is called *the Tabernacle of the Testimony*, *Exodus* 38. 21. *Acts* 7. 44. So elsewhere, the booke of the Law is called the *Testimony*, 2 *King.* 11. 12. and the Gospell of Christ hath the same name, 1 *Cor.* 2. 1. 2. *Tim.* 1. 8. Likewise because on those Tables, the words of the Covenant were written, *Exod.* 34. 28. therefore they were called, *the tables of the Covenant*, *Deut.* 9. 9. 11, 15. and the Arke that they were put into, *the Arke of the covenant*, *Num.* 10. 33. *Heb.* 9. 4.

Verf. 17. a covering mercy seat] named in Hebrew *Capareth*, which hath the signification of *covering* or *plastering over*, *Genesis* 6. 14. and is commonly used for the mercie covering, and propitiation of sinnes, *Psal.* 65. 4. Whereupon this is translated in Greeke, and with the allowance of the holy Ghost, *hilasterion*, *Hebrewes* 9. 5. that is, a propitiatory, or mercy-seat. And the Greeke version here addeth *hilasterion epibema*, that is, a propitiatorie covering: and it is by the Apostle applied to Christ, called Gods *hilasterion*, or

propitiatorie, through faith in his blood, to declare (Gods) justice, for the remission of sinnes that are past, Rom. 3.25. hee is the propitiation for our sins, 1. Iohn 2.2. So this *mercie seat* on which God did sit betweene the wings of the Cherubims, was a figure of Christ, by whom our transgressions of the law are forgiven and covered.

18

Verf. 18. *Cherubims*] or *Cherubs*. See Gen. 3.24. We keepe the Hebrew name, following the Apostle, who also keepeth the same name in Greeke, Heb. 9.5. where he calleth them *Cherubims of glorie*. The name *Cherub*, is neere unto *Rechub* a charet, used to ride upon: and God is said to ride upon the *Cherub*, Psal. 18.11. and to sit upon the *Cherubims*, Psal. 80.2. and the *Cherubims* in Solomons Temple are called a *charet*, 1 Chron. 28.18. The use of these was to cover or overshadow the *mercy-seat*, with their wings, Exod. 25.20. as they were made of it, verse 19. and from this seat God used to speake unto Moses, vers. 22. Num. 7.89. These being of the *similitudes of heavenly things*, Heb. 9.23. may diversly bee applied: unto Christ, whose mediation was signified by this *mercy-seat*; and to the Ministers of God, both the Angels in heaven, Gods *frie charrets*, 2 King. 6.17. Psal. 68.18. whose service hee useth for his honour, and to attend upon Christ, and upon his Church, into whose mysteries they desire to looke, Heb. 1.6.14. 1 Pet. 1.12. and his Ministers also on earth. For Kings are called by the names of Cherubs, Ezek. 28.14. and the foure living creatures with eyes and wings, Rev. 4.6.8. (which by comparison with Ezek. 1.5,6.10. and 10.1. 14.20. were *Cherubims*;) are of them that are redeemed unto God by the blood of Christ, Rev. 5.8,9,10. and so distinguished from heavenly Angels, Rev. 5.11. These with heavenly affections looking into the law and Christ the *mercy-seat*, are such as on whom he also rideth by the preaching of the Gospell, Psal. 45.5. Act. 9.15. But the chiefe signification of the *Cherubs* here, respecteth Christ himselfe, the *Mercy-seat*, of which they were made, on the two ends thereof, verse 19. And to this glorious seat where Gods presence with his Church was manifested, the *throne*

of God is answerable, in the Christian Church, in the presence of which throne his people are, and serve him day and night in his Temple, Rev. 7.15.17. and 4.2.4,5,6. and 8.3. and 16.17. and 21.3.5. and 22.1. compared with Jer. 3.17. Psal. 80.2. of *beaten worke*] that is, of whole peeces beaten out with the hammer. The like is said of the *Candlesticke*, verse 31.36. and of the *Trumpets*, Numb. 10.2. The Greeke translateth it, *turned worke*.

Verf. 20. *shall stretch*] Hebr. *shall be stretching* (or *spreading*.) *covering*] or *shadowing*; as the Greeke, which the Apostle followeth, doth translate, Heb. 9.5. This word is used for protection and defence from evill, Psal. 91.4. and 140.3. Exod. 33.22. and the King of Tyrus is called an *anointed Cherub*, that covered (or protected:) Ezek. 28.14. This here being (as is foreshewed) a figure of Christ: the protecting Cherubs, may signifie his kingdome, Psal. 99.1. the *mercy-seat* which they covered, his priesthood, Rom. 3.25. and the voyce which spake from the same, his prophesie. Numb. 7.89. Heb. 1.1,2. Iudg. 20.27. *one to another*] Hebr. *man to his brother*.

20

Verf. 22. *will meet*] or *will convene*, at set times, and to appoint and order things for the Church; as the words following doe expaine. Hereupon the Tabernacle wherein this Arke was had the name, the *Tabernacle of Meeting* (or of the *Congregation*) where I will meet with thee, Exo. 30.36. The Chaldee translateth, I will appoint my word to thee there: the Greeke, I will bee knowne to thee from thence. So this was the signe of Gods presence with, and direction of his Church, as before is noted on verse 18. The Hebrew Doctors say, that the heart of man is answerable to the Most holy place of the Sanctuarie, wherein was the Arke, and the Covering-mercy-seat, and the Cherubims: whereby we are taught, that as in the Sanctuarie Gods Majestie (*Shecinah*) dwelled, because there was the Arke, and the Tables, and the Cherubims; so the heart of man, it is meet that a place be made there for the divine Majestie to dwell in; and that it bee the Holy of holies. R. Elias, in *Sepher resith chocmah*, treat. of Holinesse, Chap. 7. fol. 219.

22

Verf.

25 Vers. 25. *a border*] or *closure*, that is, a border to fasten the feet of the table together.

27 Vers. 27. *places*] Hebr. *houses*.

29 Vers. 29. *dishes*] or *chargers*, wherein the bread was set on the table. Of such there is also mention in Num. 7.13.84. made of silver for other use. *cups*] or *dishes*; for incense to be put in, as appeareth by Num. 7.14. and incense was with the shewbread, as is manifest by Levit. 24.7. They have their name in Hebrew *Cappoth*, of being hollow, like the hollow of the hand, or as a spoone: whereupon some translate them *spoons*. The Hebrewes say, there were two of these cups, in each whereof was an handfull of incense: and they had verges at the bottome, that they might rest upon the table; and they were set beside the two rews of bread. *Maimony* in *Misnch*, treat. of the Daily sacrifices, Chap. 5. Sect. 2. *covers thereof, and bowles thereof*] or (as the Hebrew Doctors understand it) *props thereof and pipes thereof*. In the first sense, we may take these to be for covering the bread in the dishes, and the incense in the cups: and so it accordeth with the words following, *to cover withall*. And that not the latter of these two, were to cover with, but the former also appeareth by Numbers 4.7. And in relating this, Moses changeth the order of these words, saying, in Exo. 37. 16. *the bowles thereof, and the covers thereof*. In the latter sense, these served for the bread onely; which the Hebrewes explaine thus; *Kesothaiu* (which we English the *covers thereof*) were (*Scriphim*) *props*: *Menakkijothaiu* (which wee English the *bowles thereof*), were (*Kanim*) *reeds*, There were foure props of gold, that stayed up (the bread,) two for the one row, and two for the other row: and eight and twentie reeds (of gold) which were as halfe a hollow reed (or pipe:) fourteene for one row, and fourteene for the other. They set one cake on the table, and after put upon it three reeds (or halfe pipes:) and upon the reeds another cake; and after that againe three reeds: and upon them the third cake, and after that three reeds, upon them the fourth cake, and then three reeds: upon them the fift cake, and then two reeds; and

upon those two reeds the sixt cake. *Thalmud Bab. in Menachoth*, Chapter 11. and *Rambam* (or *Maimony*) in his exposition on the same. The like *R. Solomon Iarchi* on Exodus 25. noteth; save that hee differeth in the names, saying of the first, *Kesothaiu*, that they were like halfe reeds, hollow, made of gold, upon which the bread was set, and they divided one cake from another that aire might gather between them, that they might not mould (or putrefie.) *Menakkijothaiu*, which the Chaldees calleth the measures thereof, (he saith) were props like flakes of gold, standing on the ground, and they reached higher than the table, so high as the rews of bread, and were forked (or notched) with five forkes one above another; and the ends of the reeds which were betweene every cake stayed upon those forkes, that the weight of the upper cakes might not bee too heavie for the neather, and breake them. The reason hereof was, for that the table (as Moses sheweth in vers. 23. was but one cubit, (that is, six hand-breadths) broad, and two cubits long: and every of the twelve cakes, (as the Hebrewes write) was ten hand-breadths long, and five broad; and they set the length of the cakes on the breadth of the table. *Thalmud in Menachoth*, Chapter 11. So the ends of the cakes hanging over, were stayed up by those props. The Greeke, for *Covers* translateth *Spondeia*, that is, *vessels to poure out with*: and *bowles* they call *kuatboi*, cups. Of these there is mention also in Numb. 4.7. 1 Chron. 28.17. and 1 Cr. 52.16. *to cover withall*] or *with which they shall cover*; to wit, the table, and furnish it: or, the cakes and the incense. The originall word signifieth also *to poure out*; and so the Greeke translateth, *with which thou shalt poure out*, (*Speiscis*) as before the Greeke called the *Covers* *Spondeia*, *pouring vessels*: but of such I know no use at this table. *pure gold*] whereupon the table is also called the *pure table*, Levit. 24.6.

Vers. 30. *Shew-bread*] in Hebrew called *bread of faces*, or of *presence*; because they were to be set before the face, or in the presence of God continually. The Hebrew Doctors give also another reason, because every cake was made square, and so had as it

were many faces. The length of every cake (they say) was ten handbreadths, and the breadth five handbreadths, and the height seven fingers. Maimony treat. of the Daily sacrifices, Chap. 5. Sect. 9. The holy Ghost in Greeke calleth it bread of proposition, Mark. 2. 26. and in a contrary order, the proposition of bread (or of cakes) Heb. 9. 2. that is, with us, *Shew-bread*; which did shew and present themselves to the Lord upon the table in stead of Israel. For there were made every weeke twelve cakes, according to the number of the twelve tribes of Israel; to make every cake was taken two tenth deales of an Ephah (or bushell) of fine flowre; these, with pure incense were set every Sabbath new upon the table, in two rewes, six on a rew; and the old bread was then taken away and eaten by the priests: see Lev. 24. 5-9. with the annotations there. As the Arke signified the presence of God in his Church, so this table with the twelve cakes, signified the multitude of the faithfull presented unto God in his Church, as upon a pure table, continually serving him: made by faith and holinesse, as fine cakes; and by the mediation of Christ as by incense, made a sweet odour unto God, Acts 26. 7. 1 Cor. 5. 7. 2 Cor. 2. 15. It may also signifie the spirituall repast which the Church hath from and before God, who feedeth them with Christ the bread of life, whose offering of himselfe, was a sweet odour to God for his Church, before whom the Lord furnisheth a table, Iohn 6. 32, 33, 35. Ephes. 5. 2. Psal. 23. 5.

31 Vers. 31. *Candlesticke*] or *Light-vessell*: called the *candlesticke of light*, Exod. 35. 14. *pure gold*] whereupon it is called the *pure candlesticke*, Levit. 24. 4. Exod. 31. 8. *beaten-work*] of one whole peece beaten with the hammer, and this was of a talent of gold, verse 36. 39. *branch*] that is, *branches*, as the Greeke translateth; and the next verse manifesteth. *bowles*] or *cups*, as Gen. 44. 2. so named of the forme or fashion. *flowers*] in Greeke *lilies*. So R. Menachem on this place saith, that the *flowers were lilies*: and noteth from ancient Rabbines, 42. particulars in the *Candlesticke*, 22. *bowles*, 11. *knops*,

and 9. *flowers*; which number he would have observed as mysticall. As the Arke signified Gods presence, and the Table with shew-bread; the Church standing before him: so this *Candlesticke* signified his Law, in the light whereof his people doe serve him, Psal. 119. 105. Pro. 6. 23. 2 Pet. 1. 19. And the sundrie branches, bowles, knops, and flowers, shew the varietie of things, and of delivering them in the Scripture; some easie, some hard to bee understood, 2 Pet. 3. 16. some histories, some propheties, some parables, &c.

33 Vers. 33. *made like almonds*] the Chaldee translateth, *figured*; and the Greeke, *figured with almond-nuts*: and this some referre to those also which follow, the *knop*, and the *flower*, as if they had that forme. The Almond tree hath the name in Hebrew, of hastie bringing forth blossomes and fruit: and God likeneth the hastie performance of his word unto it, Ieremie 1. 11, 12. So Aarons rod miraculously bare almonds, Numb. 17. 8.

37 Vers. 37. *seven lamps*] or, the lamps thereof *seven*: which figured the *seven spirits* (that is, the manifold graces of the Spirit) of God, as is written, *there were seven lamps of fire, burning before the throne, which are the seven spirits of God*, Revel. 4. 5. *be*] that is, the *priest*, as is expressed, Exod. 27. 21. Lev. 24. 3. See the notes there. *to ascend*] that is, as the Chaldee translateth, *to burne*: for that the flame ascends upward. So in Exod. 27. 20. But the Greeke version here understands it, of setting the lamps up on the top of the branches of the candlesticke. *over against the face*] that is, right forward, or straight before it: as the like phrase signifieth in Ezek. 1. 9. 12. See also Numb. 8. 2.

39 Vers. 39. *a talent*] this is the greatest weight which was in use: it contained three thousand shekels; of which were two sorts, common and holy; as is shewed on Gen. 20. 16. This talent, as all other weights about the Sanctuary, being sacred, was an hundred and twentie pound weight: or three thousand holy shekels. See the notes on Exod. 38. 24, 26.

Verf.

40

Verf. 40. *that thou make* } or *and make*, to wit, all these things mentioned in this Chapter, and those which follow : as the Apostle expoundeth it, *see that thou make all things according*, &c. Heb. 8. 5. And oftentimes, things set downe in this manner, are expounded universally ; as 2 Chron. 6. 30. *thou onely knowest the heart of the sonnes of men*, that is, of all the sonnes of men, 1 Kings 8. 39. So, the word shall be established, Deuteron. 19. 15. that is, every word, 2 Cor. 13. 1. and, till I put thine enemies, Psalme 110. 1. that is, all of them, 1 Cor. 15. 25. *as we forgive our debtors*, Matth. 6. 12. that is, every one indebted to us, Luke 11. 4. and many the like. *patternne*] in Greeke type : hereupon the Apostle noteth, that the priests of Israel, served unto the example and shadow of heavenly things, Hebr. 8. 5. So all this glorious furniture of the Tabernacle, was not for worldly pompe, but for spirituall mysteric of heavenly graces, which should bee enjoyed by Christ ; whereof see Revel. 4. and 21. chapters. Neither might Moses alter the matter, forme, or fashipp, of any particular, from the patternne shewed him ; but was strictly bound unto it, and so did obierve it, Exod. 39. 42, 43.

CHAPTER XXVI.

1. God commandeth to make a Tabernacle, with ten curtaines embroidered. 7. And a Tent over it of eleven curtaines of Goats haire. 14. And a covering for the Tent, of Rams skinned, and a covering of Tachash skins. 15. The boards of the Tabernacle, of Shittim wood. 19. The sockets of silver. 26. The bars of Shittim wood. 31. The embroidered veile betwene the most holy place, and the holy. 36. The hanging veile for the doore.

1

AN D thou shalt make the Tabernacle with ten curtaines of fine linnen twined, and blew, and

purple, and scarlet : with Cherubims, the worke of a cunning workman, shalt thou make them. The length of one curtaine shall be eight and twenty cubits, and the bredth foure cubits, of one curtaine : one measure shall be for all the curtaines. Five curtaines shall be coupled together, one to another ; and five curtaines coupled together, one to another. And thou shalt make loopes of blew upon the edge of the one curtaine, from the selvedge in the coupling ; and so shalt thou make in the uttermost edge of the curtaine, in the second coupling. Fiftie loopes shalt thou make in the one curtaine, and fiftie loopes shalt thou make in the selvedge of the curtaine, which is in the second coupling, the loopes being one right over against another. And thou shalt make fiftie raches of gold, and shalt couple together the curtaines, one unto another, with the raches ; and it shall be one Tabernacle. And thou shalt make curtaines of goats haire, for a Tent over the Tabernacle : eleven curtaines shalt thou make them. The length of one curtaine shall be thirtie cubits, and the bredth foure cubits, of one curtaine : one measure shall be for the eleven curtaines. And thou shalt couple together five curtaines by themselves, and six curtaines by themselves, and shalt double the six curtaine in the fore-front of the Tent. And thou shalt make fiftie loopes on the edge of the one curtaine, the outmost in the coupling,

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11	pling, and fiftie loopes on the edge of the curtaine of the second coupling. And thou shalt make fiftie taches of brasle, and shalt put the taches into the loopes, and shalt couple together the Tent, and it shall be one. And the overplus that remaineth of the curtaines of the Tent, the halfe curtaine that remaineth shall hang over, on the backe sides of the Tabernacle. And a cubit on this <i>side</i> , and a cubit on that <i>side</i> , in the remainder in the length of the curtaines of the tent, it shall be hanging over on the sides of the Tabernacle, on this <i>side</i> and on that <i>side</i> , to cover it. And thou shalt make a covering for the tent, of Rammes skins died red, and a covering of Tachash skins above.	
12		22
13		23
14		24
15	And thou shalt make boards for the Tabernacle, of Shittim wood, standing up. Ten cubits shall bee the length of a board, and a cubit and halfe a cubit the bredth of one board. Two tenons for one board, set in order one against another : so shalt thou make for all the boards of the Tabernacle. And thou shalt make the boards for the Tabernacle, twenty boards for the South side Southward. And fortie sockets of silver shalt thou make under the twentie boards ; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.	25
16		26
17		27
18		28
19		29
20	And for the second side of the Tabernacle, on the North side, twentie boards. And their fortie sockets of silver : two sockets under one board, and two sockets under another board. And thou shalt make barres of Shittim wood : five for the boards of the one side of the Tabernacle. And five barres for the boards of the second side of the Tabernacle : and five barres for the boards of the side of the Tabernacle, for the two sides Seaward. And the middle barre in the mids of the boards, reaching from end to end. And thou shalt overlay the boards with gold, and their rings thou shalt make of gold, places for the barres : and thou shalt overlay the barres with gold. And thou shalt reare up the Tabernacle according to the right fashion thereof, which thou wast shewed in the mount. And thou shalt make a veile of blew, and purple, and scarlet, and fine linnen twined ; the worke of a cunning workman : he shall make it with Cherubims. And thou shalt hang it upon foure pillars of Shittim, overlaid	30
21		31
		32

33 laid *with* gold, their hookes *shall be*
 of gold; upon the foure lockers of
 silver. And thou shalt hang the
 veile under the raches, and shalt
 bring in thither within the veile, the
 Arke of the Testimonie; and the
 veile shall divide vnto you, betweene
 34 the Holy place, and the Holy of ho-
 lies. And thou shalt put the Cove-
 ring-mercie-seat, upon the Arke of
 the Testimony, in the Holy of ho-
 35 lies. And thou shalt set the Table
 without the veile; and the Candle-
 sticke over-against the table, on the
 side of the Tabernacle, toward the
 South; and the table thou shalt put
 36 on the North side. And thou shalt
 make an hanging-veile for the dore
 of the Tent, of blew and purple, and
 scarlet, and fine linnen twined; the
 37 worke of the embroiderer. And
 thou shalt make for the hanging-veil
 five pillars of Shittim, and overlay
 them *with* gold, their hookes gold,
 and thou shalt cast for them, five soc-
 kets of brasse.

Annotations.

1 **T** *Abernacle*] or *Habitacle*, which was for
 the foresaid *Arke*, *Table* with *shew-*
bread, and *Candlesticke* to be placed in:
 a figure of the Church, wherein God dwel-
 leth graciously with his people, and inlight-
 neth them with his Law, and the seven spirits
 which are before his throne. See the annota-
 tions on the former Chapter. *twined*] or
twisted, after it was spunne: and this was for
 more strength, *Ecl.* 4. 12. In the Hebrew
 canons it is said, *Wheresoever fine linnen twi-*
sted is spoken of in the Law, it must be six double
thred. *Maimony*, treat. of the Implements of

the Sanctuary, Chap. 8. sect. 14. *[scarlet]*
 or double dyed scarlet. These colours repre-
 sented the blood of Christ, and the white lin-
 nen (or byffe,) his justice, and so the varietie
 of graces wherewith hee and his Church is
 made glorious: see the notes on *Exod.* 25. 4.
Cherubims] that is, as the Chaldee explaineth
 it, *figures of Cherubims*: signifying heavenly
 affections in Christ and his Church, and the
 Angels ministers unto and about them: See
Exod. 25. 18. *cunning workman*] or *exqui-*
site craftsman, that skilfully deviseth, and cu-
 riously worketh in any Arte, *Exod.* 35. 32, 33.
2. Chro. 26. 15. The Chaldee translateth it
Craftsman; the Greeke, *Weaver*: of which
 there is also mention in this worke of the Ta-
 bernacle, *Exod.* 35. 35. and 39. 22. The
 Hebrew Doctors put a difference betweene
 this *cunning workman*, and the *embroiderer*, in
vers. 36. *Wheresoever it is said in the Law, THE*
VVORKE OF THE EMBROIDERER, that
is, when the figures which are made in the wea-
ving, are scene but on the one side; but THE
VVORKE OF THE CUNNING VVORK-
MAN, is, when the figures are scene on both sides,
before and after. *Maimony*, in treat. of the Im-
 plements of the Sanctuary, Chap. 8. sect. 15.
 The veile of the most holy place, being of this
 cunning workmanship, *vers.* 31. sheweth that
 both sides were wrought alike.

Verf. 2. *cubits*] Hebr. by *cubit*: that is,
 measuring by the Cubit, which is six hand-
 bredths, or a foot and an halfe. *of one*] 2
 which may be understood of *every one*, as in
2. Chro. 9. 16 *one shield*, is for *every shie'd*. Or,
 as the Greeke here translateth, *the curtaine*
shall be one.

Verf. 3. *one to another*] Hebr. *woman to*
her sister, which Hebraisme, the Chaldee also
 translateth *one to another*; and the Greeke
 giueth the like sense, and Moses himselfe so
 explyneth it in *Exod.* 36. 10. 12. where hee
 saith *one to one*. So after in *vers.* 5. and 17.
 This signified the union of persons and of
 graces in the Church, by the Spirit, *Ephes.* 4. 3,
 4, 5, 6. *1. Cor.* 12. 4, 5, 6. 12, 13. for, in
 Christ *all the building fitly coupled together,*
groweth unto an holy Temple in the Lord, *Ephes.* 2.
 21, 22. and 4. 6. 3

4 **Verf. 4. edge]** Hebr. *lip*. So in *vers. 10.* the one] or, the first curtaine: so in *vers. 5.* So one, is used for the first, *Gen. 1. 5.* *second coupling]* or, coupling of the second: so in *vers. 5.*

5 **Verf. 5. being one right over against another]** or, receiving one to another, and so holding by the taches, one curtaine to another. But both the Greeke and Chaldee version favourerth the first exposition.

6 **Verf. 6. one Tabernacle]** or the *Habitacle* shall be one. The like is said for the Tent, *vers. 11.* Howbeit, because of the distinction by the veile, there were after a sort two Tabernacles, and so the Apostle speaketh of the first, called the Holy, and after the second veile, the Tabernacle called the Holy of holies, *Heb. 9. 2, 3.* As the golden taches, clasped in the blew (or heaven coloured) loops, made the ten curtaines one Tent: so by faith and love in Christ, the Saints are fastened, and builded together, for an habitation of God through the Spirit, *Ephe. 2. 22.* wherefore the Apostle mentioneth, the unitie of the Spirit, in the bond of peace; the unitie of the faith, and our knitting together in love, *Ephe. 4. 3. 13.* *Coloss. 2. 2.* And this is to be for all affaires, both of peace and of war, *Judg. 20. 11.*

7 **Verf. 7. a Tent]** that is, a Covering, spread over, so the Greeke translateth it a Covering; the Chaldee, an over spreading. See *Exod. 40. 6.* *eleven]* whereas the embroidered curtaine were but ten, *verse 1.* So these were thirtie cubits long, *verse 8.* those but 28. cubits, *vers. 2.* Thus the Covering was larger in length and breadth, then the thing covered. The like may be thought by proportion of the two upper Coverings of skins, in *verse 14.* that they also were larger, then this Tent of haire; though for brevity, their size is not expressed. And that this Goats haire was woven into cloath, appeareth in that it was spunne by women, as the other stufte, *Exod. 35. 26.*

14 **Verf. 14. Tachash skinner]** in Greeke *Violet colour skinner*, of them see *Exod. 25. 5.* These three sorts of Coverings served for the safetie of the Tent, and things in the same, from the injurie of the weather: also by these covers and veils, the people were kept from beholding the holy things: as at the removing of the Tent likewise, *Numb. 4. 5. 15.* So they

signified the safetie of Gods Church, covered and hid from the injuries of the world, *Esa. 4. 6.* and *25. 4.* *Psal. 27. 5.* that the Sunne shall not light on them, nor any heat, *Rev. 7. 16.* and the state of the Church then, which had the mysteries of Christ under shadowes and coverings, now taken away, *Heb. 10. 1.* Therefore the Tabernacle of the Gospell, is described without any such veiles or covers, in the open heaven, where the most holy things, even the Arke of Gods Covenant is to be seene, *Rev. 4. 1. - 6.* and *11. 19.* and *21. 2, 3,* &c.

Verf. 15. boards] these were to beare up the embroidered curtaines, the Greeke calleth them *styles* or *pillars*: and to these, with the silver sockets whereon they stood, (*verse 19.*) the Apostle alludeth, when he calleth Gods House and Church, the pillar and stay of the Truth, *1. Tim. 3. 15.*

Verf. 17. tenons] called in Hebrew *hands*, for that they held fast in the mortaises of the sockets. *set in order]* or, *set ladder-wise*, that is, equally distant one from another, as the staves of a ladder.

Verf. 19. sockets] or *bases*, as the Greeke translateth them, the scete or grounds that sustained the boards, having hollow mortaises for the tenons of the boards to be fastened in. Every one of these sockets, was of a talent of silver, that is, an hundred and twentie pound weight, *Exodus 38. 27.*

Verf. 20. twenty boards] and every board being a cubit and an halfe broad, *verse 16.* the length of the whole Tabernacle appeareth to be 30. cubits, or 45. foot.

Verf. 22. Seaward] that is, westward; so *verse 27.* See the notes on *Gen. 12. 8.*

Verf. 24. equally ioyned] or, *ioyned as to twins*, that is, joyned alike to the boards that are on the side, and on the end of the Tabernacle, so fastening them both together. The Hebrew signifieth *twinning*, or *twins*; and is not used in this sense, but here, and againe in *Exod. 36. 29.* The Chaldee translateth it, *disposed* (or, *fitted*;) the Greeke, *they shall be of equalitie.* Likewise] or, together. *perfectly ioyned]* or *equally ioyned.* The Hebrew though it differeth in forme, yet is thought to be of like signification

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tion with the former, and so the Chaldee translateth it as before, and the Greeke varieth but little, thus, *they shall be [ex isou] of equalitie beneath, and likewise they shall be [isoi] equall at the heads, &c.* so in Exod. 36. 29.

26 Vers. 26. *barres*] or, *rafters*, which were for to hasten the boards together.

28 Vers. 28. *in the mids*] This *mids*, seemeth to be meant of the length of the boards, not of the thicknesse, as if this barre went through the boards, (which so must needs be of an extraordinary thicknesse and weight,) but through rings put in the mids of the boards, as the other barres went through rings put in the ends. *reaching*] or, *shooting through*: of this word, the barre aforesaid, hath the name in Hebrew, which signifieth *fleeing*, or *speedy passing through*.

29 Vers. 29. *places*] Hebr. *houses*, as Exod. 25. 27. The Greeke explayneth it thus, *into which thou shalt bring the barres*.

30 Vers. 30. *right fashion*] or, *iust constitution*: Hebr. *judgement*, which the Greeke translateth *fashion* (or *shape*) and Stephen calleth it *a type*, Acts 7. 44. so it is the same in effect, with Exod. 25. 40.

31 Vers. 31. *of a cunning workman*] that is, wrought (or woven) both sides alike: see the notes on verse 1. *be*] that is, the workman: the Greeke saith as before, *thou shalt make*. *Cherubims*] that is, as the Chaldee expresth, *figures of Cherubims*, wrought in the veile.

32 Vers. 32. *hang*] Hebrew. *give*. so verse 33. *Shittim*] or *Cedar*, wood that will not rot, Exod. 25. 5.

33 Vers. 33. *of the testimony*] that is, of the Tables whereon the Law was written, for a testimonie to Israel, See Exod. 25. 16. *divide*] or *separate*. This was the speciall use of this veile, to debarre men from entring (yea or seeing) into the most holy place, or the Ark, Exod. 40. 3. whereby (as Paul saith) *the Holy Ghost signified this, that the way into the Holies was not yet manifested, while as the first Tabernacle had standing*, Heb. 9. 8. that is, the way into heaven (which the most holy place shadowed,) was not by those legall services; but should be opened unto men by Christ, first

entring there with his blood, *Hebrewes* 9. 24. and 10. 19. Therefore also this *veile*, signified the *flesh* of Christ, (under which the Godhead was veiled,) and through which (by suffering death) hee entered himselfe, and made way also for us, to enter into heaven, *Hebrewes* 9. 19, 20. To confirme this, *the veile of the Temple* (at the death of Christ) *was rent in twaine, from the top to the bottome*, *Matthew* 27. 51. So the curious embroderie, and glorious Cherubims of this veile, signified the manifold graces of the Spirit, and heavenly affections, which Christ had in his humane nature; and which hee communicateth also with us, by the ministerie of his Word and Spirit: likewise the heavenly mysteries, which are in the ordinances of Moses Law, rightly understood.

Holy of Holies] or, *Holiness of Holinesses*: that is, the most holy place: by this name Christ himselfe is sometime called, *Daniel* 9. 24. but here it figured *Heaven*, into which Christ is entered in flesh, wee also now are by hope, and shall also in our flesh, at his appearing, *Hebrewes* 6. 19, 20. and 9. 11, 12, 24. and 10. 19. *John* 14. 2, 3. It was also a Type of the Churches estate under the Gospell, wherein without veiles, wee enjoy the mysteries of Christ, *Revel.* 4. and 11. 19. This place is Solomons Temple, was called *Debir*, that is, the *Oracle*, (because from thence Gods oracles were heard, *Numb.* 7. 89.) *1. King.* 6. 19. where the Chaldee translaterh it, *the House of propitiations*.

Vers. 35. *without*] signifying, that the twelve Tribes of Israel, (represented by the Cakes upon that Table, were yet without the open enjoying of the mysteries of the Gospell, *Hebrewes* 9. 8, 9, 10. and 10. 19. and 11. 39, 40. and in respect of heaven it selfe, wee all in this life, are yet *without*, and enter in onely by the anker of hope, *Hebrewes* 6. 18, 19, 20. *1. Pet.* 1. 4, 5. *2 Cor.* 5. 1, 2, 3, &c. *the south*] which is the right hand, both in respect of the world, *Psal.* 89. 13. and of this Tabernacle, where God from the most holy place betweene the Cherubims, beheld his people worshipping

shipping with their faces towards the West; the type of them on the table, being on the Northside, and the Candlesticke of his law burning with the seven lamps of his Spirit on the South side. So the Word, is above the Church.

36 Verſ. 36. *an hanging veile*] or *covering*, as the word more properly signifieth. This was another veile, which hung as a dore at the entry of the Tabernacle, through which the priests of the Law went every day to minister in the holy place; but the people might not, *Heb. 9. 2. 6.* Shewing also the restraint of the Iewish Church, from such blessings as God hath opened unto us in Christ, *Heb. 9. 9, 10, &c. and 10. 19, 20.* *embroiderer*] or, *weaver with finel worke*, who worketh curiously, and with many colours; figuring the variety of graces which God decketh his Church with, *Ezek. 16. 10 Psal. 45. 15.* But the workmanship of this veile, was inferiour to the former, which had Cherubims. See the notes on verſ. 1.

37 Verſ. 37. *overlay them*] for this in *Exod. 36. 38.* is sayd, *he overlayd their heads (or chapters.)* *brasse*] inferiour to the former, which were of *silver*, *verse 32.* The neerer things were unto God, the more precious they were, both for stufſe and workmanship.

CHAPTER XXVII.

I The brazen Altar of Burnt-offring, with the vessels thereof. 9 The Court of the Tabernacle inclosed with hangings and pillars. 18. The measure of the Court. 20 The oile Olive beaten for the Lamp, which the priests trimmed daily.

I AND thou shalt make an Altar of Shittim wood, five cubits the length, and five cubits the bredth; foure square shall the Altar be, and three cubits the height thereof. And thou shalt make the horns of it upon the foure corners thereof, of the same shall the hornes of it bee; and thou

3 shalt overlay it *with* brasse. And thou shalt make the pannes of it to receive the ashes thereof, and the shovels of it, and the basons of it, and the flesh-hookes of it, and the fire pannes of it: all the vessels thereof, thou shalt make of brasse. And 4 thou shalt make for it a grate of net worke of brasse; and thou shalt make upon the net foure rings of brasse, in the foure utmost parts therof. And 5 thou shalt put it under the compasse of the Altar beneath, and the net shall bee even to the midst of the Altar. And thou shalt make barres for the 6 Altar, barres of Shittim wood, and shalt overlay them *with* brasse. And 7 the bars thereof shall be put into the rings: and the barres shall be upon the two sides of the Altar to beare it. Hollow *with* boards shalt thou make 8 it, even as hee shewed thee in the mountaine, so shall they make it.

9 And thou shalt make the Court of the Tabernacle for the south side Southward; Tapeſtrie hangings for the Court of fine linnen twined, an hundred cubits length, for one side. And the pillars thereof twentie, and 10 their sockets twentie, of brasse; the hookes of the pillars and their fillets of silver. And so for the North 11 side in length, tapeſtrie hangings, of an hundred (*cubits*) length; and the pillars thereof twentie, and their sockets twentie of brasse, the hookes of the pillars, and their fillets of silver. And for the bredth of the 12 court on the Westside, tapestry hangings of fiftie cubits; their pillars ten, and

13 And their sockets tennē. And the
 14 bredth of the Court on the East side
 15 Eastward, fifty cubits. And fiftene
 16 cubits the tapestrie-hangings for the
 17 side : their pillars three, and their
 18 sockets three. And for the second
 19 side, fiftene (*cubits,*) the tapestrie
 hangings, their pillars three, and
 their sockets three. And for the
 gate of the Court, an hanging-veile,
 of twentie cubits, of blew, and pur-
 ple, and scarlet, and fine linnen twi-
 ned, the worke of the embroiderer :
 their pillars foure, and their sockets
 foure. All the pillars of the Court
 round about *shall be* filleted with sil-
 ver ; their hookes silver, and their
 sockets brasē. The length of the
 Court *shall be* an hundred cubits, and
 the bredth fifty with fifty ; and the
 height five cubits, of fine linnen twi-
 ned : and their sockets brasē. All
 the vessels of the Tabernacle, for all
 the service thereof, and all the pins
 thereof, and all the pinnes of the
 Court, brasē.



20 And thou shalt command the sons
 of Israel, that they take unto thee,
 pure oile olive, beaten for the Light,
 to cause the Lampe to ascend up con-
 21 tinually. In the Tent of the Con-
 gregation, without the veile, which
 is before the Testimonie, Aaron and
 his sons shall order it, from evening
 unto morning, before Iehovah : *it*
shall be a statute for ever, unto their ge-
 nerations, on the behalfe of the sons
 of Israel.

Annotations.

Altar] in Hebrew *Mizbeach*, in Greeke
Thysasterion, so named of sacrifices of-
 fered thereupon, and it was anointed,
 dedicated, sanctified to be most holy, that it
 might sanctifie the gifts offered thereon, and
 whatsoever touched it should be holy, *Numb.*
7. 1. 88. Exod. 29. 37. Mat. 23. 19. It is
 called by the Prophets, *Ariel*, the *Lion of God* :
 and *Hazel*, the *Mountaine of God*, *Ezek. 43. 15.*
 The Altar and Sacrifice signified Christ, san-
 ctifying himselfe for his Church, and by his
 mediation sanctifying the daily service of his
 people, whereof also the Altar was a publike
 signe, *Heb. 13. 10. - 15. Iob. 17. 19. Esa. 19.*
19, 20 Gen 8. 20. and 12. 7. Shittim]
in Greeke incorruptible wood, see Exod. 25. 5.
four square] This forme signifyeth firmnesse
 and stabilitie : therefore the heavenly Ierusa-
 lem is *four square*, *Rev. 12. 16.* so was the fi-
 gure of it, *Ezek. 48. 20.* and the most holy
 place in the Temple and Tabernacle, *2. Chron.*
3. 8. The Altar prophesied of under the
 Go'pell, though it be much larger, (because
 the worshippers are increased all over the
 world,) yet is it also *four square*, *Ezek. 43.*
16.

Verf. 2. *horne*] which were not onely for
 ornament, but to keepe things from falling off
 the Altar, for the hornes were upward, *Ezek.*
43. 16. And hornes usually signifying power
 and might, (*Habak. 3. 4. Lam. 2. 3. Ier. 48.*
25) these foure hornes of the Altar, signified
 the power and glory of Christs Priesthood,
 for the salvation of his Church, gathered from
 the foure corners of the earth. *brasse]*
 which was strong and durable, for to beare
 the fire that continually burned upon this Al-
 tar : hereby figuring Christs sufferance of
 Gods wrath and afflictions, without being
 consumed or overcome, *Iob. 6. 12.* So
mountaines of brasse, signifie Gods invincible
 providence, *Zach. 6. 1.* and Christs braven
feet, *Rev. 1. 15.* and the *man like brasse* in
Ezek. 40. 3. have like mysterie of strength,
 and invinciblenesse. See also *Iob 40. 18.*
Mich.

Mich. 4. 13. So the instruments of the Altar here following.

3 Verſ. 3. *ſhruels*] instruments to take away aſhes, or any filth. Such Hiram made alſo in Solomons Temple, 1. *King.* 7. 40. 45.

baſons] or, *bowles*: in Greeke, *utiles*, theſe were to hold liquid things, as the blood of the Sacrifices, &c. So 1. *King.* 7. 40. *Zach.* 14. 20. *ſleſhbookes*] instruments with teeth, to take fleſh out of pots, &c. 1. *Samuel* 2. 13, 14. So in 2. *Chron.* 4. 16.

firepannes] wherein coales of fire were put: Engliſhed ſometime *cenſers*, as *Leuit.* 10. 1. and 16. 12. Theſe instruments figured the miniſterie of the Word, in the Church of Chriſt: which ſerueth to purge the filth and corruption of the fleſh, and to kindle the fire of the ſpirit, for the pure ſervice of God, *Rom.* 12. 1, 2. and 15. 16. *Zach.* 14. 20, 21.

4 Verſ. 4. *a grate*] or, *ſieve*, as the word is Engliſhed in *Amos* 9. 9. It was a broad plate of braſſe with many little holes, through which aſhes and the like things might fall: and ſerved as an hearth for the fire to burne upon.

5 Verſ. 5. *put it*] that is, the *grate* or *net* fore mentioned: the Greeke tranſlateth, *put them*, meaning the rings. *the compaſſe*] The Hebrew *carcob*, is now where found but in this Hiſtorie here, and in *Exodus* 38. 4. the Greeke verſion maketh it to bee the *grate* fore ſpoken of. Others referre it to the ſquare compaſſe which was within the Altar that was hollow, *verſe* 1. and 8. where either by rings, or upon a ledge, this grate was hanged on the midds. This ſignified the place within, where the holy fire alwayes burneth, that is, the heart: which ſuſtaineth alſo the ſacrifice: and where all aſhes and excrements of corruption are inwardly conveyed away, as they are diſcovered by Gods Word and Spirit, and our ſanctification furthered by afflictions, 2. *Tim.* 1. 3. and 2. 22. *Rom.* 12. 1. 11. *Heb.* 9. 14. and 12. 10.

8 Verſ. 8. *he*] that is, God ſhewed: or, according to the Greeke tranſlation, *as it was ſhewed*. Thus all the instruments of Gods

daily ſervice in Iſrael were appointed and ſhewed of God himſelfe, that no place might be left for mans wil-worſhip or inventions, *Coloſ.* 2. 23. *Mat.* 15. 9.

9 Verſe 9. *Court*] or, *Court-yard*, an open place: into which the people ſhould come daily unto the ſacrifices and publike ſervice of God, *Pſalme* 100. 4. and 116. 17, 18, 19. Thus was the Habitation of God, divided into three roomes, the outward Court which was in the open light and view of all: The Tabernacle or Holy place, which had light by the ſeven lampes of the gold Candleſticke, and the moſt holy place, wherein was no externall light, wherein God ſate upon the glorious Cherubims. So man (who is the true Tabernacle and Temple of God) conſiſteth of three parts, *Bodie*, *Soule*, and *Spirit*, 1. *Theſſ.* 5. 23. The body is as the open Court, where all doe ſee what is done. The Soule is as the Holy place, where by the lampes of Gods Word and Spirit, mans reaſon and underſtanding is inlightned: The Spirit is as the moſt holy place, where God onely dwelleth in ſecret by faith, which is of things not ſeene, nor by humane reaſon to be comprehended. And ſo by the Hebrew Doctors opinion, *the heart of man is answerable to the Holy of Holies*, in the Sanctuary: *R. Elias* in *Sepher reſhith checmah*, treat. of *Holineſſe*, Chap. 7. fol. 219 The world alſo hath three parts, this inferiour wherein wee live and dye; the ſuperiour, or heaven, lightned with ſeven Planets, and ſtarres innumerable; and the Heaven of Heavens, (or third Heaven, 2. *Cor.* 12. 2.) the place of eternall bleſſedneſſe: unto which the moſt holy place is reſembled, *Heb.* 9. 24.

tapeſtrie-hangings] which were Curtaines woven with Tapeſtrie worke. The ſame word, when it is ſpoken of other matter, ſigniſieth *carved-work*, as in 1. *King.* 6. 32.

finelinnen] in Greeke *byſſe*: ſee *Exod.* 25. 4. Within this, (which figured the righteouſneſſe of the Saints; *Rev.* 19. 8.) was the Church of God to be in the ſervice of him, as in a holy, pure and glorious incloſure.

Verſe 10. *Pillars*] which ſerved to uphold thoſe hangings faſtened unto them by ſilver

silver hookes. Figuring the stabilitie of the Church, and of the righteousness thereof, by the word of God, (compared unto silver,) and Ministers of the same, *Lemie 1. 18. Rev. 3. 12. Psal. 12. 7. Gal. 2. 9.*

fillets] or *hoopes* of silver, which compassed the toppes of the Pillars, and served both for ornament, and for the hangings to bee fastned by. They have their name in Hebrew of imbracing about, and cleaving fast; derived from a word which is applied unto loving affection, *Psalme 91. 14.* and signifie the pure love, wherewith the Saints are to imbrace, and cleave to, and serve one another, *Coloss. 2. 2. and 3. 14. Galat. 5. 13* In the making of these it is said, that their *heads* also (or *chapiters*) were overlaid with silver, *Exod. 38. 17, 19.*

12 Verse 12. *Sea*] that is, the *west* side: see *Genes. 12. 8.* *fiftie*] so the breadth, was halfe so much as the length: and the forme of the Court was a long square, 100 cubits long, and 50 broad. The Tabernacle within the Court, was of like forme 30 cubits long, and 12 broad, *Exod. 26.*

14 Verse 14. *for the side*] that is, for the *one side*, as the Greeke translateth it, meaning the side of the gate or entrie: the Hebrew figuratively calleth it a *shoulder*.

16 Verse 16. *hanging veile*] or, *covering*, for of that it hath the name: so there was at the dore of the Tabernacle, *Exodus 26. 36.* see the notes there. *blew, &c.*] so it differed from the other hangings of the Court, which were but of one colour. this with varietie of colours, represented the manifold graces of Christ applied unto us, by his blood, by whom as by a dore, wee have entrance and access unto God, in his Church, *Ioh. 10. 9. Rom. 5. 1, 2.*

18 Verse 18. *with fiftie*] that is, fiftie on the West end, with fiftie on the East end. The like is to bee understood before of the length; an Hundred on the one side, with an Hundred on the other: and so the Greeke translation speaketh of that, as of this.

five] halfe the height of the Tabernacle, which was Ten Cubits high: *Exodus 26. 16.*

Verse 19. *for all the service*] the Greeke explaineth it thus, *and all the instruments, such as served for the worke thereof.*

pinnes] or, *nayles: stakes*: which were to fasten it, and the parts thereof, that it might stand sure. These signified also the stabilitie of the Church, and the ministerie of Gods word fastening the same, *Ex. 9. 8. Esay 33. 20. and 22. 23. Zach. 10. 4.*



Here beginneth the twentieth section, or lecture of the Law: see *Gen. 6. 9.*

Verse 20. *take*] and bring unto thee, so in *Levit. 24. 2.* where this law is againe repeated.

Olive] that is, of the Olive tree, which is alwaies greene and flourishing, faire and of goodly fruit; of whose fruit oile is made, good for foode, for ointment, and for light; of which last hee here speaketh. This *oile Olive*, signified the fruitfull graces flowing from Christ and the Saints, compared to Olive trees, *Iudg. 9. 9. Psalme 52. 10. Zach. 4. Rev. 11. 4. Iere. 11. 16.* who by the fire of Gods spirit, cause the seven lampes to burne before his throne, and doe inlighten the Church with his word: *Esay 61. 1, 2. Revel. 4. 5. Psalme 119. 105. Prov. 5. 23. 2. Cor. 4. 46.* *beaten*] signifying how with much labour, and affliction, the light of Gods word is to be prepared, and with patience preached, and made to shine in his Church; *2. Cor. 1. 4. and 2. 4. and 11. 23, 24, 25. &c. 1. Thes. 2. 9.* *to ascend*] that is, as the Greeke and Chaldee explaine it, *to burne.*

Verse 21. *the Testimonie*] the Tables of the Law, within the Arke, *Exod. 25. 21.* *shall order it*] by causing it to burne, as the Greeke interpreteth. The manner whercof, the Iewes record to bee thus: When the Priest commeth to trim the Candlesticke; of *everie Lampe that is burnt out, hee takes away the weke, and all the oile that remaineth in the lampe, and wipeth it, and putteth in another weke, and other oile by measure, and that is halfe a log,* (that is, about a quarter of a Pinte, of which measure, see *Lev. 14. 10* and the notes on *Exod. 30. 24.*) *and that which he taketh away,*

he c steth into the place of the ashes by the Altar, and lighteth the lampe which was out, and the lampe which he findeth not out, he dresseth it. The lampe which is midlemost, when it is out, hee lights not it, (after it is made cleane,) but from the Altar in the Court; but the rest of the lampes, euery one that is out, he lighteth from the lampe that is next. Hee lighteth not all the lamps at one time: but lighteth five lampes, and stayeth, and doth th. other service, and afterwards commeth and lighteth the two that remaine. He whose dutie it is, to dresse the Candlesticke, commeth with a vessell in his hand, (which is called Cuz, and it is of gold, like to a great pitcher,) to take away in it the wokes that are burnt out, and the oile that remaineth in the lamps, and lighteth five of the lamps, and leaveth the vessell there before the Candl. stick, &c. and goeth out: afterwards he commeth and lighteth the two lamps, and taketh up the vessell in his hand, and boweth himselfe downe to worship, and coeth his way. Maimony treat. of the daily Sacrifices, Chapt. 3. sect. 12, 13. 16, 17. The like they haue in other records; as for the measure of oile, in Thalmud Babyl. treat. Menachoth, Chap. 10. fol. 83. Three logges of oile and an halfe, for the Candlesticke, halfe a logge for euery lampe. And for the order, in the same Thalmud, in Jom. 1. Chap. 3. fol. 33. The cleansing of the innermost Altar, was before the trimming of the five lamps: and the trimming of the five lamps, before the blood of the daily sacrifice; and the blood of the daily sacrifice, before the trimming of the two lamps: and the trimming of the two lamps, before the burning of incense, &c. This charge of the Priests to order the lamps, signified how Christ and his ministers should continually looke unto the puritie of doctrine, and preaching of the light of the Gospell, from evening to morning, in the darke place of this world, till the day dawne, and the day-starre arise in our hearts, Rev. 1. 13. and 2. 1. Deut. 33. 10. Ioh. 5. 35. Eph. 3. 8, 9. 2. Pet. 1. 19, 20, 21. Mat. 4. 16.

CHAPTER. XXVIII.

1 Aaron and his sonnes are set apart for the Priests office. 2 Holy garments are appointed. 6 The Ephod. 8 And the curious girdle of it. 9 The two Beryll stones on the shoulders thereof, on which the names of the twelve Tribes were graven. 15 The Brestplate of iudgement, with twelve precious stones therein, 21 on which the names of the twelve Tribes of Israel were graven. 22 The golden chaînes to fasten it. 26 And the golden rings for the same. 30 The Urim and Thummin. 31 The Robe of the Ephod, with Pomgranats and Bels. 36 The golden plate of the Miter. 39 The fine linnen Coat, the Miter, and the Girdle. 40 The Coats for Aarons sonnes, with their girdles, and bonnets, 42 and their linnen breeches. 43 The Priests must weare their garments, in their administration.

AND thou, take nere unto thee Aaron thy Brother, and his Sonnes with him, from among the Sonnes of Israel, that he may minister-in-the-Priests office unto mee: Aaron, Nadab, and Abihu, Eleazar, and Ithamar, Aarons Sonnes. And thou shalt make garments of Holiness for Aaron thy Brother, for honour, and for beautifull glorie. And thou speake unto al the wise hearted, whomsoever I have filled with the spirit of wisdom; and let them make Aarons garments, to sanctifie him, that hee may minister-in-the Priests-office unto mee. And these are the garments which they shall make, a Brestplate, and an Ephod, and a Robe, and a Coat of circled-work, a Miter, and a Girdle: and they shall make garments of Holiness, for Aaron thy brother, and for his Sonnes, that he may minister-in-

5 in-the-Priests-office unto me. And
 they shall take gold, and blew, and
 purple, and scarlet, and fine linnen.
 6 And they shall make the Ephod of
 gold, of blew, and of purple, of scar-
 let, and fine linnen twined, the worke
 7 of a cunning workeman. It shall
 have the two shoulder-peece joyn-
 ing together at the two edges there-
 of, and it shall bee joyned together.
 8 And the curious girdle of his Ephod
 which is upon it, shall be of the same,
 according to the worke thereof, of
 9 gold, of blew, and purple, and scar-
 let, and fine linnen twined. And
 thou shalt take two Beryll stones,
 and shalt grave on them the names
 10 of the Sonnes of Israel. Six of their
 names on the one stone; and the
 names of the six that are remaining,
 11 on the second stone, according to
 their births. The worke of an en-
 graver in stone, like the engravings
 of a signet, shalt thou engrave the
 two stones, with the names of the
 12 sonnes of Israel, inclosed in ouches
 of gold shalt thou make them. And
 thou shalt put the two stones upon
 the shoulders of the Ephod, stones of
 memoriall for the sonnes of Israel;
 and Aaron shall beare their names be-
 fore Iehovah, upon his two shoul-
 ders for a memoriall.
 13 And thou shalt make ouches of
 14 gold. And two chaines of pure
 gold, at the ends shalt thou make
 them of wreathen worke, and shalt
 fasten the wreathen chaines to the
 15 ouches.
 And thou shalt make the Brest-

plate of judgement, the worke of a
 cunning workman, like the worke of
 the Ephod shalt thou make it, of
 gold, of blew, and purple, and scarlet,
 and fine linnen twined, shalt thou
 make it. Foursquare shall it bee,
 doubled; a span the length thereof,
 and a span the bredth thereof. And
 thou shalt embosse in it, embosment
 of stones, foure rowes of stones: a
 row, a Sardius, a Topaz, and a Sma-
 radg, the first row. And the second
 row, a Chalcedonie, a Saphir, and a
 Sardonyx. And the third row, an
 Hyacinth, a Chrysolopale, and an
 Amethyst. And the fourth row, a
 Chrysolyte, and a Beryll, and a Jasper,
 they shall bee set in gold in their em-
 bosments. And the stones shall bee
 with the names of the Sons of Israel,
 twelve according to their names, like
 the engravings of a signet, every man
 with his name; they shall be according
 to the twelve Tribes. And thou
 shalt make upon the Brestplate,
 chaines, at the end, of wreathen work
 of pure gold. And thou shalt make
 upon the Brestplate, two rings of
 gold, and shalt put the two rings on
 the two ends of the Brestplate. And
 thou shalt put the two wreathings of
 gold in the two rings, on the ends of
 the Brestplate. And the other two
 ends of the two wreathings, thou
 shalt fasten on the two ouches; and
 shalt put them on the shoulders of the
 Ephod before it. And thou shalt
 make two rings of gold, and shalt
 put them upon the two ends of the
 Brestplate, upon the border thereof,

Y

which

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13 stollen by stealth from him, he shall
 pay unto the owner thereof. If it
 be torne in peeces, let him bring it
 for witnesse : that *which is* torne, he
 14 shall not pay. And when a man
 shall borrow *ought* of his neighbour,
 and it be broken, or die, the owner
 thereof *being* not with it, paying he
 15 shall pay. If the owner thereof *be*
 with it, he shall not pay : if it *be* an
 hired thing, it came for his hire.
 16 And when a man shall entice a maid
 that is not betrothed, and lie with
 her, endowing he shall endow her to
 17 himselfe to wife. If her father refus-
 ing shall refuse to give her unto
 him, he shall weigh the money, ac-
 cording to the dowrie of virgins.
 18 Thou shalt not suffer a witch to live.
 19 Whosoever lieth with a beast, he
 20 shall be put to die the death. He
 that sacrificeth to the gods, shall be
 utterly destroied, except unto Icho-
 21 vah, *even* to him only. And a stran-
 ger thou shalt not vex, neither shalt
 thou oppresse him: for ye were stran-
 22 gers in the land of Egypt. Ye shall
 not afflict any widow or fatherlesse
 23 *childe*. If afflicting thou shalt af-
 flict him, surely if crying he shall
 crie unto me, hearing I will heare his
 24 crie. And my anger shall wax hot,
 and I will kill you with the sword:
 and your wives shall be widowes, and
 25 your sons fatherlesse. If thou lend
 money to my people, to the poore
man with thee, thou shalt not be to
 him as an exacting creditor: ye shall
 26 not lay upon him biting usurie. If
 for a pledge thou take to pledge thy

neighbours raiment, thou shalt re-
 turne it unto him before the Sunne
 goeth downe. For that *is* his cove-
 27 ring, that only; that *is* his raiment
 for his skin: wherein shall he sleepe?
 And it shall be, when he crieth unto
 me, then I will heare, for I *am* gra-
 28 cious. Thou shalt not revile the
 gods, and the ruler of thy people
 thou shalt not curse. Thy full-ripe
 29 fruit and thy liquor thou shalt not de-
 lay: the first-borne of thy sons shalt
 thou give unto me. So shalt thou
 doe with thine ox, and with thy
 30 sheepe: seven dayes it shall be with
 his mother; in the eighth day thou
 shalt give it unto me. And ye shall
 31 be unto me men of holinesse: and ye
 shall not eat flesh torne in the field;
 ye shall cast it to the dogge.

Annotations.

A *Sheepe*] or, a *lambe*; a young sheepe, or
 a young goat: for the Hebrew word com-
 prehendeth both, *Exod. 12. 3. Deut. 14. 4.*
five oxen] or, *five of the herd*, for an *oxe*; and
four of the flocke for a *sheepe*: the Hebrew dif-
 fereth in word, but the Greeke version kee-
 peth the same words here, that were before.
 This Law was, if the ox were *killed* or *sold*:
 but if it were *found in his hand alive*, he paid
 but *two* for one, *verse 4.* neither was it for any
 other theft, than of the ox and sheepe: for
 all other, the theefe paid but the double: as
 the Hebrew canons plainly expresse. *Mai-*
mony, treat. of *Theft*, Chapter 1. *Seet. 6.* But
 these, because of the profit, use, and service
 which the owners might have of them, (and
 in particular, for sacrifices to God, which
 might not be with any other beasts) were
 to be paid five and fourefold. And as the
 theft was bolder, and the losse greater of an

an ox, than of a sheepe; so the punishment was more.

2 Vers. 2. *in the digging through*] that is, digging (or breaking) through an house; as, *Matthew 24. 43.* or, *in the hole digged*; and so entring by the breach. By this the Hebrewes understand all other indirect waies, by which the theefe may enter, but this is specified, because it is the way of most thieves, to enter by digging through in the night. *Maimony, treat. of Theft, Chap. 9. sect. 8.* *no blouds for him*] that is, none shall be put to death for killing that theefe.

Or it may be read thus, *no blouds* (shall be) *to him*, meaning to the killer of the theefe, he shall not have murder imputed to him. so the phrase is used in *Numbers 35. 27.* The Hebrew Doctors explaine it thus; *If the master of the house, or any other man kill him, they are guiltlesse: yea it is free for any to kill him, either on the working day, or on the Sabbath day, with any death that they can put him to, &c.* And wherefore doth the Law permit this? Because it is the manner of such, that if the master of the house should withstand, and hinder them, they will kill him. And it is found, that hee which comes into his neighbours house to steale, is as hee that pursueth his neighbour to kill him. Such a one therefore may be killed, be hee great or small, man or woman. *Maimony, treat. of Theft, Chap. 9. sect. 7. 9.*

3 Vers. 3. *risen upon him*] if it bee cleere day when the theefe breaketh in, who so killeth him, his blood shall be shed therefore. For the *Sun*, the Chaldee paraphrast translateth, *the eye of witnesses*. But *Maimony* (in the foresaid place, *sect. 10.*) giveth this sense; *If the matter be cleere to the master of the house, that this theefe will not kill him, and that hee commeth not but to steale goods, it is unlawfull to kill him: and if he kill him, he is a man-slayer, as it is written, IF THE SUN BE RISEN VPON HIM; if the thing be cleere as the Sunne unto thee, that hee is at peace with thee, thou shalt not kill him.* he] the theefe, shall surely pay: therefore kill him not. But the Greeke version referreth it to the slayer, that he shall pay, that is, be put to death for him. be shall be sold]

for a servant by the Magistrate: see *Exod. 21. 2, &c.* And in the Iewish canons it is explained thus: *If hee have nothing, neither moveable goods nor unmoveable, the Iudges doe sell him, and give his price for the dammage. And they sell him not but to an Israelite, or proselyte. He is not to be sold publikely, &c. as slaves are sold, (as it is written, Leviticus 25. 42. They shall not be sold with the sale of a bondman,) but privately, and by way of honour.* *Maimony, treat. of Theft, Chap. 3. sect. 11.* and *treat. of Servants, Chap. 1. sect. 3. 5.* *for his theft*] for the principall, or thing stollen: and no theefe is sold, save for the principall: but the double, or paying of foure or five for one, hee is not to be sold for them; but they are as a debt upon him, till he bee rich. If the principall which is stollen, bee worth 100. Crownes, and the theefe be worth but 50. he is to be sold, and the rest of the principall, with the double, remaine upon him for a debt, untill hee goe out (of service) in the seventh yere, and when he is able, he must pay it. If the theefe bee worth 100. crownes and one, he may not be sold; as it is written, *FOR HIS THEFT*; so that his whole price must be spent in his theft. *Maim. treat. of Theft, Chap. 3. sect. 12. 14.*

4 Vers. 4. *finding bee found*] that is, be certainly and wholly found: the Greeke translateth, *bee taken and found.* whether Oxe, &c.] *Hebr. from oxen unto asse, unto lambe.* he shall pay double; that is, shall restore that which was stollen, and another as good. Here the Hebrew Doctors have their exceptions, for women, children, and servants. *If a mans wife (steale) and shee hath not to pay, the double shall lie upon her as a debt, till she be divorced, or her husband dye, then the Iudges shall exact it of her. A child that stealeth, is free from paying the double, &c. and if the thing bee lost, hee is not bound to pay the principall, no not after hee is growne in age. A servant that stealeth is free from paying the double, his master is free also: for no man is bound to pay his servants dammages, &c. but when the servant hath his freedome, hee is bound to pay the double. It is meet that the Iudges beat the children for stealing, that they grow not into a custome of it; and so for other dammages that they doe: likewise they are to beat servants througely* for

for stealing, &c. *Maim. treat. of Theft, Chap. 1. Sect. 7, 8, &c.*

5 Verſ. 5. *or vineyard*] and ſo by proportion any other thing; as garden, or the like.

6 Verſ. 6. *finde*] that is, *catch hold on thornes*; or on any other fewell, as ſtraw, ferne, &c. So in the examples following, two or three things are named in ſtead of all other. And not ſuch things onely, but if the fire breake forth and hurt a man, hee that kindled it, muſt pay for his hurt, and for his reſting from his labour, and for his healing, and for his paine, and for his diſhonour; (the five things fore-mentioned on *Exod. 21. 19.*) even as if he had hurt him with his hand: as *Maimony* ſheweth in *treat. of Damgages, Chap. 14. ſect. 15.*

that kindled] or, *that ſet on fire the fire: that burned the burning.* The Hebrew Doctors explaine this Law thus: *One brings fire, and another after brings wood; hee that brings the wood, is bound to pay. One brings wood, and then another brings fire; now he that brings the fire is bound to pay. If one come and make the flame, then he is bound to pay, &c. Maim. treat. of Damgages, Chap. 14. ſect. 7.*

paying pay] that is, ſurely and fully pay, for the damage. If in the ſtack (or floore) of corne, there bee laid up ſuch inſtruments as husbandmen are wont to uſe, and lay up about the threshing or treading out of the corne, they alſo muſt bee all paid for. But if there be garments, plate, glaſſes, or the like, layd up there; he is not bound to pay for ſuch things. He that cauſeth his neighbours houſe to bee burned, is to pay for all that is within the ſame; for it is the manner of men, to lay up their goods, veſſels, &c. within their houſes. *Maimony, ibidem, ſect. 8.*

7 Verſ. 7. *money or ſuffe*] Hebr. *ſilver or veſſels, (inſtruments:)* or any beaſt, as the 9. verſe after ſheweth. *to keepe*] of truſt; and for no reward, but of friendſhip.

8 Verſ. 8. *the gods*] that is, as the Chaldee expreſſeth, *the Iudges*: ſee *Exod. 21. 6.* The Greeke here tranſlateth, *before God.* *if hee have*] underſtand, *to ſee if hee have not*; meaning that the Iudges may finde

it out by oath; as is expreſſed in *verſ. 11.* So the Greeke tranſlateth, *and he ſhall ſweare, that in very deed hee hath not dealt evill.* The putting forth the hand unto the thing, the Hebrew Doctors underſtand, not onely for ſtealth or conveying away, but alſo for the uſe or ſervice of the thing; which when the keeper doth, if it bee afterward ſtollen, loſt, or any way miſcarrie, the keeper is to pay for it. *R. Ioſ. Karro in Chofen hamishphat, treat. Pikkadon, Chap. 2. ſect. 1.*

goods] Hebr. *worke*, that is, any thing gotten wherein ones worke or labour is imployed; as in *Gen. 33. 14.* The Greeke tranſlateth it, *the thing committed unto him,* (which word Paul uſeth in *1. Tim. 6. 20. 2. Tim. 1. 14.*) alſo the Chaldee ſaith, *that which his neighbour delivered him.* So after in *verſe 11.*

9 Verſ. 9. *matter of treſpaſſe*] or, *word of treſpaſſe*; that is, any injury ſpoken or complained of: which may bee other wayes than by putting to his hand fore-mentioned: as, if he kept it not in a meet place, &c. The Hebrew cannons ſay, *Some things are uſually kept in out-houſes or yards, as timber, ſtones, &c. ſome in houſes, as garments, &c. ſome lockt up in coſſers, as money, jewels, &c. If a keeper leave a thing committed unto him, in a place unmeet, though it be ſtollen, loſt, burnt, or the like; hee is to pay for it. Alſo, when hee that committed to his neighbour any thing to keepe, demandeth the thing againe; if the keeper of it ſay, I know not where I laid it, give mee reſpit till I ſeek and finde it, and I will reſtore it unto you; loe this man is a treſpaſſer, and is bound to make ſatisfaction out of hand.* Theſe and other like, are matters of treſpaſſe, as *Maimony* ſheweth in *treat. of Borrowing, and committing a thing to keepe, Chap. 4.*

loſſe] that is, *loſt thing.* *which he*] that is, which the plaintiffe ſhall charge, or challenge. *is he*] is the man that had it: or, *this is it*, the thing which I challenge.

the gods] *the Iudges*, as the Chaldee tranſlateth. But the Greeke ſaith, *the judgement of them both ſhall come before God, and he that is taken by God, ſhall pay.*

condemne] Hebr. *make (or pronounce) wicked:*

ked: which in such cases, usually signifieth to condemne as guiltie: as on the contrarie, to *make just* (or *justifie*), is to acquit or absolve in judgement, *Deuteronomie* 25.1. *Proverbs* 17.15. The Hebrewes expound it thus: *A theefe against whom two sufficient witnesses doe testifie that hee stole, is bound to pay the double. A theefe that confesseth of himselfe that hee stole, must pay the principall, but is free from the double: for it is said, whom the gods shall condemne, he shall pay the double, not he that condemnes himselfe. Maimony, treat. of Theft, Chap.1. Sect.4,5.*

10 Vers. 10. *to keepe*] not for nothing, as in the former case, *verse* 7. but for hire, as Iakob had Labans flocke to keepe, *Genesis* 30.31-36. and 31.39. The Hebrew Doctors say, *There are foure keepers spoken of in the Law, and three lawes are for them. The foure keepers are, hee that keepeth for nothing, and hee that borroweth, and hee that taketh wages (for keeping,) and hee that hireth a thing. The three lawes for them are these: Hee that keepeth for nought, if the thing bee stollen from him, or lost, or die, &c. must be sworne that hee hath kept it as the manner of keepers is to doe, so he is free, Exodus 22.7,8. The borrower payeth for all, whether the thing borrowed be lost, or stollen, or die, &c. Exodus 22.14. The receiver of wages, and the hirer, there is one law for them both: that if the thing be lost or stollen they pay for it, Exodus 22.12. if it die or by any the like violence be fordone; they must be sworne that so it was, and they are free, Exod.22.10,11. Maimony, in Mishneh, treat. of Hired things, chap.1. sect.1,2.*

broken] hurt, or maimed, &c. under these things specified all other violent accidents are implied; as losse by shipwracke, and the like.

11 Vers. 11. *oath of Iehovah*] that is, whereby the Lord is taken to witness: because there was no man that saw and could testifie, *verse* 10. If there be witnesses, hee is not to pay, nor to sweare: as *Maimony* sheweth in the foresaid treat. chap.3. sect.1.

accept it] the Chaldees saith, *shall take the oath*, that is, accept of it, and so end the controversie, as *Heb.* 6.16. *hee*] that is, the keeper shall not pay for it. Also

the Hebrew Doctors say, If the keeper deliver (the goods) to a second keeper, and there bee witnesses that the second kept them as the manner of keepers is to doe, and that some such violent accident did befall, the first keeper was free. But if there be not witnesses, the first keeper is bound to pay the owner, and goe to law himselfe with the second keeper: yea though the first were a keeper for nothing. *Maimony, treat. of Hired things, chap.1. sect.4.*

13 Vers. 13. *torne in peeces*] Hebr. *tearing* *torne*: to wit, by wilde-beasts, as the Greeke version manifesteth. *bring it*] that which is torne, or the remnants of it, as in *Amos* 3.12. is mentioned a *legge*, or an *eare*, or the like. So the Ierusalemey Thargum saith, *let him bring of the members of it, for a witnesse that it is killed. not pay*] understanding, if the keeper doe his best to rescue it: and so it bee not lost but by violence. Touching this, the Rabbines say, *A shepheard when wolves come and take a prey from him, if there bee but one wolfe, it is not (counted) violence; if there bee two wolves, that is violence. If two dogges come, it is not violence; if moe, then it is. A lion, a beare, a leopard, a serpent, &c. every of these is (counted) violence; but if he lead the flocke to the place where wilde beasts or robbers haunt, it is not violence, but hee is bound to pay. A shepheard that hath meanes to rescue the prey by other shepheards, and by slaves; if he call not the other shepheards, nor bring slaves to rescue with, he is bound to pay, whether he keepe for nothing, or for wages, save that he which keepeth for no hire calleth shepheards, and bringeth slaves without hire; if he finde none such he is discharged. But he that keepeth for hire is bound to hire shepheards and slaves to the worth of the beast, and rescue the same, and receives the hire againe of the householder. If hee doe not thus, and may hire, but doe not, hee dealeth unfaithfully, and is guiltie. Maimony, treat. of Hired things, Chapter 3. sect.4.6.*

14 Vers. 14. *borrow*] Hebr. *aske*, and consequently, receive a thing lent. This law concerneth all moveable goods, beasts, household

household stuffe, and the like. *or die*] or perish any other way; therefore the Greeke addeth, *or be driven away*: as was in verse 10. The Hebrewes explaine this law thus: *He that borroweth of his neighbour stuffe, or beast, or any like moveable goods, and it be lost, or stollen, though with great violence, as if the beast be hurt, or taken away by force, or die, he is bound to pay all, Exodus 22. 14. To wit, if such violent accident doe befall it, and not in the time of the worke. But if he borrow a beast to plough with, and it die whiles hee is ploughing, then hee is free. But if it die before he plougheth with it, or after; or if hee ride upon it, or tread out corne with it, and it die in the time whiles he is riding on it, &c. hee is bound to pay for it, and so in all like cases. As, he that borroweth a beast, to goe to such a place, and it die under him in the journey: or borroweth an axe to cut wood, and it breaketh in, and by the cutting thereof; now the borrower is free. Maimony, treat. of Borrowing, and Committing a thing to keepe, Chapter 1. Sect. 1, 2. paying]* that is, he shall surely and fully pay. The manner whereof was this; they weighed what it was worth when it was well and whole, and what it was worth when it was broken; and the broken thing was restored, and what was lesse, he payed; and so the beasts carcasse was restored, and what it came short was made good. *Maimony ibidem, Chapter 1. Sect. 3. Vnto these they adde other cautions; as, Hee that borrowes a beast, is bound to give him foode, all the while he hath borrowed him. If his flesh be abated, he must pay for so much as he is lesse in worth. But if his flesh be abated by reason of the worke, he is free; and must take his oath, that hee is waxed leane by working. Hee that borroweth ought absolutely, the lender may make him restore it at any time when he will: if he borrowed it for a certaine time, the lender cannot make him restore it, till the end of that time; and though the borrower die, yet his heires may use the borrowed thing, till the time be at an end. He that borroweth a thing to doe a certaine worke with, the lender cannot make him deliver it out of his hand, till the worke be finished. Maimony ibidem, Chap. 1. Sect. 4, 5, 6.*

Verf. 15. *be with it*] This the Hebrewes understand, of his being *with it*, in the time when it is borrowed, not in the time when it is used: for they say; *Wee have beene taught, that whereas it is said, if the owner thereof be with it, the meaning is, if he be with it in the time of borrowing it, &c. and there is no need that he be with it in the time when it is broken, or dieth. If he be not with it in the time when it is borrowed, though he be with it in the time when it is broken, or dieth, (the borrower) is bound to pay for it. Rambam (or Maimony) in his comment on Thalmud Bab. in Baba met signah, Chapter 8. it came]* the Greeke translath, it shall bee to him (or his) for his hire. And so though the thing miscarry, he paieth but the hire only.

Verf. 16. *entice*] or *perswade*, so that shee consent unto the enticer. And herein this differeth from the Law in Deuteronomie 22. 28, 29. which was for such as consented not. The Hebrewes say; *Shee that is lien with in the field, it is certainly presumed that she was forced; unlesse witnesses testifie that she consented. And who so is lien with in the citie, it is presumed that she was enticed, because she cried not out; unlesse witnesses testifie that shee was forced: as that the man drew a sword, and said unto her, if thou crie out I will kill thee. Maimony in Nagnarah bethulah, Chap. 1. sect. 2. not betrothed]* for to lie with a betrothed maid, was death, Deut. 22. 24, 25.

Verf. 17. *weigh*] that is, *pay money*. The summe is shewed in Deuteronomie 22. 29. to be fiftie shekels of silver. The Hebrew Doctors say, this mulct was, not onely if her father refused, but if the maid also, or if the inticer himselfe would not marrie her, they compelled him not, but hee gave the mulct, and went his way. If hee married her, then he paid not this mulct, but gave her a writing, as other maids had. *Maimony in Nagnarah, Chap. 1. Sect. 3.*

Verf. 18. *a witch*] or, *forcereffe*, whereof see the notes on Exodus 7. 11. He speaketh of the woman, because witchcraft is most in use among that kinde; but implieth also the man-witch, or forcerer (who is likewise named in Deuteronomie 18. 10.) Therefore

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fore the Greeke translateth it heere plurally, *Witches*. The Hebrewes observe, *Whosoever is guiltie of death, the Iudges that doe not put him to death, they breake an affirmative precept, but transgresse not against a prohibitive, saving for the Witch; for if they put not him to death, they transgresse a prohibition; as it is said, Thou shalt not suffer a Witch to live. Maim. in Sanhedrin, Chap. 14. Sect. 3.*

19 Vers. 19. *put to dye*] Gr. *ye shall kill him with death*. Elsewhere it is commanded, that the beast be killed also, *Lev. 20. 15, 16.* for this sinne is *Confusion, Lev. 18. 23.*

20 Vers. 20. *sacrificeth to the gods*] that is, as the Chaldee expounds it, *to the idols of the peoples*; and Moses explaineth it, *either the Sunne, or the Moone, or any of the host of heaven, &c. Deut. 17. 2, 3.* And by *sacrifice*, he implieth also *worship and service*, as is expressed in *Deuteronomie 17. 3.* *utterly destroyed*] or, *anathematized*, that is, destroyed as execrable and cursed; bee put to death without mercie, as the Hebrew *Cherem* implieth, and Paul useth such a phrase, in *Hebrewes 10. 28.* The Greeke here translateth it, *destroyed*; the Chaldee by Onkelos, saith, *killed*; and the Thargum called Ionathans, addeth, *shall be killed with the sword, and his goods consumed*: which interpretation hee gathereth from the Law in *Deuteronomie 13. 15, 16, 17.* where the word *Cherem* is also used. But others gather from *Deuteronomie 17. 2. 5.* that hee was to bee stoned, which is most agreeable. Howbeit this is to be understood of a witting and willing idolater, according to *Numbers 15. 27. 30.* and so the Hebrew canons say; *Whosoever serveth idols willingly and presumptuously, hee is guiltie of cutting off, (to wit, by the hand of God) and if there be witnesses that have seene him, he is stoned to death; and if he have served them ignorantly, he is to bring the sinne offering appointed therefore. Maimony, treat. of Idolatrie, Chapter. 3. Sect. 1. except unto*] understand, *except he sacrifice unto Iehovah.*

21 Vers. 21. *vex*] or, *make a spoile and prey; oppress by might and violence*: a word usually applied to the rich and mightie, that vex and spoile the poore, fatherlesse, and stran-

ger: whom God loveth, and commandeth us to love, even as our selves, *Deut. 10. 18, 19. Levit. 19. 33, 34. Zach. 7. 10. Ier. 22. 3. Ezek. 46. 18.* In particular this word is used for vexing or oppressing in buying and selling, *Levit. 25. 14-17.* The Hebrew Doctors expound this here to meane *vexing of the stranger with words of reproch*; and the *oppressing* next spoken of, to be meant of his goods or riches. *Maimony in treat. of Merchandise, Chap. 14. sect. 15.* Of this oppressing, see the notes on *Levit. 25.*

23 Vers. 23. *afflicting afflict*,] that is, in any measure, or any manner of way afflict. It seemeth also to bee an imperfect speech, implying, *I will afflict thee*. See the like in *Luke 13. 9.* *surely if*] or *and if*: so the Greeke translateth it here and in *1. Sam. 2. 21.* Also the Hebrew *Ci, Surely (or For)* and *Vau, And*, are put one for another, *2. Sam. 22. 28.* with *Psal. 18. 28. Esa. 39. 1.* with *2. King. 20. 12.*

25 Vers. 25. *money*] Hebr. *silver*: by it is meant also gold, or brasse, or meat, or rayment, or any other thing, as is explained, *Levit. 25. 36, 37. Deut. 23. 19.* And wee are elsewhere commanded to *lend, Deut. 15. 7, 8. Luke 6. 35.*

my people,] this putteth a difference betweene Gods people, and strangers infidels, unto whom they might lend upon usury, *Deut. 23. 20.* *as an exacting creditor*:] as a lender that is urgent to have his owne againe; or to have a pawne for the same: so the word is sundry times used in this sense, *2. King. 4. 1. Psal. 109. 11. Nehem. 5. 7, 10, 11. Deut. 24. 10.* so the law elsewhere forbiddeth exacting of debts upon our poore brethren, *Deut. 15. 2, 3.* and so the Greeke here translateth, *thou shalt not bee urgent upon him*. Also the Hebrew Doctors gather from hence thus; *who so exactieth (payment) of a poore man, and knoweth that hee hath not ought to pay him with, hee transgresseth against this prohibition, Thou shalt not bee to him as an exacting creditor. Maimony, treat. of the Lender and borrower, Chap. 1. sect. 2.*

biting-usurie;] usury is called *biting*, for that it biteth and consumeth a man and his substance: and is there-

therefore here and elsewhere absolutely forbidden Gods people, Deuteronomie 23. 19. Leviticus 25. 35, 36. Proverbs 23. 8. Ezek. 18. 8. Of this the Iewes have these cannons set downe by Maimony, in his forenamed treatise, Chapter 4, 5, and 6. *Usurie and increase are both one thing, Leviticus 25. 37. Deuteronomie 23. 19. And why is the name of it called [Neshek] biting usurie? because it [Noshek] biteth; for it nippeth thy neighbour, and eateth his flesh. As it is unlawfull to lend, so it is unlawfull to borrow upon usurie; for it is written (in Deuteronomie 23. 19.) Thou shalt not cause to bite, (that is, to lend upon biting usurie:) by tradition wee have beene taught that this is an admonition to the borrower, &c. Likewise it is unlawfull to have ought to doe betweene the borrower and the lender upon usurie: and whosoever is either suretie or scribe, or witnesse betweene them, he transgresseth against this prohibition. Yee shall not lay upon him biting usurie, (Exodus 22. 25.) this is an admonition to the witnesses also, and to the suretie, and to the scribe. Hee that lends upon usurie transgresseth against six prohibitions. Thou shalt not bee to him as an exacting creditor, Exodus 22. 25. Thou shalt not give him thy money upon usurie, Leviticus 25. 37. Thou shalt not give him thy victuals for increase, Leviticus 25. 37. Thou shalt not take usurie of him or increase, Leviticus 25. 36. Yee shall not lay usurie upon him, Exodus 22. 25. and, Thou shalt not put a stumbling blocke before the blinde, Leviticus 19. 14. And the borrower transgresseth against two; Thou shalt not cause to lend upon biting usurie, Deuter. 23. 19. and, Thou shalt not lay a stumbling blocke before the blinde, Leviticus 19. 14. The suretie, witnesses, and such like transgresse against this; Yee shall not lay usurie upon him. Whosoever borroweth or lendeth upon usurie, are like unto them that deny the name of the God of Israel, and deny the coming out of Egypt; as it is written, Thou shalt not give him thy money upon usurie, &c. I am the Lord your God, which brought you forth out of the land of Egypt, &c. Leviticus 25. 37, 38. It is unlawfull to take usurie before or after. As one intending to borrow of a man sends him a gift, to the end that hee may lend unto him: this is usurie afore hand. Or hee hath borrowed of a*

man, and paid him againe, and sends him a gift for his money which hee had of him for nought: this is after usurie. Who so borroweth of his neighbour, and was not wont in former time to salute him first; it is unlawfull for him to salute him first, (and I need not say, to praise him;) for it is written, Usurie of any Word (or Thing) Deuteronomie 23. 19. though they be but words, they are unlawfull. Likewise, it is unlawfull for the borrower to learne his lender to reade, &c. all the while his money is in his hand, if hee were not wont to doe it before; as it is said, Usurie of any thing. It is unlawfull to let out money to hire, as they doe other things, &c. Hee that lendeth to his neighbour, and conditioneth with him to dwell in his courtyard for nought untill he pay him what hee hath borrowed; or that hireth a thing of him for lesse than it is worth till he pay him, &c. this is usurie. Hee that lends unto his neighbour may not retaine his servant to doe worke for him, although the servant sit still and hath nothing to doe. The Iudges are to see the usurie which the lender hath received to bee restored backe unto the borrower. A bill for usurie; the principall may be required by it, but not the interest, &c.

Verf. 26. neighbours raiment] if hee be a Poore man, as the next verse manifesteth, and as is expressed in Deuteronomie 24. 12, 13. Neither may a pledge thus be taken of poore or rich, but by authoritie of the Magistrate, as the Hebrew Doctors teach: Maimony, in treat. of Lender and Borrower, Chap. 3. Sect. 4. See more for this point in the annotations upon Deuteronomie 24. raiment] which hee either weareth by day, or lieth in by night; and so by proportion all other things whereof hee hath present use, as tooles and instruments to worke with, and such like, But things necessarie for to feed the life, as the mill-stone which grindeth corne, or any the like, may not be taken to pawne, Deuteronomie 24. 6. before the Sunne] or untill the Sunne goeth in, that is, setteth, or goeth downe, meaning, by day. In Deuteronomie 24. 13. it is said, when the Sunne goeth downe. Hereupon the Hebrew canons say, When one takes a pledge of his neighbour, if hee be a poore man and his pledge be

a thing that hee hath need of, it is commanded that he restore the pledge at the time when he needeth it: hee is to restore him his bedding at night, that he may sleepe on it; and his working tooles by day, that hee may doe his worke with them. If hee doe not restore the instrument of the day by day, and the instrument of the night at night, hee transgresseth against this prohibition, Thou shalt not sleepe with his pledge, Deuteronomie 24. 12. this is meant of his night covering. And of things which hee doth his worke with by day, or c'oatheth himselfe with, he saith, Before the Sunne goeth downe thou shalt returne it him; teaching to restore it all the day. Maimony, in the foresaid place, Chap. 3. Sect. 5. The Hebrew word *ad*, (untill) is in Greeke translated, *before*, and a like signification it had in Genesis 48. 5.

27 Vers. 27. *his skime*] the Greeke translateth it, *his shame*. *when he crieth*] or, that he will cry unto me, and I will heare. The Greeke translateth, *if therefore he cry*.

28 Vers. 28. *revile*] *curse*, *barme*, or *blaspheme*, (which word the holy Ghost useth in this case, 2 Peter 2. 10.) that is, *speake evill* and dishonourably. See Genesis 12. 3. *gods*] that is, as the Chaldee translateth, *Judges*: as Exodus 21. 6. *the ruler of*] Hebr. *ruler in*; but it meaneth *of thy people*, as it is translated in Acts 23. 5. where it is applied to the high priest: but generally it is any prince or ruler, Numbers 7. 2, 3, 10. The Iew Doctors explaine it thus: *Whosoever revileth a Iudge among the Iudges of Israel, transgresseth this Law, Thou shalt not revile the gods. And so if he revile the Ruler, either the chiefe of the great Synedrion, or the King, hee transgresseth this Law, Thou shalt not curse the ruler of thy people*. Maimony, in Sanhedrin, Chapter 26. Sect. 1. And Solomon saith, *Reville (or Curse) not the King, no not in thy thought*, Eccles. 10. 20. *curse*] that is, *speake evill*, as is explained Acts 23. 5.

29 Vers. 29. *Thy full-ripe fruit*] to wit, the first fruits thereof, as is explained, Exodus 23. 19. so the Chaldee translateth, *Thy first fruits*; and the Greeke, *The first fruits of thy floore*. The Hebrew signifieth, *fulnesse*, or *collection*: meaning fruits when they are full,

or ripe and gathered. So in Numbers 18. 27. and Deuteronomie 22. 9. Of this the Hebrew canons say, *They bring no first fruits but of seven things, viz. of wheat, and of barley, and of grapes, and of figges, and of pomgranats, and of olives, and of dates. And if one bring other besides these seven kindes, they are not sanctified. They bring no first fruits of liquors, save of olives and of grapes: if a man bring other liquors, they are not received of him. There is no measure of first-fruits set by the Law: but by the Doctors a man must separate one of sixtie. Maimony, in treat. of First-fruits, Chapter 2. Sect. 2. 4. 17. This measure is to bee understood of the least quantitie which men might bring, as the greatest was the fortieth part: and men might bring what they would, betweene fortie and sixtie for their first-fruits; whereupon they elsewhere say; What measure did the wise men set? A good eye (that is, a bountifull person,) one of fortie; and the meane eye, one of fiftie; the evill eye, one of sixtie: and none might give lesse, than one of sixtie. Maimony, in Trumoth, Chap. 3. Sect. 2. liquor] Hebr. *teare*; that is, the first-fruits of wine and oyle, which when they are pressed, droppe as teares: so the Greeke translateth it, the first-fruits of thy wine-presse. Of the manner of bringing these first-fruits, see more in the annotations on Deuteronomie 26. *not delay*] or, *not faile*, to bring and offer the same: see Deuteronomie 26. 1, 2. &c. *Delaying*, is often used for *deferring a thing to the last*, and so consequently, for *failing and not doing it*, Deuteronomie 7. 10. and 23. 21. Hab. 2. 3. though it also may imply a *deferring longer than the due time*. By this oblation of the first-fruits they acknowledged their thankfulness to God, whose tenants they were in the land, Deuteronomie 26. 9, 10. Leviticus 25. 23. and the whole increase was hereby sanctified unto them, Rom. 11. 16. Also the first-fruits figured Gods Church, separated and sanctified unto him, from the rest of the world, Ieremie 2. 3. Iames 1. 18. Rev. 14. 4. *give unto me*] by redeeming it for five shekels of silver, and giving them to the Lords priest, Num. 18. 15, 16. Exo. 13. 13.*

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Verf. 30. and *with thy sheepe*] under which name, the *goat* also is comprehended, for the Hebrew implieth both, *Levit. 1. 10.* The Greeke heere addeth the word *And*, understood in the Hebrew; which sometime the holy Text supplieth; as, *by each man, by all thy people, 1 Kings 8. 38.* that is, *and by all thy people, 2 Chron. 6. 29.* So, *fight not with small, with great, 2 Chron. 18. 30.* that is, *with small or with great, 1 Kings 22. 31.* the eighth day] and from that day forward, it was acceptable, both for first fruits, and for other sacrifices, *Leviticus 22. 27.* And before the eighth day, the Hebrew Doctors say, it was not lawfull to kill and eat any young beast, no not for common foode. *Maimony treat. of Forbidden Meats, Chapter 4. Sect. 4.* The reason hereof was, that in this time, the Sabbath day passed over it, for there is no seven without a Sabbath, saith R. Menachem upon this place. See the notes on *Genesis 17. 12.*

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Verf. 31. *men of holinesse*] or as the Greeke and Chaldee translate, *holy men*: that is, separated from other men, as by inward vertue, so by outward abstinence from unclean meats; (of which some here follow) So *Deuteronomie 14. 21. Leviticus 11. 44, 45.* not eat] This was a legall rite and figure of sanctification: and if any had unawares eaten of flesh torne, hee was to wash his clothes, and bathe himselfe in water, and be uncleane untill the evening, otherwise he should beare his iniquitie, *Leviticus 17. 15, 16.* torne in the field] that is, torne by wilde beasts in the field, as the Greeke and Chaldec versions doe explaine. The like is for beasts that dye alone, *Leviticus 17. 15.* Of this the Hebrewes say; The torne thing spoken of in the Law, is that which is torne by the wilde beasts of the wood, as *Lion, Leopard, and the like.* And so the fowle which is torne by ravenous fowles, as *Eagle or the like.* Though it be a torne thing which is not dead, it is forbidden: as if a Wolfe take a Kid by the leg, and some man followeth him, and takes it out of his mouth; it is forbidden (to be eaten) because it is torne. Although he first slay it before it dieth, yet it is forbidden as a torne thing, because it cannot live after that wound

upon it. The Law forbiddeth that which is inclining to die, by reason of any hurt, though it bee not yet dead; and it is a torne thing. Neither putteth it any difference, whether it be torne by beast or it fall from the top of an house, and the ribs be broken; or it be shot through the heart with an arrow, or any the like, when it is inclining to die, it is as a torne thing; whether the occasion be by the hand of flesh and blood, or by the hand of (God of) heaven. Likewise he that cutteth flesh off from any living cleane beast: that is torne flesh, and who so eateth of it is beaten, as for eating torne flesh. *Maim. in Forbidden meats, Chap. 4. Sect. 6, &c.*

CHAPTER XXIII.

1. Of vaine report and false witnesse. 2. Of following a multitude. 3, 6. Of justice. 4. Of charitablenesse to our enemies. 8. Of bribes. 9. Of oppression. 10. Of the seventh yeere, the yeere of rest. 12. Of the Sabbath day. 13. Of not mentioning the names of other gods. 14. Of the three feasts in the yeere. 18. Of sacrificing with leaven. 20. An Angell is promised to goe before them, with a blessing if they obey him. 23. Of casting out the heathens and their idolatrie. 25. Gods blessings to them that serve him. 28. Of hornets that should drive out their enemies. 31. The bounds of Israels land. 32. No covenant might bee made with the heathens or their Gods.

THou shalt not take up a vaine report: put not thy hand with the wicked, to be an unrighteous witnesse. Thou shalt not be after many, to evill things: neither shalt thou answer in a controversie, to decline after many, to wrest (judgement.)

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3	ment.) And a poore <i>man</i> shalt thou not countenance in his controversie.	unto me in the yeere. The feast of unleavened <i>cakes</i> shalt thou keepe: se-	15
4	When thou shalt meet thine enemies oxe or his asse going astray, thou shalt returning returne it unto him.	ven dayes shalt thou eat unleavened <i>cakes</i> , as I have commanded thee, at the appointed time of the moneth of Abib; for in it thou camest out from Egypt: and they shall not appeare before me empty. And the feast of harvest, of the first-fruits of thy labours, which thou shalt sow in the field: and the feast of ingathering, in the going out of the yeere, when thou gatherest in thy labours out of the field. Three times in the yeere every male of thee shall appeare before the face of the Lord Iehovah. Thou shalt not sacrifice the bloud of my sacrifice with leavened <i>bread</i> , neither shall the fat of my feast remaine untill the morning. The first of the first-fruits of thy land thou shalt bring <i>into</i> the house of Iehovah thy God. Thou shalt not seeth a kid in his mothers milke. Behold, I <i>doe</i> send an Angell before thee, to keepe thee in thy way, and to bring thee unto the place, which I have prepared. Beware thou because of him, and obey his voice; provoke him not: for he will not pardon your trespassse, for my name <i>is</i> in him. But if obeying thou shalt obey his voice, and doe all that I shall speake, then I will be be <i>enemie</i> unto thy enemies, and I will distresse thy distressers. For my Angell shall goe before thee, and shall bring thee in unto the Amorite, and the Chethire, and the Pherizzite, and the Canaanite, the Evite and the Iebusite: and	16
5	When thou shalt see thine haters asse lying under his burden, and wouldest forbear to helpe him up, thou shalt helping helpe up with him. Thou shalt not wrest the judgement of thy poore in his controversie. From a word of falshood thou shalt be farre: and the innocent and just slay thou not; for I will not justifie the wicked. And gift thou shalt take none; for the gift will blinde the open-eyed, and will pervert the words of the just. And thou shalt not oppresse a stranger: for ye know the soule of a stranger, because ye were strangers in the land of Egypt. And six yeeres thou shalt sow thy land, and shalt gather in the revenue thereof. But the seventh thou shalt let it rest, and let it lie still, that the poore of thy people may eat; and what they leave, the beast of the field shall eat. So shalt thou doe to thy vineyard, and to thy olive-yard. Six dayes thou shalt doe thy workes, and in the seventh day thou shalt cease, that thine oxe and thine asse may rest, and the sonne of thy bond-woman, and the stranger may be refreshed. And in all that I have said unto you, ye shall be warie: and the name of other gods ye shall not mention; it shall not be heard out of thy mouth. Three times thou shalt keepe a feast	17	
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24 I will cut them off. Thou shalt not bow thy selfe downe to their gods, nor serve them, nor doe according to their workes: but destroying thou shalt destroy them, and breaking shalt breake downe their pillars.

25 And ye shall serve Iehovah your God, and he will blesse thy bread, and thy water: and I will take away sicknesse from the midst of thee.

26 There shall not be any casting their young or barren in thy land: the number of thy dayes I will fulfill.

27 My terrour I will send before thee, and will dismay every people among whom thou shalt come, and will give all thy enemies (*to turne*) the necke unto thee. And I will send hornets before thee: and they shall drive out the Evite, the Canaanite, and the Cherhite, from before thee. I will not drive them out from before thee in one yeere, lest the land be desolate, and the beast of the field multiplie against thee. By little and little I will drive them out from before thee, untill thou shalt fructifie, and inherit the land. And I will set thy bound, from the red sea even unto the sea of the Philistines, and from the wilderness unto the river: for I will give into your hand the inhabitants of the land, and thou shalt drive them out from before thee. Thou shalt not strike a covenant with them, or with their gods. They shall not dwell in thy land, lest they make thee sinne against me: if thou shalt serve their gods, surely it will be a snare unto thee.

Annotations.

NOT *take up*] that is, neither receive (as the Greeke and Chaldee translate) it of others, nor speake of it unto others: as *taking up*, in Exodus 20.7. is for *speaking* or using any way. Both these are unlawfull, 1 Sam. 24.10. Leviticus 19.16. a vaine report] or, a false rumor: Hebr. an hearing of vanitie: which the Greeke translateth, vaine hearing. Vanitie and falsitie, are used one for another, as is shewed on Exod. 20.16. and the Chaldee here expoundeth it, falsehood. Hearing (or hearesay) is used for report, tale, or rumor; whether in matters of religion, as Esay 53.1. Rom. 10.16. or in civill affaires, 1 Sam. 2.24. 1 Kings 2.28. 2 Chron. 9.6. And that which one Euangelist calleth, *Accee*, Hearing, Mar. 1.28. another nameth *Echos*, fame, or rumor, Luke 4.37. put not thy hand] the Greeke translateth, consent not. unrighteous] so the Greeke also is; the Chaldee saith, a false witnesse: the Hebrew phrase is, a witnesse of unrighteousnesse, (or, of cruell wrong) Of such David complained, Psalme 35.11. and the Law appointeth such punishment for them, as they intend against their neighbour, Deut. 19.16.-19.

Veri. 2. *after many*] or, after the great men, that is, to follow and consent unto them in evill: the Greeke saith, with many. So in the sentence following. answer] that is, speake in a cause (or plea) The Chaldee paraphraseth, neither shalt thou refraine from teaching that which thou seest (meet) in judgement. to wrest] or, to pervert, namely, judgement (as the Greeke addeth, and) as is expressed in verse 6. The Chaldee saith, after the many, accomplish the judgement. So other Hebrewes expound it, saying, When the Iudges are divided, some of them saying Guiltlesse, others saying Guiltie; they goe after the most part. So as it be in many matters, and other cases of prohibition and permission, of pronouncing uncleane

or cleane, and the like. But in cases of life and death, if they be divided, and the most part cleere a man, he is cleered; and if the most condemne him, he is not killed, unlesse they that condemne him bee moe than they that cleere him by two men. Maimony in Sanhedr. Chap. 8. sect. 1.

3 Vers. 3. not countenance] or, not honour; which the Greeke and Chaldee translate, not pity in judgement. The like is spoken of the rich, in Lev. 19. 15. Thou shalt not countenance the face of the great man. It teacheth to doe right in all causes, without respect of poore or rich.

4 Vers. 4. asse] and so any other beast, or garment, or lost thing, as Moses after explaineth, Deuteronomy 22. 1, 2, 3. God hereby teaching every man, not to looke on his owne things onely, but also on the things of other men, Phil. 2. 4. and to love and doe good unto his enemy, Luke 6. 27. returning retaine] that is, in any case returne and restore him: if the owner bee not neere, or not knowne, it is to be kept till inquirie be made after it, Deuteronomy 22. 2. Also the Hebrew Doctors say, Who so findeth a lost thing, which he is bound to restore, he is bound to cry the same, and to make it knowne and say, Who so hath lost such a kinde of thing, let him come and give the signes of it, and hee shall receive it, &c. Maimony, in treat. of Robberie, and of losse, Chap. 13. sect. 1.

5 Vers. 5. his burden] or, fallen by any other occasion; and this Law concerneth all other beasts, as well as the Ass: see Deuteronomy 22. 4. and wouldest for-
beare to helpe him up] or, then thou shalt cease from forsaking him, that is, shalt cease and leave off all illwill, and looke that thou forsake him not. The Greeke translateth, thou shalt not passe by the same. helping helpe up] that is, in any wise helpe up. Or, thou shalt leaving leave (thy owne businesse to be) with him. But the former translation seemeth most fit: for so the Greeke version saith, thou shalt not passe by the same, but shalt raise up the same together with him. And so Moses repeating this Law, explaineth it, in Deuteronomy 22. 4. thou shalt raising raise up with him. Likewise this Hebrew word

Arab, which commonly signifieth, to Leave, or Forsake, hath (as some other words) a contrary signification; to fortifie, repaire, or helpe up with a thing, as Nehem. 3. 8. and 4. 2. The Chaldee joyneth both senses thus; leaving thou shalt leave that which is in thy heart against him, and shalt helpe up with him.

6 Vers. 6. of thy poore] that is, thy poore neighbour: implying also the stranger, the fatherlesse and the widow: whose judgement they that wrest (or turne aside) are crossed, Deut. 27. 19.

7 Vers. 7. word of falshood] that is, false word, or false matter. The Chaldee saith, idle words: the Greeke, every unjust word. From hence the Iewes have a rule: A Judge that knoweth of his fellow, that hee is a violent extortioner, or a wicked man, it is unlawfull to bee joyned in society with him, as it is written, FROM A VWORD OF FALSHOOD, THOU SHALT BE FARRE. And so they in Ierusalem that had a cleere conscience, were wont to doe: they sate not in judgement, untill they knew with whom they should sit; nor sealed any writing untill they knew who should seale it with them, &c. Maimony in Sanhedr. Chap. 22. sect. 10. not justifie] but will condemne the wicked, though hee bee the Iudge himselfe. See Romans 2. 1, 2, 3. So, not to hold guiltlesse, Exodus 20. 7. meaneth, to damne and punish as guilty. This which is spoken of God, is also an example for us: therefore the Greeke changeth the person, and saith, and thou shalt not justifie the wicked, for gifts sake.

8 Vers. 8. gift] or bribe; for fire shall consume the tabernacles of bribery, Job 15. 34. And the Iew Doctors explaine it thus: Thou shalt take no gift, and I neede not say, for to pervert judgement: but although it bee to acquit the innocent, or to condemne the guilty, it is unlawfull, and a transgression: for loe it is a generall rule, Cursed is hee that taketh a gift. And hee is bound to restore againe the gift, &c. And whatsoever Iudge taketh his reward for judging, his judgements are frustrate. Maimony in Sanhedrin, Chap. 23. sect. 1. 5. take none] neither give any, Acts 24. 27. So also the

the Hebrew Doctors teach from that Law, Thou shalt not put a stumbling block before the blinde, *Leviticus* 19. 14. Moreover they say, *Whatsoever Iudge giveth a bribe, to get an office, it is unlawfull to stand before him (in judgement.) And our wisemen have commanded to set him at nought, and to despise him. Maimony in Sanhedrin. Chap. 3. sect. 9.*

open-eyed] the Greeke translateth, the eyes of those that see: and the Chaldee, the eyes of the wise; which words Moses also useth, in *Deuteronomy* 16. 19. And Solomon saith, a gift destroyeth the heart, *Eccles.* 7. 7. but hee that hateth gifts shall live, *Prov.* 15. 27.

will pervert.] example in Samuels sonnes, who tooke bribes, and perverted judgement, *1. Sam.* 8. 3. For a gift, *whithersoever it turneth, it prospereth, Proverbs* 17. 8. and every man is a friend to him that giveth gifts, *Proverbs* 19. 6. Such therefore as receive them are counted wicked and companions of thieves, *Prov.* 17. 23. *Esay* 1. 23.

9 Vers. 9. *the soule*] that is, the affection or heart. See the like precept in *Exodus* 22. 21. *Deut.* 10. 19.

10 Vers. 10. *thy land*] the land of Canaan, which God would give to Israel, *Levit.* 25. 2. Neither did the Jewes hold themselves bound to keepe this Law in other countries. *Maimony, treat. of Intermission and Iubilee, Chap. 4. sect. 25.*

11 Vers. 11. *the seventh*] every seventh yeere: which was to be a Sabbath yeere; as every seventh day was a Sabbath day: therefore repeating this Law, hee calleth it a Sabbath of sabbatisme (or of rest) to the land, a Sabbath to Iehovah, *Leviticus* 25. 4. As the Sabbath day signified that they themselves were the Lords, and therefore they ceased from their owne workes, to doe the Lords: so the Sabbath yeere was to signifie, that both they and their land was the Lords, *Lev.* 25. 23. *let it rest*] or, intermit it, let it be free from manuring: as the Greeke translateth, make a remission. They might neither sow their fields, nor prune their vineyards, nor reape the corne, nor gather the vintage, &c. *Leviticus* 25. 4, 5. The Hebrew canons explaine it thus, that they might

neither dig, nor plough the ground, nor gather out the stones, nor dung it; neither graffe nor plant any trees save such as bare no fruit; nor cut off the knobs of trees, nor brush off the leaves, or withered boughes, nor binde up the branches, nor make a smoke to kill the wormes, nor any the like thing pertaining to husbandrie. *Maimony, treat. of the Intermission and Iubilee, Chapt. 1.* If any said, *What shall wee eat the seventh yeere?* behold, we may not sowe nor gather in our revenue. The Lord promised, I will command my blessing upon you in the sixth yeere, and it shall bring forth fruit for three yeeres, *Leviticus* 25. 20, 21. God would by this Sabbath yeere, call his people from worldly cares, to depend upon his providence in faith, *Matthew* 6. 31. *1. Cor.* 7. 29, 30, 31, 32. and to exercise themselves in holy things, as the learning of his Law, which this yeere was to be read in the audience of all the people, *Deuteronomy* 31. 10, 11, 12. *Nehemiah* 8. and that they should not pollute his land by their owne unlawfull workes, but walke holily upon it: otherwise, the land should spue them out, and enjoy her Sabbaths, when it lay desolate and void of such evill inhabitants, *Leviticus* 18. 24, 25, 28. and 26. 34, 35. 43. *2. Chro.* 36. 21. *that the poore*] or, and the poore of thy people shall eat; to wit, as well as the owners and their servants, *Leviticus* 25. 6. *may eat*] to wit, that which groweth of it owne accord in the seventh yeere, *Levit.* 25. 5, 6. By the Hebrew records, it is shewed, that *Whosoever locked up his vineyard, or hedged in his field in the seventh yeere, brake the commandment. Likewise if hee gathered any of his fruits into his house: but hee was to let all be common, and every mans hand equall in every place. Hee might bring into his house a little, after the manner of those that brought in common goods. Moreover, concerning the fruits of the seventh yeere, Whatsoever was properly mans meat, as wheat, figs, grapes, and the like, they might not make of them medicines, plaisters, &c. though for mans use, because it is said, To you for meat, (Leviticus 25. 6.) and not for medicine. Neither might they make merchandise of the fruits of the seventh yeere;*

yeere; but if they would sell a little thereof they might, and buy other meat with the price; and both the fruits which were sold, and the price were holy. And they might not be sold by measure, by weight, or by tale, (lest they should seeme to make merchandise of the fruits of the seventh yeere,) but as other things that were free and common. Maimony, in the fore-said treatise, Chap. 4. Sect. 24. and Chap. 5. Sect. 11. and Chap. 6. Sect. 1.3. they leave] as not being mans meat, it should be common for beasts, birds, &c. Therefore they might not burne the straw or stubble of the seventh yeere, for that it was meet for the beasts to eat, saith Maimony in the same place, Chap. 5. Sect. 19. olive-yard] or olive tree. And consequently all other trees, and fruits of like use. This holy yeere of Rest figured the rest which the Church should enjoy under Christ in her sanctification, and communion of heavenly blessings: and so had an end in him, with other rudiments of the Law, Esa. 61.2. Colossians 2. 16, 17. Galathians 4. 10, 11. Hebr. 4. 9, 10, 11.

12 Vers. 12. cease] or rest, or keepe Sabbath: see Exodus 20. 8, &c. refreshed] or, take breath: the Chaldee expoundeth it, may rest. See the Jewes canons for these, on Exodus 20. 10.

13 Vers. 13. shall be warie] or take heed to yourselves that ye transgresse not other gods] the Chaldee calleth them, idols of the peoples. So in Zacharie 13. 2. God saith hee will cut off the names of the idols out of the land; and in Hosea 2. 17. that hee will take away the names of Baalim out of their mouths; and David would not take up the names of such upon his lips, Psalme 16. 4. and so the Israelites practised, in changing the names of idolatrous places, Numbers 32. 38. See also Josuah 23. 7. By the Hebrew canons it was decreed from this Law; Who so maketh a vow in the name of an idoll, or that sweareth by it, is to bee beaten, whether hee sweareth thereby for himselfe, or for an infidell. And it is forbidden to make an infidell sweare by his God; or to mention the name thereof, though not by way of oath. Maimony, treat. of Idolatrie, Chapter 5. Section 10. out of] or, upon thy mouth,

or, in it: but the Greeke translateth it, out of.

Vers. 14. times] Hebr. scet: meaning three journeyes which they should goe on foot every yeere, to the place of Gods public worship. The Greeke and Chaldee translate, times.

Vers. 15. Abib] which wee call March; the Greeke, the moneth of new fruits: the first moneth unto Israel, because of their comming out of Egypt therein. This first feast was adjoynd to the Passeeover: of it, with the rites and signification, see the notes on Exodus 12. and 13. and Numbers 28. 17, 18, &c. It was for a continuall remembrance of their comming out of Egypt, Deuteronomie 16. 3. and an expectation of their better redemption and sanctification by Christ which was to come: in whom wee spiritually doe keepe this feast, 1 Corinthians 5. 7, 8. they shall not appeare]

that is, the males of Israel, verse 17. Deuteronomie 16. 16. The Greeke translateth it as before, thou shalt not; the Chaldee, ye shall not appeare emptie] that is, without some gift or oblation to the Lord; as 1 Sam. 6. 3. Deuteronomie 15. 13, 14. The Hebrew Doctors observe, that there were three things commanded unto Israel, at every of the three feasts; namely, Appearing, as it is said, All thy males shall appeare, Exodus 23. 17. And Feasting, as it is said, Thou shalt keepe a feast unto the Lord thy God, Deuteronomie 16. 15. And Rejoycing, as it is said, Thou shalt rejoyce in thy feast, Deuteronomie 16. 14. The appearing spoken of in the Law, is, that his face should be sicene in the court (of the Sanctuary) in the first Good day of the feast. And hee must bring with him a Burnt-offering, either of fowle, or of beast: and who so cometh into the court in the first day, and bringeth not a Burnt-offering, doth not onely omit a thing commanded, but transgresseth also a prohibition; as it is said, They shall not appeare before me empty, Exod. 23. 15. The Feast spoken of in the Law, is, that he offer Peace-offerings in the first good day of the feast, when he cometh to appeare: and it is a knowne thing, that no peace-offerings are brought, but of beasts. And the Rejoycing spoken of at the feasts, is, that he offer Peace-offerings, more than

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than the Peace-offerings of the Feast: and these are called the Peace-offerings of the rejoycing of the Feast; as it is said, Thou shalt slay Peace-offerings, and shalt eat there, and rejoyce before the Lord thy God, Deuteronomie 27. 7. Who so commeth into the Court in the other dayes of the Feast, is not bound to bring a burnt-offering in his hand, every time that hee assembleth: for that which is said, They shall not appeare before mee empty, is not but for the root (or beginning) of the Feast onely, which is the first day, or in recompence for the first. But if hee bring every time that he commeth, they receive it of him, and offer it in the name of a Burnt-offering for Appearing: for this appearing hath no stinted measure. Maimony in Chagigah, Chap. 1. Sect. 1. and Chap. 2. Sect. 6. See more in the annotations on Deut. 16.

16 Vers. 16. of harvest] called also, the feast of weekes, (or, of sevens,) Exodus 34. 22. because it was seven weekes after the former feast, upon the fiftieth day following, called thereupon Pentecost, Leviticus 23. 15, 16. Deuteronomie 16. 9, 10. Acts 2. 1. first-fruits] whereof in signe of homage and thankfulness to God, the man was to bring a tribute, of a free offering of his hand, and give unto the Lord as hee had blessed him, Deuteronomie 16. 10, 12. At the time of this feast the Law had also beene given at mount Sinai, Exod. 19. and at the same feast Christ gave the firie Law of his Spirit, in Ierusalem, Acts 2. of ingathering] to wit, of the fruits of the land. This feast was at the revolution (or end) of the ycare, Exodus 34. 22. namely, in the seventh month, (which wee call September; the Hebrewes called it Ethanim, 1 King. 8. 2.) in the fifteenth day of this seventh moneth it began, and lasted seven dayes; and was called also the feast of Boothes (or of Tabernacles,) Leviticus 23. 34. Deuteronomie 16. 13-16. See the annotations there.

17 Vers. 17. every male] to wit, which were free men, perfect males, and in health, able to goe unto the place of publique worship; which in the ages following was onely at Ierusalem, Deuteronomie 12. 5, 6. and 16. 6. 1 Kings 14. 21. The Iewes explaine

it thus. Women and servants are not bound to appeare: but all men are bound except the deafe, and the dunbe, and the foole, and the little childe, and the blinde, and the lame, and the defiled, and the uncircumcised, and the old man, and the sicke, and the tender and weake which are not able to goe up on their feet. All these eleven are discharged, but all other men are bound to appeare. Such as are of neither sex, and that are of both sexes, male and female, are also discharged; and likewise they that are partly bond and partly free men. Every childe that can hold his father by the hand, and goe up from Ierusalem (gates) to the mount of the Temple, his father is bound to cause him to goe up and appeare with him, that hee may catechize (or traine him up) in the Commandements. Maimony, in Chagigah, Chapter 2. Section 1. 3. In repeating this Law God annexeth a promise, for the safety of the land from enemies, Exodus 31. 23, 24. that promise the Greeke version inserteth also here. the Lord Iehovah] the Hebrew Adon, which we English Lord, properly signifieth a Base, stay, or sustainer, as is noted on Genesis 15. 2. the Chaldee translateth it, Lord (or Master) of the world. The other name Iehovah, denoteth Gods Essence or Being; whereof see Genesis 2. 4. The Greeke here translateth, the Lord thy God.

18 Vers. 18. sacrifice] nor slay for sacrifice; as in repeating this Law is said, Exodus 34. 25. of my sacrifice] that is, of my passeover, as the Chaldee translateth it, and Moses in Exodus 34. 25. sheweth the Passeover to bee meant. with leavened bread] that is, having any leavened bread in thy house, or power, but shalt purge out the leaven before: as was commanded, Exodus 12. 15. &c. see the annotations there. Whether it be hee that slayeth, or hee that sprinkleth the bloud, or he that burneth the fat: if any leaven be in the power of any of these, or in the power of any of the companie that eat the Passeover, in the houre of the offering of it, hee transgresseth: as Maimony sheweth, in treat. of the Passeover, Chap. 1. Sect. 5. the fat of my feast] which the Chaldee expoundeth, of the sacrifice of the feast; and for this, in

in Exodus 34.25. is written, *the sacrifice of the feast of the passeover*. Compare this with the Law fore-given, in Exodus 12.10. The fat of the Passeover, as of other sacrifices, was the Lords, to bee burnt upon his Altar; see Leviticus 3.14,15,16. 2 Chron. 35.12,13,14. this might not be left unburnt till the morning; for so it became polluted. *remain*] or be left all night.

19 Vers. 19. *The first*] or, *The first fruit*, the beginning: see the notes on Exodus 22.29. where seven things paid first-fruits.

thy land] so this concerned onely the land of Israel, and such as were owners of land there. Whereupon the Hebrew Doctors say, *Hee that buyeth a tree in his neighbours field, he bringeth not the first-fruits, because the ground is not his owne: but hee that buyeth tree and ground, bringeth the first-fruits thereof. And so the like.* Maimony, treat. of First-fruits, Chap.2. Sect. 13. *the house*] the tabernacle, (for that was called the house, 1 Chron.9.23.) or the Temple. The rites and words to be used in the bringing of them, are shewed in Deuteronomie 26.1,2-11. But from this Law the Jewes have a canon, *He that separateth his first-fruits, (for the Lord,) and they rot, or bee lost, or stollen, or polluted, hee is bound to separate other in their stead; for it is said, THOU SHALT BRING (them) INTO THE HOUSE OF*

IEHOVAH THY GOD; to teach that he is bound for other after them, till hee bring them to the mount of the house of God. Maimony in First-fruits, Chapter 2. Section 20. *not*

with a kid, &c. This Law is twice after repeated in the same words, Exodus 34.26. Deuteronomie 14.21. For a *kid*, the Greeke translateth generally, a *lambe*. The Chaldee paraphrast omitteth the name of a *kid*, and more generally translateth, *Thou shalt not eat flesh with milke*. So the Ierusalemey Targum, on Exodus 34.26. expoundeth it, *My people the house of Israel, it is not lawfull for you either to seeth or to eat flesh and milke mixed together*. This sense the Thalmudists follow, gathering, if it bee unlawfull to seeth them together, much more to eat them. And understand it of the flesh and milke of all cleane beasts. *Flesh with milke,*

it is unlawfull to seeth it, and unlawfull to eat it by the Law: it is unlawfull also to make profit of it, but it is to be buried. Who so boileth ought of them two together offendeth; as it is written, THOU SHALT NOT SEETH A KID IN HIS MOTHERS MILKE. So hee that eateth ought of these two, of flesh and milke sodden together, offendeth though hee boile it not, &c. Maimony treat. of Forbidden meats, Chap.9. Sect. 1. Others understand it, of seething it while it is very young, as in the mothers milke, that is, untill it be seven daies old; according to the Law before, in Exodus 22.30. and after, Levit.22.27. But the phrase may also imply, during the time that it sucketh the mothers milke; as a *milke lambe*, 1 Sam.7.9. is a *sucking lambe*. The intendment of this Law, seemeth to be either against cruelty, according to another prohibition of taking *the damme with the young*, Deut. 22.6,7. or against mixtures of meats; as elsewhere God forbiddeth mixtures in garments, in sowing of fields, and the like, Levit.19.19.

20 Vers. 20. *an Angell*] this is Christ, whom the Israelites are said to have tempted in the wilderness, 1 Corinthians 10.9. See the notes on Exodus 14.19. R. Menachem upon this place, teacheth from ancient Rabbines, that the word *I* (send) signifieth the propriety of mercies, and *this Angell is the Angell the Redcemer*. (Genesis 48.16.) Also, *The holy blessed God said unto Moses, Hee that did keepe the Fathers, (viz. Abraham, Isaak, and Iakob,) shall keepe the children.* *before thee*] or, *before thy face*, as the Greeke translateth. *the place*] *the land* (saith the Greeke) *which I have prepared for thee*. A figure of that whither Christ is gone to prepare a place for us, John 14.2.

21 Vers. 21. *because of him*] or, *of his face, or presence*. The Greeke translateth, *take heed unto him*. *provoke*] or, *rebell not against him*: the Greeke translateth, *disobey him not*. The Hebrew Doctors make the reason of the charge to be this, *Because his voyce is the voyce of the living God*: R. Menachem, on Exo.23. *in him*] or, *in the midst of him*. Christ is the brightness of the glorie, and the expresse Image

Image of Gods Person, Heb. 1.3. and God was in him, 2 Cor. 5.19. and hee in the Father, Iohn 10. 38. and his name is Iehovah our Justice, Ieremie 23.6. The Chaldee translateth, his word is (that is, hee speaketh) in my name. And Gods Name, may imply his Law or doctrine to be in him: for so the Law of Christ, (Esay 42.4.) is expounded his Name, Matth. 12.21.

23 Vers. 23. *before thee*] as a leader of thee, saith the Greeke version. And here the Hebrew *Malachi, My Angell*, some of the Rab- bines say, is *Michael*, by transposition of let- ters. *the Amorite*] that is, *the land of the Amorites, &c.* See Gen. 15.18-21.

24 Vers. 24. *gods*] called in the Chaldee, *idols. their works*] that is, the workes of the Heathen peoples. This Law is ex- plained in *Leviticus 18.3. pillars*] or, *standing-images, statues.* Vnder these all o- ther monuments of idolatrie are compre- hended: as *Deuteronomie 12.2,3.* Of this the Hebrew canons say, *Wee are commanded to destroy idolatrie, and the services thereof, and whatsoever is made for the same, Deuteronomie 12. And in the land of Israel we are commanded to persecute it untill it be destroyed out of all our land: but without the land wee are not commanded to persecute it: but every place which we shall sub- due, wee are to destroy all the idolatrie that is therein. Maimony in Mispn. treat. of Idolatrie, Chap. 7. Sect. 1.*

25 Vers. 25. *thy bread, &c.*] hereby the coursest fare may be meant, which by Gods blessing nourisheth, as in *Daniel 1. 12. 15.* Or, these are named for all food, as the Chaldee translateth it, *thy meat and thy drinke:* and the Greeke addeth, *thy bread, and thy wine, and thy water. sicknesse*] in Chal- dee, *evill sicknesses.* Compare *Exodus 15.26. Deut. 7.15.*

26 Vers. 26. *casting*] or, *miscarrying:* the Greeke translateth, *without seed.* See a like promise in *Deut. 7.14. thy dayes*] which by the course of nature thou shouldest live. So Iob died *being old and full of daies, Iob 42. 17.* whereas the wicked live not out halfe their daies, *Psal. 55. 24.*

27 Vers. 27. *dismay*] with tumult and trouble;

as God did before in *Exod. 14.24.* So in *Dent. 7.23. Ios. 10.10.* The Greeke translateth, *I will astonish all nations. shalt come*] to warre against them: as the Chaldee addeth. to turne] this is added by the Chaldee for ex- planation. And by *turning the necke (or backe)* is meant their flight; as the Greeke transla- teth, *I will give, (that is, make) them fugitives.* So David praised God that had given him *the necke of his enemies:* that is, made them flee, *Psal. 18.41.*

Vers. 28. *hornets*] Hebr. *the hornet*, a kinde of great waspe, which stingeth venomously, threatned against the Canaanites here, and in *Deuteronomie 7. 20.* and shewed to bee ac- complished in *Ios. 24.12.* These signified the stinging terrors wherewith God striketh the hearts of his enemies. *the Evite*] that is, the whole nation of them, as the Greeke saith, *the Amorites, and the Evites, &c.* These were the posteritie of Canaan, of whom see *Gen. 10.6,7.*

Vers. 30. *fructifie*] that is, *be increased, or growne.*

Vers. 31. *the river*] which the Greeke explaineth, *the great river Euphrates:* and Moses elsewhere so nameth it, *Deuteronomie 11.24. Genesis 15.18.* See these bounds in *Numbers 34.* the accomplishment of this pro- mise in part, fulfilled in Solomons time, *1 Kin. 4.21. thou shalt drive*] the Greeke transla- teth, *I will drive.*

Vers. 32. *with them*] the inhabitants of the land, *Exod. 34.12.15. Deut. 7.1,2,&c. gods*] in Chaldee, *idols.*

Vers. 33. *if thou shalt*] or, it may be tran- slated, *for thou wilt serve,* as came to passe, *Judges 1.21.27.29. and 2.1,2,3. 12, &c.* The Greeke translateth, *for if thou shalt serve their gods:* the Chaldee, *and thou shalt not serve their idols. surely*] or, *for it will be a snare;* that is, a cause of thy fall and ruine: a scan- dall unto thee. See this fulfilled, *Iudg. 2. Psal. 106.34,35,36. Numb. 25.1,2.* Compare also *Deut. 7.16.25. A snare,* is used to signifie the deceit whereby men fall into sinne, *Deut. 12. 30. Ier. 5.26. Prov. 13.14.27. and so the de- struction that followeth thereupon, Pro. 12. 13. Esa. 8.15. and 28.13. Eccles. 9.12.*

CHAPTER XXIV.

1. *Moses is called up into the mountaine.*
 3. *The people promise obedience.* 4. *Moses buildeth an Altar, and twelve pillars.* 6. *He sprinkleth the bloud of the covenant.* 9. *Moses and the Elders of Israel see God.* 12. *Moses is to goe up the mount, for the Tables.* 14. *Aaron and Hur have the charge of the people* 16. *The glory of the Lord on mount Sinai, like devouring fire.* 18. *Moses in the cloud and mountaine, fortie daies and fortie nights.*

1 **A**ND hee said unto Moses,
 Come up unto Iehovah, thou
 and Aaron, Nadab and Abihu, and
 seventy of the Elders of Israel : and
 bow downe your selves as farre off.
 2 And Moses himselfe alone shall
 come neere unto Iehovah ; but they
 shall not come neere : and the peo-
 ple they shall not come up with him.
 3 And Moses came and told the peo-
 ple all the words of Iehovah, and all
 the judgements : and all the people
 answered *with one voice*, and said ;
 All the words which Iehovah hath
 4 spoken, we will doe. And Moses
 wrote all the words of Iehovah, and
 rose up early in the morning, and
 builded an altar under the mount,
 and twelve pillars, *according to the*
 5 *twelve tribes of Israel.* And he sent
 the young men of the sons of Israel,
 & they offered burnt offerings, and
 sacrificed sacrifices of *peace offerings*,
 6 of bullocks, unto Iehovah. And
 Moses tooke halfe of the bloud, and

put it in basons, & halfe of the bloud
 he sprinkled on the altar. And he
 tooke the booke of the covenant,
 and read in the eares of the people :
 and they said, All that Iehovah hath
 spoken, we will doe, and obey. And
 8 Moses tooke the bloud, and sprink-
 led on the people, and said, Behold
 the bloud of the covenant which Ie-
 hovah hath stricken with you, con-
 cerning all these words. Then went
 up Moses and Aaron, Nadab and
 9 Abihu, and seventy of the Elders of
 Israel. And they saw the God of
 Israel : and *there was* under his feet
 as *it were* a worke of Saphire bricke,
 and as the body of the heavens for
 cleerenesse. And upon the Nobles
 of the sonnes of Israel he laid not his
 hand : and they saw God, and did
 eat and drinke. And Iehovah said
 12 unto Moses, Come up to me into
 the mount, and be there, and I will
 give thee tables of stone, and a law,
 and commandement, which I have
 written, to teach them. And Moses
 13 rose up, and his minister Ioshua : and
 Moses went up into the mountaine
 of God. And he said unto the El-
 ders, Sit ye here for us, untill we re-
 turne unto you : and behold, Aaron
 and Hur *are* with you ; whoso hath
 matters *to doe*, let him come neere
 unto them. And Moses went up in-
 15 to the mountaine, and a cloud cove-
 red the mountaine. And the glory
 of Iehovah dwelt upon mount Sinai,
 and the cloud covered it six dayes :
 16 and in the seventh day he called unto
 Moses out of the midst of the cloud.

- 17 And the sight of the glory of Icho-
 vah *was* like devouring fire, in the
 18 top of the mountaine, in the eyes of
 the sonnes of Israel. And Moses
 went in to the midst of the cloud, and
 went up into the mountaine : and
 Moses was in the mountaine fortie
 dayes, and fortie nights.

Annotations.

1 **A** *Bihu*] in Greeke *Abioud*: he and Na-
 dab, were Aarons eldest sonnes, *Exodus*
 28. 1. who were afterward devoured with a
 fire from the Lord, *Levit.* 10. 1, 2. *seven-*
tie] This number was answerable to the 70.
 soules of Israel that came into Egypt, *Deuter.*
 10. 22. and to the 70. that afterward were
 made the Senate of the commonwealth of
 Israel, *Numb.* 11. 16, 17. *bow downe*] the
 Greeke translateth, *they shall bow downe to*
 (or *worship*) *the Lord a farre off*. This though
 it were a speciall favour to the Elders, and
 served for confirmation of the things spo-
 ken by Moses; yet signified it the impoten-
 cie of the Law, which kept men a farre off,
 and could not bring them neere unto the
 Lord, nor unite them unto him, as the Gos-
 pell of Christ doth by faith, *Heb.* 10. 19, 22, and
 12. 18, 22, &c.

2 **V**ers. 2. *with him*] with Moses : nor with
 the Elders ; therefore the Greeke transla-
 teth, *with them*. For the people abode be-
 neath, at the foot of the mount : the Elders
 went up as it were halfe way, and saw part
 of Gods glorie, *verse* 9, 10. but Moses him-
 selfe went up to the top of the mount, into
 the darke cloud, *verse* 18. For the Law was to
 be given *by the hand* (or ministerie) of a me-
 diatour, *Gal.* 3. 19.

3 **V**ers. 3. *will doe*] the Greeke addeth, *and*
beare (or *obey*) as is expressed in *verse* 7.
 Thus the covenant betweene God and Is-
 rael, was established by mutuall and willing

consent: albeit they yet know not the *impossi-*
bilitie of the Law, which is weake through the
 flesh, *Rom.* 8. 3. So in *Exod.* 19. 8.

Vers. 4. *wrote*] in a booke, *Hebrewes* 9. 19. 4
 for the stony tables were written by the
 finger of God himselfe, *Exodus* 31. 18. *an*
altar] which represented God, the first
 and chiefe party in the covenant. *pil-*
lars] or, *statues*; the Greeke translateth
 them, *stones* : and *pillars* were wont to bee
 of stones erected, *Genesis* 28. 18, 22. and 31. 45.
 and 35. 14. according to] or, *for the*
twelve tribes; that is, to represent them, (the
 other party in the covenant) and their hard
 stony nature : as the tables of stone, signi-
 fied their stony hearts, *2 Corinth.* 3. 3. 14. See
Exod. 31. 18.

Vers. 5. *the young men*] that is, *the first-*
borne (as the Chaldee translateth) which
 were *priests* or *sacrificers*, untill the Levites
 (taken in stead of the first-borne of Israel,
Numbers 3. 41.) had the priesthood in their
 tribe. And the Hebrew word doth not al-
 waies signifie men young in yeeres, but fit
 for service or ministry to their elders : so Je-
 sus the servant of Moses, and other such ser-
 vants, are often called *young men*, *Exodus* 33.
 11. *Genesis* 14. 24. and 22. 3. *2 Samuel* 18. 15.
1 Kings 20. 14. *of peace-offrings*] Gr.
of salvation. By these two sorts of sacrifi-
 ces, (whereof see *Leviticus* 1. and 3. chap-
 ters,) the sanctification of the people was
 testified, who by the death of Christ (whom
 these sacrifices did figure out) presented
 themselves wholly to God, as obedient ser-
 vants; and shewed thankfulness for the
 peace and salvation, which through him
 they had obtained, *Romans* 12. 1, 2. *He-*
brewes 13. 15. See also the notes on *Exo-*
dus 19. 10. *bullocks*] and other beasts;
 as the Apostle testifieth, *of bullocks and of goats*,
Heb. 9. 19. but the one is here named as prin-
 cipall.

Vers. 6. *on the altar*] and so *on the booke*, *Heb.*
 9. 19. which as it seemeth, was laid on the al-
 tar, to be sanctified thereby. 6

Vers. 7. *and obey*] or, *beare, hearken* unto :
 that is, gladly learne and obey : see the notes
 on *Exod.* 4. 31. 7

Vers.

8

Verf. 8. *on the people*] which may bee meant of the twelve pillars set up to represent the people, *verse 4.* Howbeit the Chaldee paraphrase saith, *hee sprinkled it on the Altar, to make propitiation for the people.* Thus the first covenant (or testament) was not dedicated without blood, (as the Apostle observeth in *Hebrewes 9. 18-23.*) and the patternes of heavenly things were purified by the blood of these sacrifices: signifying that Christ by his death should sanctifie himselfe for his people, and them unto himselfe, by the blood of a better testament, *John 17. 19. Heb. 9. 13, 14. 1. Pet. 1. 2.* And whereas the sprinkling and purifying in the Law, was usually done with *water, scarlet wooll, and hyssope, Leviticus 14. 6, 7.* the Apostle telleth us, that this here was so done, though Moses nameth them not, *Hebrewes 9. 19. behold, &c.*] the Apostle explaineth it thus, *This is the blood of the Covenant (or of the Testament,) which God hath commanded unto you, Hebrewes 9. 20.* Thus the Sacrament of the old Testament, confirmed by the blood of beasts, had a resemblance unto the new Testament established upon better promises, and confirmed by the blood of Christ. But that was for workes of the Law: this is for remission of sinnes, *Mat. 26. 28. Heb. 9. 15.*

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Verf. 10. *the God*] that is, signes of the glorie and presence of the God of Israel. For, never man saw God, neither can see him, *1. Timothy 6. 16.* Therefore the Chaldee expounds it, *The glory of the God of Israel;* and the Greeke translateth, *they saw the place where the God of Israel stood.* of *Saphire bricke*] Hebr. *bricke of Saphire*: whereby is meant, saphire stone, hewed like bricke, wherewith the place under him was paved. So also the Greeke translateth it. Or, it may bee Englished of *whitenesse* of *Saphire*, that is, of *white Saphire* stone: for *bricke* hath the name in Hebrew of *whitenesse*. The Chaldee translateth, *under the throne of his glory, was, as it were a worke of precious stone.* The *Saphire* is also mentioned in Ezekiels vision of Gods throne and glorie, *Ezekiel 1. 26.* It is a very precious

transparent stone, of the colour of the skie: see *Exodus 28. 19.* The *worke of bricke*, might call them to remember their bricke worke in Egypt, *Exodus 1. 14. and 5. 16, 19.* from which bondage, God now had brought them, to labour in the heavenly worke of his Law, and the mysteries of the same, whereby the throne of his glory should bee erected among them, and his Church (which is as the footstool of the Lord, *Lamentations 2. 1.*) should have the foundations laid with *Saphires, Esay 54. 11.* and such should bee the polishing of the Saints, *Lamentations 4. 7.* *the body*] the Greeke and Chaldee translate, *the sight (or semblance)* of heaven. And this cleere heavenly appearance did set forth the favour of God towards them that keepe his Covenant: as on the contrary, a darke or cloudy Heaven, is a signe of Gods displeasure, *Jeremy 4. 23. 28. Zeph. 1. 15.* It signified also the cleanness and puritie, that should bee in the people of God. *for clearenesse*] or, *in purity.*

Verf. 11. *the Nobles*] or *the select*, or *chosen men*, as the Greeke translateth; meaning those Elders spoken of in *verse 9.* *laid not his hand*] that is, hurt or affrighted them not: because they went up by the leave and Word of God, not of their owne temeritie, which was before forbidden, *Exodus 19. 21.* So the *laying of the hand* often signifieth, *Nehemiah 13. 21. Psal. 55. 21.* so the Chaldee translateth, *they had no hurt*; and the Greeke, *not one of them was dismayed (or killed.)* *did eat, &c.*] The Chaldee paraphraseth, *they saw the glory of God, and rejoiced in their sacrifices which were accepted; as if they had eaten and drunke.* So other of the Hebrewes (as in *Elle Shemoth rabbah*) say, *they fed their eyes with the brightnesse of the Majesty (of God.)* Christ promising felicity to his Disciples, saith, *they should eat and drinke at his table in his Kingdome, Luke 22. 30.*

Verf. 12. *bee there*] that is, *continue there.* So *1. Tim. 4. 15.* *in these things bee thou*: that is, continue and give thy selfe unto them. So in *Ruth 1. 2. Esay 66. 2. Psalme 64. 8.* *commandement*] in *Greeke commandements.* But

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Moses often useth this word singularly, though hee speaketh of the Law in generall. So the Apostle also, 2 Peter 2. 21. and 3. 2. *to teach] to instruct, or confirme in the Law.* To this word the Apostle (following the Greeke version) hath reference, when he saith, the Israelites had the giving of the Law, Romanes 9. 4. and the people received (or were taught) the Law, Hebrewes 7. 11. and the covenant established (or taught) upon better promises, Hebrewes 8. 6. So that the word implieth a full information and constitution of them and their common wealth, by the Law. Herein the Iewes did glorie, Rom. 2. 17, 18.

13 Vers. 13. *Ioshua] in Greeke, Iesus: see Exodus 17. 9. of God]* that is, as the Chaldee translateth, *on which the glorie of God was revealed.* See verse 16.

14 Vers. 14. *Sit]* that is, *Abide, or Tarry,* as the Chaldee translateth: the Greeke saith, *be quiet.* *Hur]* of him see Exodus 17. 10. *hath matters to doe]* or, *hath words to speake:* that is, hath any question or controversie. So the Greeke and Chaldee translate it *Iudgement or controversie.* The Hebrew phrase is, *who so is a master of words,* (or of matters.)

15 Vers. 15. *a cloud]* the signe of Gods presence; though with terror and obscuritie, 2 Chron. 6. 1. Hebrewes 12. 18. See also Exodus 19. 9.

16 Vers. 16. *dwelt]* the Greeke expoundeth it, *came downe upon the mount.* *six daies]* to prepare Moses for to receive the Lawes; as before hee had done the people three daies, Exodus 19. 10, 11. In six daies God made the world, and the seventh he rested, Genesis 2. the same number is heere at the giving of the Law; wherein God shewed as great wisdom, as in the making of the world, Psal. 19.

17 Vers. 17. *devouring]* or, *consuming fire,* in Greeke, *flaming fire:* this was for a terror to the transgressors of his Law, Deuterom. 4. 24. and he is no lesse fearefull under the Gospell, Heb. 12. 28, 29.

18 Vers. 18. *fortie daies]* during which time hee did neither eat bread, nor drinke

water, Deut. 9. 9. The like number of daies Elias fasted, 1 Kings 19. 8. and Christ when he was to enter upon the ministry of the Gospell, Matth. 4. 2.

CHAPTER XXV.

1. The Lord by Moses teacheth Israel what things they should willingly offer for the making of a Sanctuarie, that he might dwell amongst them. 10. The matter and forme of the Arke. 17. The Covering-mercie-seat thereof, with the Cherubims. 23. The Table for the Shewbread, with the furniture thereof. 31. The golden Candlestick, with the parts and instruments thereof. 40. All things must be made according to the patterne shewed in the mount.



AND Iehovah spake unto Moses, saying, Speake unto the sonnes of Israel, and let them take for me an offering: of every man whose heart shall make him willing, ye shall take my offering. And this is the offering which ye shall take of them; gold, and silver, and brasse. And blew, and purple, and scarlet, And fine linnen, and goats haire. And Rams skins died red, and Tachash skins, and Shittim wood. Oile for the light, spices for anointing oile, and for incense of sweet spices. Beryll stones, and filling stones, for the Ephod, and for the Brest-plate. And let them make for me a Sanctuarie, and I will dwell amongst them. According to all that I shew thee, the patterne of the Tabernacle, and the patterne of all the

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10 the instruments thereof, even so shall
 ye make *them*. And they shall make
 an Arke of Shittim wood : two cu-
 bits and an halfe *shall be* the length
 thereof, and a cubit and an halfe the
 11 bredth thereof, and a cubit and an
 halfe the height thereof. And thou
 shalt overlay it *with* pure gold; with-
 in and without shalt thou overlay it :
 and thou shalt make upon it a crowne
 12 of gold, round about. And thou
 shalt cast for it foure rings of gold,
 and shalt put *them* in the foure cor-
 13 ners thereof; and two rings *shall be*
 in the one side of it, and two rings
 in the second side. And thou shalt
 14 make barres of Shittim wood, and
 shalt overlay them *with* gold. And
 thou shalt put the barres into the
 15 rings, by the sides of the Arke, to
 beare the Arke with them. In the
 rings of the Arke shall the barres be :
 they shall not be removed from it.
 16 And thou shalt put into the Arke the
 Testimonie which I shall give unto
 17 thee. And thou shalt make a Cove-
 ring-mercy-seat of pure gold : two
 cubits and an halfe *shall be* the length
 18 thereof, and a cubit and an halfe the
 bredth thereof. And thou shalt
 make two Cherubims of gold : of
 beaten worke shalt thou make them,
 at the two ends of the Covering-
 19 mercy-seat. And make thou one
 Cherub on the one end, and one
 Cherub on the other end : of the
 Covering-mercy-seat shall ye make
 the Cherubims, on the two ends
 20 thereof. And the Cherubims shall
 stretch forth the wings on high, co-

vering with their wings over the
 Covering-mercy-seat; and their fa-
 ces *shall be* one to another : towards
 the Covering-mercy-seat shall the
 21 faces of the Cherubims be. And
 thou shalt put the Covering-mercy-
 seat upon the Arke above, and in the
 Arke thou shalt put the Testimonie
 which I shall give unto thee. And
 22 I will meet with thee there, and I
 will speake with thee, from above
 the Covering-mercy-seat, from be-
 tweene the two Cherubims, which
 are upon the Arke of the Testimonie,
 all *things* which I will command
 thee, unto the sons of Israel. And
 23 thou shalt make a Table of Shittim
 wood : two cubits *shall be* the length
 thereof, and a cubit the bredth there-
 of, and a cubit and an halfe the
 24 height thereof. And thou shalt
 overlay it *with* pure gold, and shalt
 make thereto a crowne of gold round
 25 about. And thou shalt make unto
 it a border of an hand-bredth round
 about, and thou shalt make a crowne
 of gold to the border thereof round
 26 about. And thou shalt make for it
 foure rings of gold, and shalt put the
 rings in the foure corners which *are*
 on the foure feet thereof. Over-
 27 against the border shall the rings be,
 for places for the barres to beare the
 table. And thou shalt make the
 28 barres of Shittim wood, and shalt
 overlay them *with* gold; and the ta-
 ble shall be borne with them. And
 29 thou shalt make the dishes thereof,
 and the cups thereof, and the covers
 thereof, and the bowles thereof,
 which

30 which shall be to cover withall : of
 pure gold shalt thou make them.
 And thou shalt set upon the Table
 Shew-bread before me continually.
 31 And thou shalt make a Candlesticke
 of pure gold : of beaten worke shall
 the Candlesticke be made ; his shaft
 and his branch, his bowles, his
 knops, and his flowers shall be of the
 32 same. And six branches comming
 out of the sides of it : three branches
 of the Candlesticke out of the one
 side of it, and three branches of the
 Candlesticke out of the second side
 33 of it. Three bowles made like al-
 monds, in one branch, a knop and
 a flower ; and three bowles made like
 almonds, in the other branch, a
 knop and a flower : so in the six bran-
 ches that come out of the Candle-
 34 stick. And in the Candlesticke
 shall be foure bowles made like al-
 monds, his knops and his flowers.
 35 And there shall be a knop under two
 branches of the same, and a knop
 under two branches of the same, and
 a knop under two branches of the
 same, to the six branches that come
 36 out of the Candlesticke. Their
 knops and their branches shall be of
 the same : all of it shall be one beaten
 37 worke of pure gold. And thou shalt
 make the seven lamps thereof : and
 he shall cause the lamps thereof to
 ascend up, and shall cause to give
 light over-against the face of it.
 38 And the tongs thereof, and the
 snuffe-dishes thereof, shall be of pure
 39 gold. Of a talent of pure gold shall
 he make it, with all these vessels.

And see that thou make *them* accor-
 ding to their patterne, which thou
 wast shewed in the mount.

Annotations.

¶ Here beginneth the 19. Section,
 or Lecture of the Law. See Gen. 6.9.

Take for me] or, take unto me, that is, take
 and give (or bring) unto me. See the notes
 on Gen. 15.9. The Greeke translateth, *and say*
thou, take yee unto me first-fruits. offering] or,
heave-offring : an oblation, which was taken up
 and separated, out of a mans goods ; and usu-
 ally (in the sacrifices) was heaved or lifted
 up, when it was presented unto the Lord, Ex-
 od. 29. 27. but generally the word is used for
 all things separated and given unto God,
 even land it selfe, Ezek. 48. 8,9, 10. 20. The
 Chaldee translateth it, *a separation :* so doth the
 Greeke in many places, but here the Greeke
 is, *first-fruits.* make him willing] or,
moove him to willingnesse and liberalitie. The
 Greeke interpreteth it, *of all to whom it shall*
seeme good in their heart. That which is here
 spoken of the heart, is also said of the spirit,
 Exod. 35. 21. And a like willing offering, was
 by David and the princes, for the matter of
 the Temple, 1 Chron. 29. 3. 5. 9. 14, &c. And so
 all the ministrations of Gods people, ought
 to be of a ready and willing minde, Ezra 2. 68.
 and 3. 5. Neh. 11. 2. 2 Cor. 8. 11, 12.

Vers. 3. and brasse] These three, are the
 richest, purest, and most glorious metals,
 they come out of the bowels of the earth, Job
 28. 1, 2. Deut. 8. 9. The scripture useth them to
 signifie persons, kingdomes, & other things,
 that are most pretious, pure, and durable,
 Lam. 4. 2. Dan. 2. 32. 38. 39. Rev. 1. 20. Psa. 12. 7.
 and 19. 10. Prov. 8. 19. Ezek. 40. 3. Zach. 4. 12.
 and 6. 1. And God promising to erect the
 glorious Church of the Gospell, saith ; *For*
brasse I will bring gold, and for iron silver ; and for
wood brasse, &c. Esay 60. 17. The Iewes, as R.
 Menachem upon this place, observe, how
 no Iron was in the stuffe of the Taber-
 nacle : and doe compare 1 Kings 6. 7.
 where

where no toole of iron was heard in the house (of Solomon) while it was in building: Iron is often used to signifie warres and hard affliction, *Iud. 4. 3. Dan 2. 40. and 7. 7. 1 King. 8. 51. Psal. 107. 10.* Howbeit for Solomons temple, iron also was prepared, *1 Chronicles 29. 2. 7. 2 Chron. 2. 7.*

4 Vers. 4. *Blew*] or *hyacinth*, as the Greeke translateth. Although the *blew*, *purple*, and *scarlet* here, are colours onely, and Moles expresseth not the stuffe coloured: yet Paul affirming that *scarlet wooll* was used in sprinkling of the blood, *Heb. 9. 19.* seemeth to teach that the *scarlet* spoken of in the Law, was wooll died: and the like we may say of the other colours. Thus also the Hebrew Doctors explaine them. The *blew* spoken of in any place was wooll died like the body of the heavens; (that is, skie colour.) The *purple* was wooll died red; and the *scarlet* was wooll died in *scarlet*; saith *Maimony*, in treat. of the Implements of the Sanctuary, cap. 8. sect. 13. The *blew* was a thing used and worn of Princes and great personages; and the nations clad the images of their gods with it, *Jer. 10. 9. Esai. 1. 6. Ezek. 23. 6, and 27. 7. 14.* The same was also in Solomons Temple, *2. Chron. 2. 7. 14.* *purple*] so we call it of the Greeke *porphura*: the name of a shellfish called the *purple*; it is like an oyster, and hath in it a liquor, which is used to make the *purple* die of great esteeme, as *Plinie* sheweth in his *nat. hist. b. 9. chap. 36.* The Hebrew is *Argaman*, (and as *Ezra* writeth it after the Chaldee manner, *Argevan*, *2. Chron. 2. 7. 14.*) from whence it seemeth the Greeks have borrowed *Amorgis*, the name of an herbe or reed, which is used to die *purple*. This also is a Princely colour, and used both for civill and religious honour, *Dan. 5. 7. 29. Esai. 8. 15. Jer. 10. 9. Luk. 16. 19. Rev. 18. 12.* *scarlet*] or, *scarlet* was died, as the Hebrew, *tolagnash shani*, importeth. That which was answerable to this in Solomons Temple, is called by another name *Carmil*, that is, *crimson*, *2. Chron. 2. 7. 14. and 3. 14.* but the Greeke there and here translateth alike, *coccinon*, *scarlet*. This also is a glorious colour, *1 Cor. 4. 30. Lam. 4. 5.* *Purple* and *scarlet* are put sometime one for another; as, they clothed him with pur-

ple, *Mar. 15. 17. they put on him a scarlet robe, Mat. 27. 28.* for which another saith, they put on him a *purple robe*, *Iob. 19. 2.* These three died colours, represented blood of all sorts, and so figured unto the Church, how both themselves and their actions should be washed and dyed in the blood of Christ, into whose death they are baptized, *Rev. 1. 5. and 7. 14. Rom. 6. 3.* Christ also himselfe, warring against his enemies, appeared in garments died red, and glorious, *Isa. 63. 1, 2, &c. Rev. 19. 13.* So the Greeks and Latines have applied the *purple* colour to blood, and bloody death; as *porphureos thanatos*, *purple death*, in *Homer, Il. 5.* and he vomited his *purple soule*, that is, his life-blood; *Virgil. Aen. 9.* and the like.

fine linnen] or *silken wooll*. A thing which grew in Egypt, called *Shesh*, *Ezek. 27. 7.* of which Princely clothing was made, *Gen. 41. 42.* The Greeke and Chaldee translate it *Byss*: and so the stuffe used in Solomons Temple is called *buts*, that is, *Byss*, *2. Chron. 2. 14. and 3. 14.* Likewise the Hebrew Doctors say, *What place soever in the Law speaketh of Shesh, or of Bad*, (a kind of linnen mentioned in *Exodus 28. 42.*) it is flaxe, and it is *Byss*. *Maimony*, treat. of the Implements of the Sanctuary, Chap. 8. sect. 13. Others put a difference betweene that *Byss* which Solomon used, and this *Shesh*, which they thinke was a silken cotton, which *Plinie* (in his *nat. hist. b. 19. Chap. 1.*) sheweth to grow in Egypt, on a shrub called *Xylon* or *Gossipion*: whereof soft and white linnen stuffe was made, whereof the Priests of Egypt delighted to weare. And this linnen *Xylinon*, they thinke to be the stuffe that was died *blew*, *purple* and *scarlet*. *Byss* is also a silken linnen, white, pure and bright, and hath the name originally of whitencesse, and signified the graces and justifications of the Saints, *Rev. 19. 8. 14. Ezek. 16. 10.* *hure*] whereof a covering was made for the Tabernacle, *Exod. 26. 7. 13.* The word *hure* is added also in Greeke: necessarily understood in the Hebrew: see *Gen. 42. 33.*

5 Vers. 5. *Tachash skinner*] This the Greeke interpreters translate, *blew* (or violet-colour) skinner. The *Tachash* was a beast of whose skinn fine shoes were made, *1. Chron. 16. 10.*

and save there, no mention is made in scripture of this beast, but in this history of the Tabernacle, whose upper covering was made of the skinnés of the *Tachash*, *Exod. 26. 14.* Of the Hebrew name seeme to be derived the German *Tachs*, and Latine *Taxo*, which we English the *badger*, but the Iewes hold it to bee a cleane beast, which our *badger* by Moses Law is not, neither are badgers skinnés used for shooes as the *Tachas*. *Shittim*]

or, wood of the *Shittah tree*, mentioned in *Esay 41. 19.* which is thought to be a kinde of Cedar tree. It is not found in scripture, save in this history of the Tabernacle, and that prophesie of *Esay*, where it is shewed to bee of speciall use and account. The Greeke usually translateth it *Asepta*, that is, wood which never rotteth. The wood in Solomons Temple was of Cedar, *1 King. 6. 9, 10.* Of it the Hebrew Doctors write thus; *Solomon the Prophet said, How faire is the house of the sanctuary of the Lord, which is builded by my hands of Cedar wood: but fairer shall be the house of the sanctuary, which shall be builded in the daies of the King Christ; the beames whereof shall be of the Cedars that are in the garden of Eden [in Paradise.] Targum in Can. c. 1. v. 17.*

6 Vers. 6. *light.*] or, *lightfat*; that is, the *Candlesticke*, *Exod. 27. 20.* *incense of sweet spices*] that is, *sweet incense*: or, *sweet spices for incense*. The Greeke translateth, *for the composition of incense*.

7 Vers. 7. *Beryl*] so also the Chaldee translateth it: see the notes on *Exodus 28. 9. 20.* *filling stones*] Hebr. *stones of fillings*, that is, *stones to be set in*, and wherewith the hollow places in the gold upon the Ephod, were filled up. See *Exod. 28. 17. 20.*

8 Vers. 8. *let them make*] The Greeke changeth the person, *And thou shalt make me a sanctuary, and I will be seene among you.* This was the maine end of all; and to this, all the particulars are to be referred, and by it opened. For this sanctuary (as Solomons Temple afterward) was a place of prayer and publike service of God, *Matthew 21. 13.* *Leviticus 17. 3-6.* and it signified the Church, which is the habitation of God by the Spirit, *2 Cor. 6. 16.* *Ephes. 2. 19-22.* *Revel. 21. 2, 3.* and was a vi-

sible signe of Gods presence with, and protection of his people, *Lev. 26. 11, 12.* *Ezek. 37. 26, 27.* *1 Kings 6. 12, 13.* and of leading them into heavenly glory; for as the high Priest entred into the Tabernacle and through the veile into the most holy place, where God dwelt: so Christ (and we by him) entred through the veile of his flesh into very heaven, as the Apostle openeth it, in *Hebrewes 9.* and *10.* Chapters. And so this sanctuary is to be applied as a type, first unto Christs person, *Hebrewes 8. 2.* and *9. 11, 12.* *Ioh. 2. 19, 21.* then to every Christian man, *1 Cor. 6. 19.* and Church, both particular, *Hebrewes 3. 6. 1.* *Timothy 3. 15.* and universall, *Hebrewes 10. 21.* And by reason of this divers and large signification, so many sundry things about this sanctuary are set downe by Moses, and sundry wayes applied by the Prophets and Apostles. This sanctuary though made of the most glorious things on earth, is yet called but a *worldly sanctuary*, and was a similitude of the true, not made with hands: *Hebrewes 9. 1. 24.*

dwell] This was the greatest signe of Gods grace towards his people; whiles Christ having reconciled them to his father, dwelleth in their hearts by faith, *Ephesians 3. 17.* and they are the habitation of God by the spirit, *Ephesians 1. 22.* Therefore this favour is often mentioned, *Exod. 29. 45, 46.* *Lev. 26. 12.* *Num. 35. 34.* *Zach. 2. 10.* and *8. 3.* *2 Cor. 6. 16.* *Revel. 21. 2, 3.*

9 Vers. 9. *Tabernacle*] or, *Habitacle*, *Dwelling-place*: for of Gods dwelling aforesaid, it hath the name. Therefore the patterne hereof, signifieth properly the frame or disposition of a building, like which an edifice is made. And as the patterne of this house and of all the implements, was given by God to Moses: even so had Solomon a patterne of the house which he builded, and of all things belonging thereunto, *1 Chron. 28. 11, 12-18, 19.* See more in *v. 40.*

10 Vers. 10. *they shall*] the Greeke translateth, *thou shalt make*; even as in the verse following, and after, God saith to him; *thou shalt*: because the oversight of all the worke, lay upon Moses. In *v. 39.* it is said, *he shall make*, where the Greeke againe saith, *thou*

thou shalt. *an Arke,*] or *Coffer*, in Hebrew *Aron*, which differeth in name (as in use) from the *Arke* that Noe made, *Gen.* 6. 14. The Apostles in Greeke call them both by one name, *Hebrewes* 9. 4. and 11. 7. and here the Greeke version addeth, *the Arke of the Testimonie*. This was made to lay up the tables of the Covenant of God therein, *verse* 16. and for God to sit betweene the Cherubim upon the covering-mercy-seat that was thereon: *verse* 22. So it was a visible signe of Gods gracious presence with his people in Christ: therefore is it the first and chiefest of all the holy things, and for it principally was the Tabernacle made, *Exodus* 26. 33. and 40. 18. 21. and it sanctified the Tent and house wherein it rested, as Solomon said the places *are holy whereinto the Arke of the Lord hath come*, 2. *Chron.* 8. 11. Yet was it but the furniture of a *worldly Sanctuary*, *Hebrewes* 9. 1. and under the Gospell to be done away, and forgotten, that men shall say no more, *the Arke of the Covenant of the Lord*, *Jeremy* 3. 16. albeit mystically it is mentioned in the Church of the new Testament, as is also the Tabernacle, *Revelations* 11. 19. and 21. 3. Among the Gentiles there was an imitation of these things, when they carried the mysteries of their Gods in coffers; *L. Apul. de Asin. aur. lib.* 11. and *Alb. Tibull. Et levis occultis conscia Cista sacris*. *Shittim*] or, *Cedar wood*: in the Greeke, *wood incorruptible*. *a cubit*] that is, a foot and an halfe, or sixe handbreadths, see *Gen.* 6. 15.

11 Verſ. 11. *a crowne*] or, *border*: which was both for ornament, and for the close fastning of the cover of the Arke, which was as large as the Arke it selfe, *verse* 17. The Greeke interpreteth *golden wriſthen waves round about*. So in *verse* 24.

12 Verſ. 12. *ſhalt put*] Hebr. *ſhalt give*.

13 Verſ. 13. *barres*] or *ſlaves*, to carry it with: *verse* 14. the Greeke calleth them *bearers*.

14 Verſ. 14. *to beare the Arke*,] this none might doe but the Levites, and upon their ſhoulders: *Num.* 7. 9. 2. *Chron.* 35. 3. When David faulted herein, and ſet the Arke upon a wagon, the Lord ſhewed his wrath in killing Uzza; see 1. *Chron.* 13. 7, 10, 11. and 15. 12-15.

Verſ. 15. *not be removed*] this caution was, leſt the Levites ſhould thinke themſelves diſcharged at any time from bearing Gods Arke; therefore even in Solomons Temple, the barres were left in their places, but with their ends out, to be ſeene, 1. *King.* 8. 8. The Hebrew cannons ſay, *when they beare the Arke upon their ſhoulders, they beare it with their faces one towards another, and their after parts outward, and their faces inward. And they are warned, that they pull not the barres out of the rings, &c.* *Maimony, treat of the Instruments of the Sanctuary, Chap. 2. Sect. 13.*

Verſ. 16. *the Testimonie*] in Greeke, *the Testimonies*: that is, the two tables of ſtone, whereon the Law or tenne commandments were written, which were a testimony of the Covenant betweene God and the people, and ſhould teſtifie againſt them if they kept it not; as Moſes ſheweth for the booke of the Law, *Deuteronomie* 31. 26. Hereupon thoſe tables are called *the tables of the Testimony*, *Exod.* 31. 18. and the Arke into which they were put, *the Arke of the Testimony*, *Exod.* 25. 22. neither was there any thing in the Arke but they, 1. *King.* 8. 9. and the Tabernacle wherein the Arke was placed, is called *the Tabernacle of the Testimony*, *Exodus* 38. 21. *Acts* 7. 44. So elſewhere, the booke of the Law is called the *Testimony*, 2. *King.* 11. 12. and the Gospell of Chriſt hath the ſame name, 1. *Cor.* 2. 1. 2. *Tim.* 1. 8. Likewise becauſe on thoſe Tables, *the words of the Covenant* were written, *Exod.* 34. 28. therefore they were called, *the tables of the Covenant*, *Deut.* 9. 9, 11, 15. and the Arke that they were put into, *the Arke of the covenant*, *Num.* 10. 33. *Heb.* 9. 4.

Verſ. 17. *a covering mercy ſeat*] named in Hebrew *Capareth*, which hath the ſignification of *covering* or *plaiſtering over*, *Genesis* 6. 14. and is commonly uſed for the merciful covering, and propitiation of finnes, *Pſal.* 65. 4. Whereupon this is tranſlated in Greeke, and with the allowance of the holy Chriſt, *hilafierion*, *Hebrewes* 9. 5. that is, *a propitiatory*, or *mercy ſeat*. And the Greeke version heere addeth *hilafierion epibema*, that is, *a propitiatorie covering*: and it is by the Apoſtle applied to Chriſt, called Gods *hilafierion*, or

propitiatorie, through faith in his blood, to declare (Gods) justice, for the remission of finnes that are past, Rom.3.25. hee is the propitiation for our sins, 1 Iohn 2.2. So this mercie seat on which God did sit betweene the wings of the Cherubims, was a figure of Christ, by whom our transgressions of the law are forgiven and covered.

18 Vers. 18. *Cherubims*] or *Cherubs*. See Gen. 3.24. We keepe the Hebrew name, following the Apostle, who also keepeth the same name in Greeke, *Heb. 9.5.* where he calleth them *Cherubims of glorie*. The name *Cherub*, is neere unto *Rechub* a charet, used to ride upon: and God is said to *ride upon the Cherub*, *Psal.18.11.* and to *sit upon the Cherubims*, *Psal. 80.2.* and the *Cherubims* in Solomons Temple are called a *charet*, *1 Chron. 28.18.* The use of these was to *cover* or *overshadow the mercy-seat*, with their wings, *Exod.25.20.* as they were made of it, *verse 19.* and from this seat God used to speake unto Moses, *vers. 22. Num.7.89.* These being of the *similitudes of heavenly things*, *Heb. 9.23.* may diversly bee applied: unto Christ, whose mediation was signified by this mercy-seat; and to the Ministers of God, both the Angels in heaven, Gods *serie charrets*, *2 King.6.17. Psal. 68.18.* whose service hee useth for his honour, and to attend upon Christ, and upon his Church, into whose mysteries they desire to looke, *Heb.1.6.14. 1 Pet.1.12.* and his Ministers also on earth. For Kings are called by the names of Cherubs, *Ezek.28.14.* and the foure living creatures with eyes and wings, *Rev.4.6.8.* (which by comparison with *Ezek. 1.5,6.10. and 10.1. 14.20.* were *Cherubims*;) are of them that are redeemed unto God by the blood of Christ, *Rev.5.8,9,10.* and so distinguished from heavenly Angels, *Rev.5.11.* These with heavenly affections looking into the law and Christ the mercy-seat, are such as on whom he also rideth by the preaching of the Gospell, *Psal. 45.5. Act.9.15.* But the chiefe signification of the Cherubs here, respecteth Christ himselfe, the Mercy-seat, of which they were made, on the two ends thereof, *verse 19.* And to this glorious seat where Gods presence with his Church was manifested, the throne

of God is answerable, in the Christian Church, in the presence of which throne his people are, and serve him day and night in his Temple, *Rev.7.15.17. and 4.2.4,5,6. and 8.3. and 16.17. and 21.3.5. and 22.1.* compared with *Jer.3.17. Psal.80.2.* of *beaten worke*] that is, of whole peeces beaten out with the hammer. The like is said of the *Candlesticke, verse 31.36.* and of the *Trumpets, Numb.10.2.* The Greeke translateth it, *turned worke.*

20 Vers. 20. *shall stretch*] Hebr. *shall be stretching* (or *spreading*.) *covering*] or *shadowing*; as the Greeke, which the Apostle followeth, doth translate, *Heb. 9.5.* This word is used for protection and defence from evill, *Psal. 91.4. and 140.8. Exod. 33.22.* and the King of Tyrus is called an *anointed Cherub*, that *covered* (or *protected*;) *Ezek.28.14.* This here being (as is foreshewed) a figure of Christ: the protecting Cherubs, may signifie his kingdome, *Psal. 99.1.* the mercy-seat which they covered, his priesthood, *Rom.3.25.* and the voyce which spake from the same, his prophesie. *Numb. 7.89. Heb.1.1,2. Iudg.20.27. one to another*] Hebr. *man to his brother.*

22 Vers. 22. *will meet*] or *will convene*, at set times, and to appoint and order things for the Church; as the words following doe explaine. Hereupon the Tabernacle wherein this Arke was had the name, *the Tabernacle of Meeting* (or *of the Congregation*) *where I will meet with thee, Exo.30.36.* The Chaldee translateth, *I will appoint my word to thee there*: the Greeke, *I will bee knowne to thee from thence.* So this was the signe of Gods presence with, and direction of his Church, as before is noted on *verse 18.* The Hebrew Doctors say, that *the heart of man is answerable to the Most holy place of the Sanctuarie, wherein was the Arke, and the Covering-mercy-seat, and the Cherubims: whereby we are taught, that as in the Sanctuarie Gods Majestie (Shecinah) dwelled, because there was the Arke, and the Tables, and the Cherubims; so the heart of man, it is meet that a place be made there for the divine Majestie to dwell in; and that it bee the Holy of holies. R. Elias, in Sepher refiith chocmah, treat. of Holinesse, Chap.7. fol.219.*

Verf.

25 Vers. 25. *a border*] or *closure*, that is, a border to fasten the feet of the table together.

27 Vers. 27. *places*] Hebr. *houses*.

29 Vers. 29. *dishes*] or *chargers*, wherein the bread was set on the table. Of such there is also mention in Num. 7.13.84. made of silver for other use. *cups*] or *dishes*; for incense to be put in, as appeareth by Num. 7.14. and incense was with the shewbread, as is manifest by Levit. 24.7. They have their name in Hebrew *Cappoth*, of being hollow, like the hollow of the hand, or as a spoone: whereupon some translate them *spoons*. The Hebrewes say, there were two of these cups, in each whereof was an handfull of incense: and they had verges at the bottome, that they might rest upon the table; and they were set beside the two rews of bread. *Maimony* in *Misneh*, treat. of the Daily sacrifices, Chap. 5. Sect. 2. *covers thereof, and bowles thereof*] or (as the Hebrew Doctors understand it) *props thereof and pipes thereof*. In the first sense, we may take these to be for covering the bread in the dishes, and the incense in the cups: and so it accordeth with the words following, *to cover withall*. And that not the latter of these two, were to cover with, but the former also appeareth by Numbers 4.7. And in relating this, Moses changeth the order of these words, saying, in Exo. 37. 16. *the bowles thereof, and the covers thereof*. In the latter sense, these served for the bread onely; which the Hebrewes explaine thus; *Kesothaiu* (which we English the *covers thereof*) were (*Seniplin*) *props*: *Menakkijothaiu* (which we English the *bowles thereof*), were (*Kanim*) *reeds*, *There were foure props of gold, that stayed up (the bread,) two for the one row, and two for the other row: and eight and twentie reeds (of gold) which were as halfe a hollow reed (or pipe:) fourteene for one row, and fourteene for the other. They set one cake on the table, and after put upon it three reeds (or halfe pipes:) and upon the reeds another cake; and after that againe three reeds: and upon them the third cake, and after that three reeds, upon them the fourth cake, and then three reeds: upon them the fift cake, and then two reeds; and*

*upon those two reeds the sixt cake. Thalmud Bab. in Menachoth, Chapter 11. and Rambam (or Maimony) in his exposition on the same. The like R. Solomon Iarchi on Exodus 25. noteth; save that hee differeth in the names, saying of the first, Kesothaiu, that they were like halfe reeds, hollow, made of gold, upon which the bread was set, and they divided one cake from another that aire might gather between them, that they might not mould (or putrefie.) Menakkijothaiu, which the Chaldees calleth the measures thereof, (he saith) were props like stakes of gold, standing on the ground, and they reached higher than the table, so high as the rews of bread, and were forked (or notched) with five forkes one above another; and the ends of the reeds which were betwene every cake stayed upon those forkes, that the weight of the upper cakes might not bee too heavie for the neather, and breake them. The reason hereof was, for that the table (as Moses sheweth in vers. 23. was but one cubit, (that is, six hand-breadths) broad, and two cubits long: and every of the twelve cakes, (as the Hebrewes write) was ten hand-breadths long, and five broad; and they set the length of the cakes on the breadth of the table. Thalmud in Menachoth, Chapter 11. So the ends of the cakes hanging over, were stayed up by those props. The Greeke, for *Covers* translateth *Spondeia*, that is, *vessels to poure out with*: and *bowles* they call *kuatboi*, *cups*. Of these there is mention also in Numb. 4.7. 1 Chron. 28.17. and 1 Cr. 52.16. *to cover withall*] or *with which they shall cover*; to wit, the table, and furnish it: or, the cakes and the incense. The originall word signifieth also *to poure out*; and so the Greeke translateth, *with which thou shalt poure out*, (*Speiseis*) as before the Greeke called the *Covers* *Spondcia*, *pouring vessels*: but of such I know no use at this table. *pure gold*] whereupon the table is also called the *pure table*, Levit. 24.6.*

Vers. 30. *Shew-bread*] in Hebrew called *bread of faces*, or of *presence*; because they were to be set before the face, or in the presence of God continually. The Hebrew Doctors give also another reason, because every cake was made square, and so had as it were

were many faces. The length of every cake (they say) was ten handbreadths, and the breadth five handbreadths, and the height seven fingers. Maimony treat. of the Daily sacrifices, Chap. 5. Sect. 9. The holy Ghost in Greeke calleth it bread of proposition, Mark. 2. 26. and in a contrary order, the proposition of bread (or of cakes) Heb. 9. 2. that is, with us, Shew-bread; which did shew and present themselves to the Lord upon the table in stead of Israel. For there were made every weeke twelve cakes, according to the number of the twelve tribes of Israel; to make every cake was taken two tenth deales of an Ephah (or bushell) of fine flower; these, with pure incense were set every Sabbath new upon the table, in two rows, six on a row; and the old bread was then taken away and eaten by the priests: see Lev. 24. 5-9. with the annotations there. As the Arke signified the presence of God in his Church, so this table with the twelve cakes, signified the multitude of the faithfull presented unto God in his Church, as upon a pure table, continually serving him: made by faith and holiness, as fine cakes; and by the mediation of Christ as by incense, made a sweet odour unto God, Acts 26. 7. 1 Cor. 5. 7. 2 Cor. 2. 15. It may also signifie the spirituall repast which the Church hath from and before God, who feedeth them with Christ the bread of life, whose offering of himselfe, was a sweet odour to God for his Church, before whom the Lord furnisheth a table, Iohn 6. 32, 33, 35. Ephes. 5. 2. Psal. 23. 5.

31 Vers. 31. Candlestick] or Light-vessel: called the candlestick of light, Exod. 35. 14. pure gold] whereupon it is called the pure candlestick, Levit. 24. 4. Exod. 31. 8. beaten-work] of one whole peece beaten with the hammer, and this was of a talent of gold, verse 36. 39. branch] that is, branches, as the Greeke translateth; and the next verse manifesteth. bowles] or cups, as Gen. 44. 2. so named of the forme or fashion. flowers] in Greeke lilies. So R. Menachem on this place saith, that the flowers were lilies: and noteth from ancient Rabbines, 42. particulars in the Candlestick, 22. bowles, 11. knops,

and 9. flowers; which number he would have observed as mysticall. As the Arke signified Gods presence, and the Table with shew-bread, the Church standing before him: so this Candlestick signified his Law, in the light whereof his people doe serve him, Psal. 119. 105. Pro. 6. 23. 2 Pet. 1. 19. And the sundrie branches, bowles, knops, and flowers, shew the varietie of things, and of delivering them in the Scripture; some easie, some hard to bee understood, 2 Pet. 3. 16. some histories, some propheties, some parables, &c.

33 Vers. 33. made like almonds] the Chaldee translateth, figured; and the Greeke, figured with almond-nuts: and this some referre to those also which follow, the knop, and the flower, as if they had that forme. The Almond tree hath the name in Hebrew, of hastie bringing forth blossomes and fruit: and God likeneth the hastie performance of his word unto it, Ieremie 1. 11, 12. So Aarons rod miraculously bare almonds, Numb. 17. 8.

37 Vers. 37. seven lamps] or, the lamps thereof seven: which figured the seven spirits (that is, the manifold graces of the Spirit) of God, as is written, there were seven lamps of fire, burning before the throne, which are the seven spirits of God, Revel. 4. 5. he] that is, the priest, as is expressed, Exod. 27. 21. Lev. 24. 3. See the notes there, to ascend] that is, as the Chaldee translateth, to burne: for that the flame ascends upward. So in Exod. 27. 20. But the Greeke version here understands it, of setting the lamps up on the top of the branches of the candlestick. over against the face] that is, right forward, or straight before it: as the like phrase signifieth in Ezek. 1. 9. 12. See also Numb. 8. 2.

39 Vers. 39. a talent] this is the greatest weight which was in use: it contained three thousand shekels; of which were two sorts, common and holy; as is shewed on Gen. 20. 16. This talent, as all other weights about the Sanctuary, being sacred, was an hundred and twentie pound weight: or three thousand holy shekels. See the notes on Exod. 38. 24, 26.

Verf.

40

Verf. 40. *that thou make*] or *and make*, to wit, all these things mentioned in this Chapter, and those which follow : as the Apostle expoundeth it, *see that thou make all things according*, &c. Heb. 8. 5. And oftentimes, things set downe in this manner, are expounded uniuersally ; as 2 Chron. 6. 30. *thou onely knowest the heart of the sonnes of men*, that is, of all the soines of men, 1 Kings 8. 39. So, the word shall be established, Deuteron. 19. 15. that is, every word, 2 Cor. 13. 1. and, till I put thine enemies, Psalme 110. 1. that is, all of them, 1 Cor. 15. 25. *as we forgive our debtors*, Matth. 6. 12. that is, every one indebted to us, Luke 11. 4. and many the like. *patterne*] in Greeke type : hereupon the Apostle noteth, that the priests of Israel, *served unto the example and shadow of heavenly things*, Hebr. 8. 5. So all this glorious furniture of the Tabernacle, was not for worldly pompe, but for spirituall mystrie of heavenly graces, which should bee injoyed by Christ ; whereof see Revel. 4. and 21. chapters. Neither might Moses alter the matter, forme, or fashion, of any particular, from the patterne shewed him ; but was strictly bound unto it, and so did obierue it, Exod. 39. 42, 43.

CHAPTER XXVI.

1. God commandeth to make a Tabernacle, with ten curtaines embroidered. 7. And a Tent over it of eleven curtaines of Goats haire. 14. And a covering for the Tent, of Rams skinned, and a covering of Achabash skins. 15. The boards of the Tabernacle, of Shittim wood. 19. The sockets of silver. 26. The bars of Shittim wood. 31. The embroidered veile betwene the most holy place, and the holy. 36. The hanging veile for the doore.

1

AND thou shalt make the Tabernacle with ten curtaines of fine linnen twined, and blew, and

purple, and scarlet : *with Cherubims*, the worke of a cunning workman, shalt thou make them. The length of one curtaine shall be eight and twenty cubits, and the bredth foure cubits, of one curtaine : one measure shall be for all the curtaines. Five curtaines shall be coupled together, one to another ; and five curtaines coupled together, one to another. And thou shalt make loopes of blew upon the edge of the one curtaine, from the selvedge in the coupling ; and so shalt thou make in the uttermost edge of the curtaine, in the second coupling. Fiftie loopes shalt thou make in the one curtaine, and fiftie loopes shalt thou make in the selvedge of the curtaine, which is in the second coupling, the loopes being one right over against another. And thou shalt make fiftie raches of gold, and shalt couple together the curtaines, one unto another, with the raches ; and it shall be one Tabernacle. And thou shalt make curtaines of goats haire, for a Tent over the Tabernacle : eleven curtaines shalt thou make them. The length of one curtaine shall be thirtie cubits, and the bredth foure cubits, of one curtaine : one measure shall be for the eleven curtaines. And thou shalt couple together five curtaines by themselves, and six curtaines by themselves, and shalt double the six curtaine in the fore-front of the Tent. And thou shalt make fiftie loopes on the edge of the one curtaine, the outmost in the coupling,

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11	pling, and fiftie loopes on the edge of the curtaine of the second coupling. And thou shalt make fiftie taches of brasse, and shalt put the taches into the loopes, and shalt couple together the Tent, and it shall be one. And the overplus that remaineth of the curtaines of the Tent, the halfe curtaine that remaineth shall hang over, on the backe sides of the Tabernacle. And a cubit on this <i>side</i> , and a cubit on that <i>side</i> , in the remainder in the length of the curtaines of the tent, it shall be hanging over on the sides of the Tabernacle, on this <i>side</i> and on that <i>side</i> , to cover it. And thou shalt make a covering for the tent, of Rammes skins died red, and a covering of Tachash skins above.	
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14		
15	And thou shalt make boards for the Tabernacle, of Shittim wood, standing up. Ten cubits <i>shall bee</i> the length of a board, and a cubit and halfe a cubit the bredth of one board. Two tenons for one board, set in order one against another : so shalt thou make for all the boards of the Tabernacle. And thou shalt make the boards for the Tabernacle, twenty boards for the South side Southward. And fortie sockets of silver shalt thou make under the twentie boards ; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.	22 23 24 25 26 27 28 29 30 31
16		
17		
18		
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20	And for the second side of the Tabernacle, on the North side, twentie boards. And their fortie sockets of silver : two sockets under one board, and two sockets under another board. And thou shalt make barres of Shittim wood : five for the boards of the one side of the Tabernacle. And five barres for the boards of the second side of the Tabernacle : and five barres for the boards of the side of the Tabernacle, for the two sides Seaward. And the middle barre in the mids of the boards, reaching from end to end. And thou shalt overlay the boards with gold, and their rings thou shalt make of gold, places for the barres : and thou shalt overlay the barres with gold. And thou shalt reare up the Tabernacle according to the right fashion thereof, which thou wast shewed in the mount. And thou shalt make a veile of blew, and purple, and scarlet, and fine linnen twined ; the worke of a cunning workman : he shall make it with Cherubims. And thou shalt hang it upon foure pillars of Shittim, overlaid	32
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33 laid *with* gold, their hookes *shall be*
 of gold; upon the foure sockets of
 silver. And thou shalt hang the
 veile under the taches, and shalt
 bring in thither within the veile, the
 Arke of the Testimonie; and the
 veile shall divide vnto you, betweene
 34 the Holy place, and the Holy of ho-
 lies. And thou shalt put the Cove-
 ring-mercies-sear, upon the Arke of
 the Testimony, in the Holy of ho-
 35 lies. And thou shalt set the Table
 without the veile; and the Candle-
 sticke over-against the table, on the
 side of the Tabernacle, toward the
 South; and the table thou shalt put
 36 on the North side. And thou shalt
 make an hanging-veile for the dore
 of the Tent, of blew and purple, and
 scarlet, and fine linnen twined; the
 worke of the embroiderer. And
 37 thou shalt make for the hanging-veil
 five pillars of Shittim, and overlay
 them *with* gold, their hookes gold,
 and thou shalt cast for them, five soc-
 kets of brasse.

(Annotations.

1 **T** *Tabernacle*] or *Habitacle*, which was for
 the forelaid *Arke*, *Table* with *shew-*
bread, and *Candlesticke* to be placed in:
 a figure of the Church, wherein God dwel-
 leth graciously with his people, and inlight-
 neth them with his Law, and the seven spirits
 which are before his throne. See the annota-
 tions on the former Chapter. *twined*] or
twisted, after it was spunne: and this was for
 more strength, *Ecl.* 4. 12. In the Hebrew
 canons it is said, *Wheresoever fine linnen twi-*
sted is spoken of in the Law, it must be six double
thred. *Maimony*, treat. of the Implements of

the Sanctuary, Chap. 8. sect. 14. [scarlet]
 or double dyed scarlet. These colours repre-
 sented the blood of Christ, and the white lin-
 nen (or byffe,) his justice, and so the varietie
 of graces wherewith hee and his Church is
 made glorious: see the notes on *Exod.* 25. 4.
Cherubims] that is, as the Chaldee explaineth
 it, *figures of Cherubims*: signifying heavenly
 affections in Christ and his Church, and the
 Angels ministers unto and about them: See
Exod. 25. 18. *cunning workman*] or *exqui-*
site craftsman, that skilfully deviseth, and cu-
 riously worketh in any Arte, *Exod.* 35. 32, 33.
2. Chro. 26. 15. The Chaldee translateth it
Craftsman; the Greeke, *Weaver*: of which
 there is also mention in this worke of the Ta-
 bernacle, *Exod.* 35. 35. and 39. 22. The
 Hebrew Doctors put a difference betweene
 this *cunning workman*, and the *embroiderer*, in
vers. 36. *Wheresoever it is said in the Law, THE*
VVORKE OF THE EMBROIDERER, that
is, when the figures which are made in the wea-
ving, are scene but on the one side; but THE
VVORKE OF THE CUNNING VVORK-
MAN, is, when the figures are scene on both sides,
before and after. *Maimony*, in treat. of the Im-
 plements of the Sanctuary, Chap. 8. sect. 15.
 The veile of the most holy place, being of this
 cunning workmanship, *vers.* 31. sheweth that
 both sides were wrought alike.

Verf. 2. *cubits*] Hebr. by *cubit*: that is,
 measuring by the Cubit, which is six hand-
 bredths, or a foot and an halfe. *of one*] 2
 which may be understood of every one, as in
2. Chro. 9. 16 *one shield*, is for every shie'd. Or,
 as the Greeke here translateth, *the curtaine*
shall be one.

Verf. 3. *one to another*] Hebr. *woman to*
her sister, which Hebraisme, the Chaldee also
 translateth *one to another*; and the Greeke
 giueth the like sense, and Moses himselfe so
 expalayneth it in *Exod.* 36. 10. 12. where hee
 saith *one to one*. So after in *vers.* 5. and 17.
 This signified the union of persons and of
 graces in the Church, by the Spirit, *Ephes.* 4. 3,
 4, 5, 6. *1. Cor.* 12. 4, 5, 6. 12, 13. for, in
 Christ *all the building fitly coupled together,*
groweth unto an holy Temple in the Lord, *Ephes.* 2.
 21, 22. and 4. 6. 3

shipping with their faces towards the West; the type of them on the table, being on the Northside, and the Candlestick of his law burning with the seven lamps of his Spirit on the South side. So the Word, is above the Church.

36 Vers. 36. *an hanging veile*] or *covering*, as the word more properly signifieth. This was another veile, which hung as a dore at the entry of the Tabernacle, through which the priests of the Law went every day to minister in the holy place; but the people might not, *Heb. 9. 2. 6.* Shewing also the restraint of the Iewish Church, from such blessings as God hath opened unto us in Christ, *Heb. 9. 9, 10, &c. and 10. 19, 20.* *embroiderer*] or, *weaver with finel worke*, who worketh curiously, and with many colours; figuring the variety of graces which God decketh his Church with, *Ezek. 16. 10 Psal. 45. 15.* But the workmanship of this veile, was inferiour to the former, which had Cherubims. See the notes on vers. 1.

37 Vers. 37. *overlay them*] for this in *Exod. 36. 38.* is sayd, *he overlayd their heads (or chapters.)* *brasse*] inferiour to the former, which were of *silver*, *verse 32.* The neerer things were unto God, the more precious they were, both for stuffe and workmanship.

CHAPTER XXVII.

I The brazen Altar of Burnt-offring, with the vessels thereof. 9 The Court of the Tabernacle inclosed with hangings and pillars. 18. The measure of the Court. 20 The oile Olive beaten for the Lamp, which the priests trimmed daily.

I **A**ND thou shalt make an Altar of Shittim wood, five cubits the length, and five cubits the bredth; foure square shall the Altar be, and three cubits the height thereof. And thou shalt make the horns of it upon the foure corners thereof, of the same shall the hornes of it bee; and thou

3 shalt overlay it *with* brasse. And thou shalt make the pannes of it to receive the ashes thereof, and the shovels of it, and the basons of it, and the flesh-hookes of it, and the fire pannes of it: all the vessels thereof, thou shalt make of brasse. And 4 thou shalt make for it a grate of net worke of brasse; and thou shalt make upon the net foure rings of brasse, in the foure utmost parts therof. And 5 thou shalt put it under the compasse of the Altar beneath, and the net shall bee even to the midst of the Altar. And thou shalt make barres for the 6 Altar, barres of Shittim wood, and shalt overlay them *with* brasse. And 7 the bars thereof shall be put into the rings: and the barres shall be upon the two sides of the Altar to beare it. Hollow *with* boards shalt thou make 8 it, even as hee shewed thee in the mountaine, so shall they make it.

9 And thou shalt make the Court of the Tabernacle for the south side Southward; Tapestry hangings for the Court of fine linnen twined, an hundred cubits length, for one side. And the pillars thereof twentie, and 10 their sockets twentie, of brasse; the hookes of the pillars and their fillets of silver. And so for the North 11 side in length, tapestry hangings, of an hundred (*cubits*) length; and the pillars thereof twentie, and their sockets twentie of brasse, the hookes of the pillars, and their fillets of silver. And for the bredth of the 12 court on the Westside, tapestry hangings of fiftie cubits; their pillars ten, and

13 And their sockets tennē. And the
 14 bredth of the Court on the East side
 14 Eastward, fifty cubits. And fiftene
 cubits the tapestrie-hangings for the
 15 side : their pillars three, and their
 15 sockets three. And for the second
 side, fiftene (*cubits,*) the tapestrie
 16 hangings, their pillars three, and
 16 their sockets three. And for the
 gate of the Court, an hanging-veile,
 of twentie cubits, of blew, and pur-
 ple, and scarlet, and fine linnen twi-
 ned, the worke of the embroiderer :
 17 their pillars foure, and their sockets
 17 foure. All the pillars of the Court
 round about *shall be* filleted with sil-
 ver ; their hookes silver, and their
 18 sockets brasē. The length of the
 18 Court *shall be* an hundred cubits, and
 the bredth fifty with fifty ; and the
 height five cubits, of fine linnen twi-
 19 ned : and their sockets brasē. All
 the vessels of the Tabernacle, for all
 the service thereof, and all the pins
 thereof, and all the pinnes of the
 Court, brasē.

□ □ □

20 And thou shalt command the sons
 of Israel, that they take unto thee,
 pure oile olive, beaten for the Light,
 to cause the Lampe to ascend up con-
 21 tinually. In the Tent of the Con-
 gregation, without the veile, which
 is before the Testimonie, Aaron and
 his sons shall order it, from evening
 unto morning, before Ichovah : *it*
shall be a statute for ever, unto their ge-
 nerations, on the behalfe of the sons
 of Israel.

Annotations.

Altar] in Hebrew *Mizbeach*, in Greeke
Thysasterion, so named of sacrifices of-
 fered thereupon, and it was anointed,
 dedicated, sanctified to be most holy, that it
 might sanctifie the gifts offered thereon, and
 whatsoever touched it should be holy, *Numb.*
7. 1. 88. Exod. 29. 37. Mat. 23. 19. It is
 called by the Prophets, *Ariel*, the *Lyon of God* :
 and *Hazel*, the *Mountaine of God*, *Ezek. 43. 15.*
 The Altar and Sacrifice signified Christ, san-
 ctifying himselfe for his Church, and by his
 mediation sanctifying the daily service of his
 people, whereof also the Altar was a publike
 signe, *Heb. 13. 10. - 15. Ioh. 17. 19. Esa. 19.*
19, 20 Gen 8. 20. and 12. 7. Shittim]
 in Greeke *incorruptible wood*, see *Exod. 25. 5.*

four square] This forme signifyeth firmnesse
 and stabilitie : therefore the heavenly Ierusa-
 lem is *four square*, *Rev. 12. 16.* so was the fi-
 gure of it, *Ezek. 48. 20.* and the most holy
 place in the Temple and Tabernacle, *2. Chron.*
3. 8. The Altar prophesied of under the
 Go'pell, though it be much larger, (because
 the worshippers are increased all over the
 world,) yet is it also *four square*, *Ezek. 43.*
16.

Vers. 2. *horne]* which were not onely for
 ornament, but to keepe things from falling off
 the Altar, for the hornes were upward, *Ezek.*
43. 16. And hornes usually signifying power
 and might, (*Habak. 3. 4. Lam. 2. 3. Ier. 48.*
25) these foure hornes of the Altar, signified
 the power and glory of Christs Priesthood,
 for the salvation of his Church, gathered from
 the foure corners of the earth. *brasse]*
 which was strong and durable, for to beare
 the fire that continually burned upon this Al-
 tar : hereby figuring Christs sufferance of
 Gods wrath and afflictions, without being
 consumed or overcome, *Ioh. 6. 12.* So
mountaines of brasse, signifie Gods invincible
 providence, *Zach. 6. 1.* and Christs braven
 feet, *Rev. 1. 15.* and the *man like brasse* in
Ezek. 40. 3. have like mysterie of strength,
 and invinciblenesse. See also *Ioh. 40. 18.*

Mich. 4. 13. So the instruments of the Altar here following.

3 *Verf. 3. shovels*] instruments to take away ashes, or any filth. Such Hiram made also in Solomons Temple, *1. King. 7. 40-45.*

basons] or, *bowles* : in Greeke, *utiles*, these were to hold liquid things, as the blood of the Sacrifices, &c. So *1. King. 7. 40. Zach. 14. 20.*

fleshhookes] instruments with teeth, to take flesh out of pots, &c. *1. Samuel 2. 13, 14.* So in *2. Chron. 4. 16.*

firepannes] wherein coales of fire were put : Englished sometime *censers*, as *Leuit. 10. 1.* and *16. 12.* These instruments figured the ministerie of the Word, in the Church of Christ : which serueth to purge the filth and corruption of the flesh, and to kindle the fire of the spirit, for the pure service of God, *Rom. 12. 1, 2.* and *15. 16. Zach. 14. 20, 21.*

4 *Verf. 4. a grate*] or, *seue*, as the word is Englished in *Amos 9. 9.* It was a broad plate of brasie with many little holes, through which ashes and the like things might fall : and served as an hearth for the fire to burne upon.

5 *Verf. 5. put it*] that is, the grate or net fore mentioned : the Greeke translateth, *put them*, meaning the rings. *the compasse*] The Hebrew *carcob*, is now where found but in this Historie here, and in *Exodus 38. 4.* the Greeke version maketh it to bee the grate fore-spoken of. Others referre it to the square compasse which was within the Altar that was hollow, *verse 1.* and *8.* where either by rings, or upon a ledge, this grate was hanged on the midds. This signified the place within, where the holy fire alwayes burneth, that is, the heart : which sustaineth also the sacrifice : and where all ashes and excrements of corruption are inwardly conveyed away, as they are discovered by Gods Word and Spirit, and our sanctification furthered by afflictions, *2. Tim. 1. 3.* and *2. 22. Rom. 12. 1. 11. Heb. 9. 14.* and *12. 10.*

8 *Verf. 8. he*] that is, God shewed : or, according to the Greeke translation, *as it was shewed.* Thus all the instruments of Gods

daily service in Israel were appointed and shewed of God himselfe, that no place might be left for mans wil-worship or inventions, *Colos. 2. 23. Mat. 15. 9.*

Verse 9. Court] or, *Court-yard*, an open place : into which the people should come daily unto the sacrifices and publike service of God, *Psalm 100. 4.* and *116. 17, 18, 19.* Thus was the Habitation of God, divided into three roomes, the outward Court which was in the open light and view of all : The Tabernacle or Holy place, which had light by the seven lampes of the gold Candlesticke, and the most holy place, wherein was no externall light, wherein God sate upon the glorious Cherubims. So man (who is the true Tabernacle and Temple of God) consisteth of three parts, *Bodie, Soule,* and *Spirit*, *1. Thess. 5. 23.* The body is as the open Court, where all doe see what is done. The Soule is as the Holy place, where by the lamps of Gods Word and Spirit, mans reason and understanding is inlightned : The Spirit is as the most holy place, where God onely dwelleth in secret by faith, which is of things not seene, nor by humane reason to be comprehended. And so by the Hebrew Doctors opinion, *the heart of man is answerable to the Holy of Holies*, in the Sanctuary : *R. Elias in Sepher reshith checmah, treat. of Holinesse, Chap. 7. fol. 219* The world also hath three parts, this inferiour wherein wee live and dye ; the superiour, or heaven, lightned with seven Planets, and starres innumerable ; and the Heaven of Heavens, (or third Heaven, *2. Cor. 12. 2.*) the place of eternall blessednesse : unto which the most holy place is resembled, *Heb. 9. 24.*

tapestrie-hangings] which were Curtaines woven with Tapestry worke. The same word, when it is spoken of other matter, signifieth *carved-work*, as in *1. King 6. 32.*

finelinnen] in Greeke *byss* : see *Exod. 25. 4.* Within this, (which figured the righteousness of the Saints, *Rev. 19. 8.*) was the Church of God to be in the service of him, as in a holy, pure and glorious inclosure.

Verse 10. Pillars] which served to uphold those hangings fastened unto them by silver

silver hookes. Figuring the stabilitie of the Church, and of the righteousness thereof, by the word of God, (compared unto silver,) and Ministers of the same, *Lemie 1. 18. Rev. 3. 12. Psal. 12. 7. Gal. 2. 9.*

fillets] or *hoopes* of silver, which compassed the toppes of the Pillars, and served both for ornament, and for the hangings to bee fastned by. They have their name in Hebrew of imbracing about, and cleaving fast; derived from a word which is applied unto loving affection, *Psalme 91. 14.* and signifie the pure love, wherewith the Saints are to imbrace, and cleave to, and serve one another, *Coloss. 2. 2. and 3. 14. Galat. 5. 13.* In the making of these it is said, that their *heads* also (or *chapters*) were overlaid with silver, *Exod. 38. 17, 19.*

12 Verse 12. *Sea*] that is, the *west* side: see *Genes. 12. 8.* *fiftie*] so the breadth, was halfe so much as the length: and the forme of the Court was a long square, 100 cubits long, and 50 broad. The Tabernacle within the Court, was of like forme 50 cubits long, and 12 broad, *Exod. 26.*

14 Verse 14. *for the side*] that is, for *the one side*, as the Greeke translateth it, meaning the side of the gate or entrie: the Hebrew figuratively calleth it a *shoulder*.

16 Verse 16. *hanging veile*] or, *covering*, for of that it hath the name: so there was at the dore of the Tabernacle, *Exodus 26. 36.* see the notes there. *blew, &c.*] so it differed from the other hangings of the Court, which were but of one colour. this with varietie of colours, represented the manifold graces of Christ applied unto us, by his blood, by whom as by a dore, wee have entrance and access unto God, in his Church, *Ioh. 10. 9. Rom. 5. 1, 2.*

18 Verse 18. *with fiftie*] that is, fiftie on the West end, with fiftie on the East end. The like is to bee understood before of the length; an Hundred on the one side, with an Hundred on the other: and so the Greeke translation speaketh of that, as of this.

five] halfe the height of the Tabernacle, which was Ten Cubits high: *Exodus 26. 16.*

Verse 19. *for all the service*] the Greeke explaineth it thus, *and all the instruments, such as served for the worke thereof.* *pinnes*] or, *nayles: stakes*: which were to fasten it, and the parts thereof, that it might stand sure. These signified also the stabilitie of the Church, and the ministerie of Gods word fastening the same, *Ex. 9. 8. Esay 33. 20. and 22. 23. Zach. 10. 4.*



Here beginneth the twentieth section, or lecture of the Law: see *Gen. 6. 9.*

Verse 20. *take*] and *bring* unto thee, so in *Levit. 24. 2.* where this law is againe repeated.

Olive] that is, of the Olive tree, which is alwaies greene and flourishing, faire and of goodly fruit; of whose fruit oile is made, good for foode, for ointment, and for light; of which last hee here speaketh. This *oile Olive*, signified the fruitfull graces flowing from Christ and the Saints, compared to Olive trees, *Iudg. 9. 9. Psalme 52. 10. Zach. 4. Rev. 11. 4. Iere. 11. 16.* who by the fire of Gods spirit, cause the seven lampes to burne before his throne, and doe inlighten the Church with his word: *Esay 61. 1, 2. Revel. 4. 5. Psalme 119. 105. Prov. 5. 23. 2. Cor. 4. 46.* *beaten*] signifying how with much labour, and affliction, the light of Gods word is to be prepared, and with patience preached, and made to shine in his Church; *2. Cor. 1. 4. and 2. 4. and 11. 23, 24, 25. &c. 1. Thes. 2. 9.* *to ascend*] that is, as the Greeke and Chaldee explaine it, *to burne.*

Verse 21. *the Testimonie*] the Tables of the Law, within the Arke, *Exod. 25. 21.* *shall order it*] by causing it to burne, as the Greeke interpreteth. The manner whereof, the Iewes record to bee thus: When the Priest commeth to trim the Candlesticke; of *everie Lampe that is burnt out, hee takes away the weke, and all the oile that remaineth in the lampe, and wipeth it, and putteth in another weke, and other oile by measure, and that is halfe a log,* (that is, about a quarter of a Pinte, of which measure, see *Lev. 14. 10* and the notes on *Exod. 30. 24.*) *and that which he taketh away,*

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be

he c steth into the place of the ashes by the Altar, and lighteth the lampe which was out, and the lampe which he findeth not out, he dresseth it. The lampe which is middlemost, when it is out, hee li hts not it, (after it is made cleane,) but from the Altar in the Court; but the rest of the lampes, every one that is out, he lighteth from the lampe that is next. Hee lighteth not all the lamps at one time: but lighteth five lampes, and stayeth, and doth the other service, and afterwards commeth and lighteth the two that remaine. He whose dutie it is, to dresse the Candlesticke, commeth with a vessell in his hand, (which is called Cuz, and it is of gold, like to a great pitcher,) to take away in it the wicks that are burnt out, and the oile that remaineth in the lamps, and lighteth five of the lamps, and leaveth the vessell there before the Candl sticke, &c. and goeth out: afterwards he commeth and lighteth the two lamps, and taketh up the vessell in his hand, and boweth himselfe downe to worship, and goeth his way. Maimony treat. of the daily Sacrifices, Chapt. 3. sect. 12, 13. 16, 17. The like they haue in other records; as for the measure of oile, in *Thalmud Babyl. treat. Menachoth, Chap. 10. fol. 83.* Three logges of oile and an halfe, for the Candlesticke, halfe a logge for every lampe. And for the order, in the same *Thalmud, in Joma, Chap. 3. fol. 33.* The cleansing of the innermost Altar, was before the trimming of the five lamps: and the trimming of the five lamps, before the blood of the daily sacrifice; and the blood of the daily sacrifice, before the trimming of the two lampes: and the trimming of the two lampes, before the burning of incense, &c. This charge of the Priests to order the lamps, signified how Christ and his ministers should continually looke unto the puritie of doctrine, and preaching of the light of the Gospell, from evening to morning, in the darke place of this world, till the day dawne, and the day-starre arise in our hearts, *Rev. 1. 13. and 2. 1. Deut. 33. 10. Ioh. 5. 35. Eph. 3. 8, 9. 2. Pet. 1. 19, 20, 21. Mat. 4. 16.*

CHAPTER. XXVIII.

1 Aaron and his sonnes are set apart for the Priests office. 2 Holy garments are appointed. 6 The Ephod. 8 And the curious girdle of it. 9 The two Beryll stones on the shoulders thereof, on which the names of the twelve Tribes were graven. 15 The Brestplate of iudgement, with twelve precious stones therein, 21 on which the names of the twelve Tribe of Israel were graven. 22 The golden chaînes to fasten it. 26 And the golden rings for the same. 30 The Urim and Thummin. 31 The Robe of the Ephod, with Pomegranats and Bells. 36 The golden plate of the Miter. 39 The fine linnen Coate, the Miter, and the Girdle. 40 The Coats for Aarons sonnes, with their girdles, and bonnets, 42 and their linnen breeches. 43 The Priests must weare their garments, in their administration.

AND thou, take nere unto thee 1
Aaron thy Brother, and his
Sonnes with him, from among the
Sonnes of Israel, that he may mini-
ster-in-the-Priests-office unto mee:
Aaron, Nadab, and Abihu, Eleazar,
and Ithamar, Aarons Sonnes. And 2
thou shalt make garments of Hol-
iness for Aaron thy Brother, for ho-
nour, and for beautifull glorie. And 3
thou speake unto al the wise hearted,
whomsoever I have filled with the
spirit of wisdome; and let them
make Aarons garments, to sanctifie
him, that hee may minister-in-the
Priests-office unto mee. And these 4
are the garments which they shall
make, a Brestplate, and an Ephod,
and a Robe, and a Coat of circled-
worke, a Miter, and a Girdle: and
they shall make garments of Hol-
iness, for Aaron thy brother, and
for his Sonnes, that he may minister-
in-

5 in-the-Priests-office unto me. And
 they shall take gold, and blew, and
 purple, and scarlet, and fine linnen.
 6 And they shall make the Ephod of
 gold, of blew, and of purple, of scar-
 let, and fine linnen twined, the worke
 7 of a cunning workeman. It shall
 have the two shoulder-peecees joyn-
 ing together at the two edges there-
 of, and it shall bee joyned together.
 8 And the curious girdle of his Ephod
 which is upon it, shall be of the same,
 according to the worke thereof, of
 9 gold, of blew, and purple, and scar-
 let, and fine linnen twined. And
 thou shalt take two Beryll stones,
 and shalt grave on them the names
 10 of the Sonnes of Israel. Six of their
 names on the one stone; and the
 names of the six that are remaining,
 on the second stone, according to
 11 their births. The worke of an en-
 graver in stone, like the engravings
 of a signet, shalt thou engrave the
 two stones, with the names of the
 12 sonnes of Israel, inclosed in ouches
 of gold shalt thou make them. And
 thou shalt put the two stones upon
 the shoulders of the Ephod, stones of
 memoriall for the sonnes of Israel;
 and Aaron shall beare their names be-
 fore Iehovah, upon his two shoul-
 ders for a memoriall.
 13 And thou shalt make ouches of
 14 gold. And two chaines of pure
 gold, at the ends shalt thou make
 them of wreathen worke, and shalt
 fasten the wreathen chaines to the
 15 ouches.
 And thou shalt make the Brest-

plate of judgement, the worke of a
 cunning workman, like the worke of
 the Ephod shalt thou make it, of
 gold, of blew, and purple, and scarlet,
 and fine linnen twined, shalt thou
 make it. Foursquare shall it bee,
 doubled; a span the length thereof,
 and a span the bredth thereof. And
 thou shalt embolse in it, embosment
 of stones, soure rowes of stones: a
 row, a Sardius, a Topaz, and a Sma-
 radg, the first row. And the second
 row, a Chalcedonie, a Saphir, and a
 Sardonyx. And the third row, an
 Hyacinth, a Chrysoprase, and an
 Amethvst. And the fourth row, a
 Chrysolyte, and a Beryll, and a Jasper,
 they shall bee set in gold in their em-
 bosments. And the stones shall bee
 with the names of the Sons of Israel,
 twelve according to their names, like
 the engravings of a signet, every man
 with his name; they shall be according
 to the twelve Tribes. And thou
 shalt make upon the Breastplate,
 chaines, at the end, of wreathen work
 of pure gold. And thou shalt make
 upon the Breastplate, two rings of
 gold, and shalt put the two rings on
 the two ends of the Breastplate. And
 thou shalt put the two wreathings of
 gold in the two rings, on the ends of
 the Breastplate. And the other two
 ends of the two wreathings, thou
 shalt fasten on the two ouches; and
 shalt put them on the shoulders of the
 Ephod before it. And thou shalt
 make two rings of gold, and shalt
 put them upon the two ends of the
 Breastplate, upon the border thereof,
 Y which

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27 which is in the side of the Ephod in-
ward. And thou shalt make two
(other) rings of gold, and shalt put
them on the two shoulders of the E-
phod underneath, towards the fore-
part thereof, over against the cou-
pling thereof, above the curious gir-
28 dle of the Ephod. And they shall
binde the Brestplate, by the rings
thereof, unto the rings of the Ephod
with a lace of blew, to be above the
curious girdle of the Ephod, and *that*
the Brestplate be not loosed from the
29 Ephod. And Aaron shall beare the
names of the Sonnes of Israel in the
Brestplate of judgement upon his
heart, when he goeth in into the Ho-
ly place, for a memoriall before Ieho-
30 vah continually. And thou shalt
put in the Brestplate of judgement,
the Vrim, and the Thummim, and
they shall be upon Aarons hart when
he goeth in before Iehovah, and Aa-
ron shall beare the judgment of the
Sonnes of Israel, upon his heart be-
fore Iehovah continually.

31 And thou shalt make the Robe of
the Ephod all of blew. And there
32 shall be a hole in the top of it, in the
mids thereof: it shall have a binding
for the hole, round about of woven
worke, as the hole of an habergeon
33 shall it have, *that* it be not rent. And
thou shalt make upon the skirts ther-
of, Pomgranats of blew, and of pur-
ple, and of scarlet, upon the skirts
therof, round about, and bells of gold,
34 between them round about. A bell
of gold and a pomgranate, a bell of
gold and a pomgranate, upon the

skirts of the Robe round about.
And it shall be upon Aaron, to mini-
ster; and his sound shall bee heard,
when hee goeth in unto the Holy
place before Iehovah, and when, he
goeth out, that he die not.

And thou shalt make a Plate of pure
gold, and shalt grave upon it *like* the
engravings of a signet; HOLINES
TO I E H O V A H. And thou shalt
put it on a lace of blew, and it shall be
upon the Miter, upon the fore front
of the Miter it shall be. And it shall be
upon Aarons forehead, and Aaron
shall beare the iniquitie of the holy
things, which the Sons of Israel shall
hallow, in all the gifts of their holy
things; and it shall be upon his fore-
head alwaies, for favourable accepta-
tion of them before Iehovah. And
thou shalt weave with circled worke
the Coat of fine linnen; and thou
shalt make the Miter of fine linnen:
and thou shalt make the Girdle the
worke of the embroiderer. And for
Aarons Sons thou shalt make Coats,
and thou shalt make for them girdles,
and Bonnets shalt thou make for
them, for honour, and for beautifull
glorie. And thou shalt put them
upon Aaron thy brother, and upon
his sons with him; and shalt anoint
them, and fill their hand, and sancti-
fie them, that they may minister in
the-priests-office unto mee. And
thou shalt make for them linnen
breeches to cover the naked flesh;
from the loines even unto the thighs
they shall be. And they shall be up-
on Aaron, and upon his sons, when
they

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they goe in unto the Tent of the congregation; or when they come neare unto the Altar, to minister in the Holy place, that they beare not iniquity, and die: (*it shall be*) a statute for ever, to him and to his seed after him.

Annotations.

1 **T**ake here] or, *cause to come nigh*, that is, to present themselves unto thee. Hither to God hath appointed such holy things as pertained to his service: now hee giveth order for holy persons to administer before him. *minister in, &c.]* or, *execute the Priesthood*. This honour no man might take unto himselfe, but he that was called of God, as Aaron, *Heb. 5. 4.* In this worke Aaron, chiefly figured out Christ, and secondarily all Christians, whom hee hath made priests unto God, *Heb. 5. 5. Rev. 1. 6.*

2 *Verf. 1. of holinesse]* that is, *holy garments* (in Greeke, *an holy stole:*) so called because they signified the holy graces of Gods Spirit, wherewith Christ and his people should bee clothed. For such an high priest it became us to have, as is *holy, harmlesse, undefiled, Heb. 7. 26.* and Gods priests are, to bee clothed with *justice, and with salvation, Psalme 132. 9. 16.* and so are all the Saints, *Esay, 61. 10.* *be usifull glorie]* the Greeke translateth for *honour and glorie*. These two, signifie the highest degree of dignitie; *honour* inwardly in the heart and affections: *glorie* outwardly in the appearance and cariage: (as in *Esay 28. 1. 4.* *glorie, or beautie, is compared to a floure; and in Esay 61. 3.* it is opposed unto *ashes.*) As Iesus the son of Iosedek the high priest was clothed with filthy garments, which signified *iniquitie*, in him and his ministration, *Zach 3. 2, 4.* so these garments of *honour and glorie*, signified the holy and pure administration of Iesus the Sonne of God, who offered himselfe without spot unto God, to purge our conscience from dead works, *He. 9. 14* by whom also his Church is clothed with garments of beautiful glorie,

Esay 52. 1: with *fine linnen cleane and bright, which is the righteousness of the Saints, Rev. 19. 8.* From this speech of honour and glorie: the Hebrew Doctors have delivered, that the garments of the priests were to be new and faire, &c. like the garments of great men. If they were soule, or torne, or overlong, or overshort, &c. and the Priest did his service in them, it was unlawfull. Everie priests garment that was made filthy, they did not whiten it, or wash it, but leave it for threds (or weke,) and put on new. The high Priests garments, when they were old, were laid up in store: and the white garments wherein hee served on the fasting day, (mentioned in *Levit. 16. 4.*) he never served in them the second time, but they were reserved in the place where hee put them off, as it is written, *AND HE SHALL LEAVE THEM THERE, (Levit. 16. 23.)* and it was unlawfull to put them to any use. The coats of the inferior priests, when they were worne old, they made of them threds (or weke) for the Candlestick continually. *Maimony, in treat. of the Implements of the Sanctuarie, Chap. 8. Sect. 4, 5, 6.*

3 *Verse 3. whomso ver]* Hebr. *him whom I have filled.* Here God sheweth his Spirit to be the author and teacher of handicrafts: the Prophet sheweth the like of husbandrie, *Esay 28. 24. 26.* *sanctifie]* or *consecrate him*, that is, to be a signe of his sanctification from God. Therefore it was death to minister without these garments, *verse 43.* and they are called *holy garments, verse 2* and in times following wee laid up in *holy chambers*, and the priests might not weare them among the people, to sanctifie them with their garments, *Ezekiel 44. 19.*

4 *Verse 4. circled worke]* this differed from *broidered worke*, which was of many colours, but this coat was of one colour, white, being of *fine linnen* onely, *verse 39.* but woven with circles, or round hollow places like eyes; wherefore the same word is after, in *verse 11.* used for *ouches*, or hollow places wherein stones were set. *Maimony in the fore-named treatise, Chap. 8. sect. 16.* saith; *The coats both of the high priest, and of inferiour priests, were of circled worke, that is, had many hollow places (or houses) in the weaving, like the hollow place*

of cups, &c. and a Girdle] To these six adde the golden Plate (or Crowne) verse 36. and the Breeches, verse 42. so the high priest hath eight ornaments: all which, and no more, he was to weare in his administration. They may be viewed in the order as they were put on (Levit. 8. 7, 8, 9. thus:)

1. Breeches of linnen, put next upon his flesh.

2. A Coate of fine linnen, put over the Breeches.

3. A Girdle emboidered, of fine linnen, blew, purple, and scarlet: wherewith the coat was girded.

4. A robe, all of blew, with seventie two bells of gold, and as many Pomgranats, of blew, purple, and scarlet, upon the skirts thereof. This was put over the coat and girdle.

5. An Ephod, of Gold, and of blew, purple, scarlet and fine linnen, cunningly wrought: on the shoulders whereof, were two goodly Beryll stones, on which were graven the names of the twelve Tribes of Israel. This Ephod was put over the Robe, and girded thereto with a Curious girdle made of the same.

6. A Brestplate, cunningly wrought of gold, blew, purple, scarlet, and fine linnen: which being a span square, was fastened by golden chaines and rings upon the Ephod. Herein were set twelve severall stones, on which the names of the twelve tribes were graven: and herein was the Vrim, and the Thummim.

7. A Miter of fine linnen, sixteene cubits long, wrapped about his head.

8. A Plate of pure gold, (or Holy crowne,) two fingers broad, whereon was graven, HOLINES TO IEHOVAH. This was tyed with a lace of blew, upon the forefront of the Miter.

These eight did the high priest weare in the Sanctuary, his feet and hands (as of other priests) being alwaies bare, and washed daily, when he went in to administer, Exodus 39. 21.

The inferiour priests garments were foure.

1. Linnen Breeches.

2. Fine linnen Coats.

3. Embroidered Girdles of fine linnen, blew,

purple, and scarlet, like the high priests:

4. Bonnets of fine linnen, as large as the high priests Miter. Of these shall be spoken after in this Chapter particularly.

Vnto these wee may here annexe the foure extraordinarie garments, which the high priest wore on the Expiation day onely.

1 Linnen Breeches, next his flesh.

2 A holy linnen Coat.

3 A linnen Girdle.

4 A linnen Miter.

These he put on, when he made reconciliation for the Church, in the most holy place, once in the yeere, (which was the tenth day of September,) and having finished his service, he put these clothes off, and never wore them more, but left them there. See Lev 16. 4. 23 with the annot.

Verse 5 gold] beaten into thinne plates, and cut into wiers, see Exodus 39 3 This gold, wrought with the three bloody colours, and with fine white bisse; signified the faith, obedience, and sufferings of Christ; and his justice, in the administration of his priesthood, Heb. 2. 17. and 5. 7, 8, 9. and 9. 12. 14. Psalme 132 9.

Verse 6 Ephod] or, Amicte. Ephod is the Hebrew name: so called of compassing fitly the body, and being tyed thereto, Exodus 29. 5. By the Hebrew Doctors, it was of breadth, according to a mans backe, from shoulder to shoulder: and long behind, downe to the feet. Maimony, treat. of the Implements of the Sanctuary, Chap 9 sect. 9. Others thinke it was short, as a jacke or habergeon. Iosephus (in the 3. booke of his Antiquities, Chap. 8) saith it was a cubit long. In Greeke, it hath the name of the shoulders, upon which it was put. This was the outmost of all the priests garments; and served to hold fast the Brestplate. and figured out in Christ his Justice, which hee put on, as an habergeon, Esay, 59. 17. who appeared clothed like a priest, Revelat 1. 13. Besides this golden Ephod, (which the high Priest onely did weare,) there was another sort of linnen Ephods, worne by inferiour priests, and other persons, 1. Sam 22. 18. and 2. 18. 2. Sam 6. 14. cunning workman] who wrought or wove both sides alike, see

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sec 26. 1. Of this worke, the Iewes have thus recorded: The gold that was in the weaving of the Ephod, and of the brestplate, was thus wrought; He took one thred of pure gold, and put it with six threds of blew, and twisted these 7. threds as one. And so he did one thred of gold with six of purple, and one with six of scalet, and one with six of linnen. Thus there were four threds of gold, and 28 threds in all: Of which 28 hee wove the Brestplate, and Ephod, &c. Maimony, treat. of the Implements of the Sanctuarie, Chap. 9. sect. 5, &c.



7 Verse 7. *Shoulder peeces*] Hereupon this garment is called in Greeke *Epomis*, in Latine *Superhumerale*, of being put upmost upon the shoulders; There were *some* upon it two shoulder-peeces, that they might bee upon the shoulders of the Priest; sayth Maimony in the Impl. of the Sanct. Chap. 9. sect. 9.

8 Verse 8. *curious girdle*] called in Hebrew *Cheshb*, of the cunning workmanship: in Greeke, the *woven worke*. Of this Maimony, (in the fore-named place, Chap. 9. sect. 9.) sayth; The Ephod had as it were two hands (or peeces) going out from it, in the weaving, on this side and on that, with the which they circled it; and they are called *Cheshb* (the curious girdle) of the Ephod. And after (in sect. 11.) hee saith, The curious girdle of the Ephod, was tyed upon his heart, under the Brestplate. This differeth from the Girdle (*Abnet*), which is

after spoken of in verse 39. and by reason of the gold in this, which the other had not, it is called the golden girdle. And Christ appearing with a priestly garment, and girded about the paps with a golden girdle, Revel. 1. 13. was declared thereby to bee our high Priest, and it hath reference to this curious girdle of the Ephod. See more on Exodus 29. 5.

of his Ephod] or, of the Ephod of it, which the Chaldee expoundeth, of the Ornament (or fitting) thereof. This is said to be upon it: to distinguish it from the Girdle after mentioned in verse 39.

Verse 10. *birthes*] or, generations, by their mothers; First of all, Leahs Children, (as Moses himselfe reckoneth them, Exodus 1. verse 2, 3) and then the other mothers children, and Rachels last, as shall after be more fully shewed, in their severall stones; verse 17. &c. Of this also Maimony writeth, in the same place, Chap. 9. sect. 9. He set on each shoulder a Beryll stone, four square, embossed in gold: and hee graved on the two stones, the names of the Tribes, six on one stone, and six on another, according to their birthes. and they wrote Iosephs name *Jhoseph* (as he is written in Psalme 81. 6.) So there were 25. letters on the one stone, and 25. on the other. And the stone whereon Ruben was written, was on the right shoulder; and the stone that Symeon was written on, was on the left; after the manner here set downe.

	Symeon	שמעון	ראובן	Reuben	
	Ihudah	יהודה	לוי	Levi	
	Zabulon	זבולון	יששכר	Issachar	
	Dan	דן	נפתלי	Naphtali	
	Aser	אשר	גד	Gad	
	Benjamin	בנימין	יוסף	Ioseph	

11 Verse 11. *ingraver in stone*] or, *stone-cutter, Jeweller*. This engraving in precious stone, and that like a *signet*, with the *names of the Sonnes of Israel*; signified the firme and perpetuall love, memoriall, esteeme, and sustentation of the Church of Christ, *Iob* 19. 23. 24. *Song* 8. 6. *Hagg.* 2. 23. *ouches*] that is, *hollow places*, in which the stones were set fast, see *verse* 4.

12 Verse 12. *a memoriall*] The Greeke addeth, *a memoriall concerning them*. In this worke, Aaron was a figure of Christ, *Heb.* 7. 28. the Sonnes of Israel, of all Saints, called the *Israel of God*, *Gal.* 6. 16. The two Beryll stones, square and of equall bignesse, signified the like precious faith and dignitie, which all have obtayned before God in Christ, *2. Pet.* 1. 1. *Gal.* 3. 28, 29. (The Beryll being also the stone mentioned in the description of Paradise, *Gen.* 2. 12. and the stone of Ioseph, *Exod.* 28. 20. who figured Christ in his sustaining of Israel, *Gen.* 45. 7. 11. and 49. 24.) The *shoulders* on which they are borne, signified the power and principalitie, which Christ hath over his Church, presenting the same by his mediation, pure and holy unto God, and causing them to bee had in perpetuall memorie, *Esay* 9. 6. and 22. 22. *Eph.* 5. 25. 27. *Ioh.* 17. 19, 20. 24. *Mal.* 3. 16. *Psal.* 115. 12.

14 Verse 14. *at the ends*] or, *equall*: of like proportion. So in *verse* 22. The Chaldee translath *limited*; the Greeke, *mixed with flour*. *fasten*] Hebr. *give*, which word is used for making firme, fast and steadie, as the Scriptures shew; one Prophet saying, *Thou hast given*, *1 Chron.* 17. 22. an other saying for it, *Thou hast confirmed*, *2. Sam.* 7. 24. So after in *verse* 25.

15 Verse 15. *Breſtplate*] in Hebrew, *Choshen*, which is not easie to interpret; but because it was an ornament of the brest, wee call it a Breſtplate. *Iosephus* in his Greeke *Antiquities*, Booke 3. Chap. 8. keepeth the Hebrew, *Essen*: the Lxx. Interpreters usually translate it *Logeion*, and *Logion*, as being the Oracle ornament, because by *Vrim* and *Thummim* that was therein, God gave answers to the governours, *Numb.* 27. 21. It hath affinity

with *Chashab*, that signifieth *silence*, as implying a *ſilent oracle*, to bee ſcene on the brest of the high Priest, rather then heard. Also with *Chazab*, that signifieth *seeing*, and so we may English it, the *Contemplation* (or *Consideration*) of *iudgement*, and it noteth the care that the Priest should have, of answering judgement and equitie to them that asked of God by him: Whereof see more in the notes on *verse* 30. *cunning workman*] woven both sides alike.

Verse 16. *doubled*] *Maimony* (in the foreſaid treatiſe, Chap. 9. ſect. 6.) explyneth it thus, that the cloth (of the Breſtplate) was woven with cunning worke of gold, and of blew, purple, ſcarlet, and ſinelinnen, with 28. threads, as is before ſhewed. The length of it was a cubit (that is, two ſpannes) and the bredth of it, a ſpan: and they doubled it into two, ſo it was a ſpan every way, four ſquare. And they ſet thereon foure rewxes of ſtones, expreſſed in the Law, and every ſtone was four ſquare, &c.

Verse 17. *Foure rewxes*] as the twelve tribes encamping about Gods Tabernacle, were in foure quarters, Eaſt, Weſt, North, and South, three tribes in every quarter, *Numb.* 2.

Sardius] or *Sardine*: a precious ſtone, called in Hebrew, *Odem* of *Adam*, which ſignifieth *Ruddie*, *Lam.* 4. 7 for it was a blood-coloured ſtone. Accordingly the Chaldee Paraphraſe calleth it *Samkan*, and Thargum Ierulalemy *Samketha*, that is, *Red*. In the Greeke, and by the holy Ghoſt in *Rev* 21. 20. it is named *Sardius*, (of *Sardis* a chiefe City in *Aſia*, where ſuch ſtones were.) On this ſtone the name of *Ruben* was engraved, and it foreſhewed the warlike ſtate of that Tribe, which frontierd upon the enemy, and in *Sauls* daies, conquered the *Hagarims*, *1. Chro.* 5. 10. and went armed before their brethren, at the conqueſt of *Canaan*, *Iof.* 4. 12, 13.

Topaz] ſo named of the Greeke *Topazion*, here, and in *Revel.* 21. 20. In Hebrew, *Pitdah*; from the letters of which word tranſplaced, *Topad* or *Topaz* are derived. It was a precious ſtone found in *Aethiopia*, *Iob* 28. 19. By the Hebrew Doctors, and alſo by *Plinie* in his 37 Booke, Chap. 8. the *Topaz* is of a glorious greene colour, and *Strabo* in his 16 Booke, of a golden

golden colour. Hereupon one sort of Topaz, is of *Plinie* named *Prasoeidis*, *Greene coloured*: and to this the Chaldee name agreeth, *Iarkan* in Onkelos, and *Larkatha*, in Thargum Ierusalem, both signifying *greene*. On this stone Symeon's name was graved, of which Tribe there was little glorie, till Ezekias daies, when the Symeonites smote the remnant of Amalecke, 1. *Chron.* 4. 42, 43.

Smaragd] or *Emerauld*, as it is also Englished. In Hebrew it is called *Bareketh*, of *Barak*, which is *Lightning*, *Ezekiel* 1. 13. and the Chaldee names agree hereunto. But the Greeke turneth it *Smaragdos*, and so the holy Ghost, in *Revel.* 21. 19. Which *Smaragd* (or *Emerauld*) is of a most goodly and glorious greene colour, that the eye of man is delighted, refreshed, but never filled with the looking upon it, as *Plinie* (in his 37 booke, chap. 5.) saith. And as there are many sorts of Emeraulds, so some glister like the Sunne, whose Charret is therefore feigned by Poets, to shine with cleare *Smaragds*. *Ovid Metamorph.* 2. and the Greeke name (as well as the Hebrew) implieth so much. *Smaragd*, as being *Maragd*, of *Mairo*, to shine. On this stone, *Levi* was engraved. So the Ierusalem Thargum upon this place, having named these three stones, addeth, *write plainly upon them, the names of the three Tribes, Reuben, Symeon, Levi*. So this glittering stone, foreshewed Levies glorie, who should teach Iacob Gods judgements, and Israel his Law, *Deut.* 33. 10. whose lightnings doe illuminate the world, *1. Iohn* 97. 4. Of Levi came Moses and Aaron, and all the Priests, and Iohn the Baptist, who shined as Emeraulds in the Church. So the covenant of grace, is resembled by a Rain-bow of an Emerauld color, in *Revel.* 4. 3.

18

Verse 18. *Chalcedonie*] in Hebrew *Nophec*, which the Chaldee of Onkelos turned *Smaragdum*, that is, the *Smaragd* forementioned, but Thargum Ierusalem collecteth it *Cadcedona*, to which the name given it by the holy Ghost, *Chalcedon*, *Revel.* 21. 19. agreeth. The Greeke version hath *Anthrax*, that is a *Carbuncle*, and so the *Chalcedonie* is like unto a *Carbuncle*, and one sort of it, as *Plinie* sheweth

in booke 37. chap. 7. This *Chalcedonie* (as it is also called) shineth cleare like a starre, but somewhat purple-coloured: and the *Carbuncle* (which is so called *Pyropus*,) hath the name of fire, like which it shineth. The ground of this *Chalcedonie*, seemeth to bee the Hebrew *Cadced* mentioned in *Esay* 54. 12. On this stone, *Iulahs* name was graven. In Caleb, Othoniel, David, and Solomon, this stone shewed his glorie, but above all in Christ, who came of this Tribe according to the flesh, *Heb.* 7. 14.

Saphir] this is the Hebrew name, kept also in Greeke, and other tongues; but in the Chaldee it is *Shabzer*. It is a goodly stone, transparent, very hard, of blew or skie-colour, used therefore in heavenly visions as *Exodus* 24. 10. *Ezek.* 1. 26. The *Saphir* and the *Smaragd*, are the most pleasant and comfortable for the eye to looke upon. Vpon this stone the name of *Issachar* was engraved.

Sardonyx] This name seemeth to be made of the *Sardine* and the *Onyx* stone, named in Hebrew, *Iabalom*, of *Smiting*; and in Chaldee, *Sabhalom*, that is, *bearing strokes*: for it is a very hard stone, like the *Adamant* or *Diamond*: and in *Revel.* 21. 20. is named in Greeke *Sardonyx*: which by the name, and by testimonie of *Plinie*, booke 37. chap. 6 is mixed of a white and ruddie colour, shining like to the nail of a mans hand set into flesh. On this gem, *Zabulon* was graved: so the Ierusalem Thargum, setting down this second row, addeth, *Write plainly on them, the names of the three Tribes, Iudah, Issachar, Zabulon*. So in *Gen.* 46. in *Exodus* 1. 2, 3. in 1. *Chron.* 2. 1. and often, these two, *Issachar*, and *Zabulon*, are joyned with the former foure Patriarches, that so all Leahs children, might be together.

Verse 19. *Hyacinth*] or, *Iacinth*, this is of a bright purple colour: by the Greeke it is translated the *Ligure*, but some copies have for it the *Hyacinth*, and so the holy Ghost translate it in *Revel.* 21. 20. In Hebrew it is named *Lishem*: upon it *Dan* was graven: and a citie called *Lishem*, did afterwards fall unto the Tribe of *Dan*, as this stone did portend, and so *Lishem* was called *Dan*, *Jos.* 10. 47.

Chrysoprase] which name signifieth a golden greene, so noting the colour of this stone,

19

stone. In Hebrew it is *Shebo*: the common Greeke version maketh it an *Achate* (or *A-gate*,) of which sort of stone, there are many colours, and some the best, that are greene with a golden list: which therefore the holy Ghost calleth a *Chrysoprase*, in *Revel. 21. 20.* Naphtalims name was graven upon it. So the two Sonnes of Bilhah, Rachels maid, are joyred together. *Amethyst*] called in Hebrew *Achlama*: in the Greeke version, and in *Revel. 21.* an *Amethyst*, which is a stone of a wan purple colour, and ruddie: so being a warlike signe, and *Gad* was graven on this stone, whose warres were prophesied, and his victories, *Gen. 49. 19.* and had fulfilling in *1. Chron. 5. 18, 19, 20.* Here againe the *Jerusalemie Thargum*, naming the third row of stones, addeth, *Write plainly on them, the names of the three Tribes, Dan, Naphtali, and Gad.*

20 Verse 20. *Chrysolite*] which signifieth a golden stone, for the glorious colour of it, which is a golden Sea-greene, and shining. The Hebrew name is *Tharshish*; which is also the name of the Ocean Sea, *Psalme 48. 8.* and accordingly the Chaldee nameth it *Erism jamma*, of the Sea-colour. The Greeke version, and *Revel. 21.* call it the *Chrysolite*. *Aser* was graven upon this stone, who dwelled nere the Sea, with his brethren

Beryll] in Hebrew *Shoham*, in the Greeke version, and in the *Rev. 21. 29.* it is called the *Beryll*: so the Chaldee here and elsewhere nameth it *Burla*. This was Iosephs stone, on which he was engraved: and on two of these stones, all the Tribes were written, *verse 11.* The *Beryll* is of the skie-colour, but waterish, and as there are many sorts of Berylls, so have they many colours. This stone is said to be

precious, *Iob 28. 16.* and in Ioseph, Iosua, Debora, Gedeon, Iephthe, and Abdon the Iudges of Israel, the glorie of the Beryll shewed it selfe.

Iasper] of the Hebrew *Iashpeh*, and the Greeke *Iaspis*: a stone of great worth and glorie; of which are many sorts of sundrie colours, some greene, some azure or of aerie colour, called therefore *Aerizusa*, by *Plinie*, in booke 37. chap. 8. some are party-coloured and spotted, like panthers, therefore the Chaldee paraphrase here calleth it *Pantere*: and the Chaldee on *Song 5. 14.* saith *Benjamin was engraved upon Apanter*. This last stone for the yongest Benjamin, is the first foundation in the heavenly Ierusalem, *Revelat. 21. 19.* The glorie of this Iasper, shined in Benjamins Tribe, when the Temple of Solomon was there builded in Ierusalem, *Deuteronomie 33. 12.* *Iosua .8. 11. 28.* and in particular persons, as *Ehud*, (*Iudg. 3.*) *Mordecai* and *Ester*, but chiefly in *Paul* the Apostle, who was of this Tribe, *Roman. 11. 1.* whose writings are as a goodly Iasper, shining among the precious stones of the Scripture. Here also the *Thargum Ierusalemie* addeth to the stones of the fourth row: *Write plainly on them, the names of the three Tribes, Aser, Ioseph, and Benjamin.* *set*] or, *fastened within hollow places* (or *ouches*) of gold, as the Hebrew word implyeth: See *verse 11.*

Verse 21. *according to*] or, *by their names*, and here the Greeke translation addeth, *according to their generation* (or *birthes*) as was expressed in the tenth verse, and is here againe implied. For in the same order that they were graven upon the Berylls, were they here set and graven upon twelve severall stones: as they are here set downe in the page following.

Vpon the	}	1 Sardine	}	1 Reuben	} Sonnes of Leah.
		2 Topaze		2 Symeon	
		3 Smaragd		3 Levi	
		4 Chalcedonie		4 Iudah	
		5 Saphir		5 Issachar	
		6 Sardonyx		6 Zabulon	
		7 Hyacynth	} Of Bilhah, Rachels mayd.	7 Dan	} Of Zelpha, Leahs mayd.
		8 Chrysoprase		8 Naphthali	
		9 Amethyst		9 Gad	
		10 Chrysolite	} Of Rachel.	10 Aser	} Of Rachel.
		11 Beryll		11 Ioseph	
		12 Iasper		12 Benjamin	

This order of names is before shewed out of the Ierusalem Targum: the same is also expressed by the Chaldee paraphrast upon Song 5. 14. where speaking of the twelve Tribes engraven on twelve precious stones, he nameth them thus: 1 Reuben, 2 Symeon, 3 Levi, 4 Iudah, 5 Issachar, 6 Zabulon, 7 Dan, 8 Naphthali, 9 Gad, 10 Aser, 11 Ioseph, 12 Benjamin: who were like to the twelve celestiall signes, bright as lamps, and polished in their works like yvorie, and shining like Saphirs. The same order we shewed also from Maimony, to be upon the two Berylls, verse 10. except the transplacing of Bilhahs Sonnes.

like the engravings] the Chaldee addeth, written plainly like the engraving of a ring (or signet.)

22 Verse 22. at the end] or, of equalitie: See verse 14. The Greeke translateth, mixed.

25 Verse 25. before it] or towards the forepart of it, or of him, that is the priest; for both on the fore-part of the Ephod, and before the priest, did the Breastplate hang.

26 Verse 26. border] or, edge: Hebr. lip.

28 Verse 28. bind] with high knots, or, they shall lift up. above, &c.] The curious girdle of the Ephod was bound upon his heart, under the Breastplate: saith Maimony, in the fore-said treatise, Chap. 9. Sect. 11. loosed] the Chaldee saith, broken off. The manner of fastening is by the Hebrew described thus: There were made on each shoulder two rings;

one above on the top of the shoulder, and another beneath the shoulder, above the curious girdle. And they fastened two wreathings of gold, in the two rings that were above, and they are called chains. Afterwards, they put the ends of the wreathings of the Breastplate, into the rings that were above, on the shoulders of the Ephod. Then they put the two laces of blew, which were on the edges of the Breastplate, into the two rings which were above the curious girdle of the Ephod. And they let downe the chains which were in the rings on the shoulders of the Ephod, unto the rings of the Breastplate which were uppermost; that the one might cleave fast unto the other, and so the Breastplate might not bee loosed from the Ephod. Maimony, treat. of the Implements of the Sanctuarie, Chap. 9. Sect. 9. 10.

Verse 29. upon his heart] The Greeke translateth upon his breast: so in Revel. 15. 6. the breasts girded, meaneth the hearts. As before, presenting them unto God, hee bare them on his shoulders, on two stones of equall worth and glorie: so now, to signifie Gods favour in Christ towards the Church, they are borne upon his heart, graven on sundry stones, which signified the manifold and sundry graces of the Spirit, wherewith the Saints are glorified here, every one in their measure: proceeding all from the love of Christ. Wherefore the Church desiring confirmation in his grace and love, prayeth, Set mee as a signet upon thy heart,

heart, Song 8. 6. memoriall] which the graving did signifie, as in Esay 49 15, 16. *I will not forget thee, behold I have graven thee upon the palmes of my hands, &c.*

30

Verf. 30. *the Vrim and the Thummim*] which is by interpretation, *the Lights and the Perfections*; but what these were, is not easie to say. The Greeke translateth them, *the Manifestation and the Truth*. There is no commandement given unto Moses, for to make them; neither is there any mention of them in Exod. 39. where the making of all Aarons ornaments is related: but in Levit. 8. 8. it is said of Moses, *he put in the Brestplate, the Vrim and the Thummim*. From which, some of the Hebrewes (as R. Menachem on Exod. 28.) doe gather, that they were *not the worke of the artificer, neither had the artificers, nor the Church of Israel, in them any worke, or any voluntary offering; but they were a myserie delivered to Moses from the mouth of God, or they were the worke of God himselfe*. For Moses tooke the *Vrim and the Thummim*, and put them in the Brestplate, after that he had put upon Aaron, the Ephod and the Brestplate, Lev. 8. 7, 8. Some doe thinke, that as those words *Holinesse to Iehovah*, (in verse 36.) were graven on a plate, and put on Aarons forehead: so these words *Vrim and Thummim*, were likewise graven on a golden plate, and put in the Brestplate, which was double (verse 16) for something to be put therein. Others thinke, they were no other then the precious stones fore-spoken of. The use of these Vrim and Thummim, was to enquire of God, and to receive an answer of his will by them; as is said of Eleazar the priest, *he shall aske counsell for (Ioshua,) after the judgment of Vrim before the LORD*, Numb. 27. 21. The manner of asking counsell, is recorded by the Hebrewes to bee thus. *When they inquired, the priest stood with his face before the Arke; and he that inquired, stood behind him, with his face to the backe of the priest: and the inquirer said, Shall I goe up? or, Shall I not? And hee asked not with an high voice, nor with the thought of his heart onely, but with a submisive voice, as one that prayeth by himselfe. And forthwith, the holy Ghost came upon the Priest, and he beheld the Brestplate, and saw*

therein, by the vision of prophesie, Goe up; or goe not up; in the letters that shewed forth themselves upon the Brestplate before his face. Then the Priest answered him and said, Goe up, or, Goe not up. And they made no inquirie of two things at once: and if they so inquired, yet the answer was but unto the first onely. And they inquired not hereby, for a common man: but either for the King, or for him on whom the affaires of the Congregation lay. Maimony, treat. of the Implements of the Sanctuary, Chap. 10. sect 11, 12. Of this, see examples which may give light hereunto, in Numb. 27. 18. 21. Iudg. 1. 1. and 20. 18. 28. 1. Sam. 23. 9, 10, 11, 12. and 28. 6. These *Vrim and Thummim*, were lost at the Captivie of Babylon, and wanted at the peoples returne, Eze. 2. 63. Neh. 6. 65. neither doe wee finde, that ever God answer by them any more. The Bab. Thalmud, in Ioma, Chap. 1. fol. 21. speaking of Hag. 1. 8. where the Hebrew word *Ecchabda*, (*I will bee glorified*) wanteth the letter H, which in numbring signifieth five, saith, *The want of H, sheweth the want of five things, in the second Temple, which had beene in the first, namely, 1 The Arke, with the Mercie-seat, and Cherubims: 2 The fire (from heaven: 3 The Majestie (or Divine presence:) 4 The holy Ghost: 5 and the Vrim and Thummim.* By the *Majestie* (*Shecinah*,) they seeme to meane the Oracle in the most holy place, where God had dwelt betweene the Cherubims, Psal. 80. 2. Numb. 7. 89. And by the *holy Ghost*, they meane the spirit of Prophesie, not onely in the priests, but in the Prophets, as the Commentarie on that place of the Thalmud saith, *The holy Ghost was not in the Prophets, from the second yere of Darius, &c.* that is, after Haggai, Zacharie, and Malachi, which were the last Prophets, and in that Kings time, Hag. 1. 1. Zach. 1. 1. So elsewhere in the Thalmud, in Sanhedrin, Chap. 1. they teach from their ancient Doctors, that after the later Prophets, Haggai, Zacharie, and Malachi were dead; the holy Ghost went up (or departed) from Israel: howbeit, they had the use of a voice (or Echo) from heaven. R. Menachem (on Exod. 28) saith of this Oracle by Vrim and Thummim, that it was one of the degrees of the holy Ghost, (that

(that is, of the gifts of the holy Ghost: inferior unto Prophecie, and superior to the voice (or Echo) Likewise R. Moses Gerundens. (on Exod. fol. 146.) affirmeth, that betwene the Voice and the Prophecie, were *Vrim* and *Thummim*. Of this Voice (or Echo) there is no mention in the Scriptures of the Prophets: but the Hebrew Doctors, (which say that it was in Israel after the Prophets ceased,) doe often write of it, and call it *Bath kol*, that is, the Daughter of a voice, as it were one voice proceeding out of another, such as wee call an Echo; and which some thinke was with distinct and plaine words. Of old, they had in Israel Oracles or answers from God, three manner of waies; by *Dreames*, or by *Vrim*, (that is, the Priest with *Vrim* and *Thummim*, Numb. 17. 21.) or by *Prophecie*, 1. Sam. 28. 6, 7. When the Lord would by none of these answer King Saul, then hee sought to a Witch. The footsteps of these three, we finde among the ancient Heathens: as Homer in *Iliad*. 1. bringeth in Achilles advising the Greekes in the time of a sore pestilence, to inquire the cause thereof from God, by some Prophet, or a Priest, or a Dreamer of dreames. And as the High-priest of Israel was adorned in his breast with *Vrim* and *Thummim*, translated in Greeke, *Manifestation and Truth*; so among the Egyptians, their high priest is reported to have an ornament about his necke, of a Saphire stone, and the ornament was called *Aletheia* (that is, Truth:) as *Aelianus* writeth in his Greeke Historie, booke 14. After the losse of *Vrim* and *Thummim*, and Prophets in Israel; the godly Jewes held them to the Law of Moses, as they were commanded by the last Prophet, *Mal.* 4. 4. And hereunto Iesus Sonne of Syrach, in *Ecclus.* 33. 2. seemeth to have reference, saying, The Law is faithfull to him (that understandeth,) as the asking of Dela: that is, as the Oracle of *Vrim* and *Thummim*, for *Vrim* is translated into Greeke *Delt*, 1. Sam. 28. 6. R. Moses bar *Maimon*, saith, They made in the second Temple *Vrim* and *Thummim*, (whereby hee meaneth the Breastplate with the precious stones;) to the end they might make up all the [High-priests] eight ornaments, (without which hee might not administer,) although they did not

enquire (of God) by them. And wherefore did they not enquire by them? Because the holy Ghost was not there. And every priest, that speaketh not by the holy Ghost, and on whom the Divine maiestie resteth not, they inquire not by him. *Maimon*, treat. of the Implements of the Sanctuary, Chap. 10. Sect. 10. According to this phrase, are those speeches to be understood, in *Iob.* 7. 39. The holy Ghost was not yet, because Iesus was not yet glorified: and in *Act.* 19. 2. Wee have not so much as heard, whether there bee an holy Ghost. Whereby is meant, the gifts of the Spirit, in Prophecie, Tongues, &c. as there followeth in verse 6. The holy Ghost came on them, and they spake with Tongues, and prophesied: which gifts being before ceased, were restored by the Gospell; an evident proofe that the Christ was come, *Joel* 2. 28. 32. *Act.* 2. 4. 17. 18. And in Christ, this mystrie of *Vrim* and *Thummim* was fulfilled: for in the heart of him our great High-priest, were the gifts of the holy Ghost without measure, 3. 34. unto all Light and Manifestation of the Truth, with all Perfection and integritie, *Ioh.* 1. 4. 9. 17. and 3. 12. 13. and 18. 37. *Colos.* 2. 3. whereby the light of the knowledge of the glorie of God, in the face of Iesus Christ, is come unto us; by whom the Spirit of Truth is sent into us, to dwell with us, and to abide with us for ever, *Ioh.* 14. 16, 17. who also hath given us to put on the Breastplate of Faith and Love, 1. *Thim.* 5. 8.

Verse 31 the Robe] in Hebrew *Megnil*; in Greeke *Hypodutes*, that is, an Underclothing; it was a long garment, worne next under the Ephod. The Hebrew say, Upon the Robe, was the Ephod and the Breastplate; and he girded with the curious girdle of the Ephod, upon the Robe, under the Breastplate: and therefore it is called the Robe of the Ephod, because he girded it with the Ephod. *Maimon* in *Implements of the Sanct.* Chap. 10. Sect. 3. See also *Exodus* 29. 5. and *Levit.* 8. 7. of the Ephod] the Greeke here translateth it *Poderee*, that is, of the garment downe to the foot: So in *Revel.* 1. 13. Christ appeareth clothed with a garment downe to the foot, (in the Greeke there, *Poderee*;) to shew himselfe, as High Priest for the Church.

32

Verse 32. *an hole*] called in Hebrew a *mouth*. *top*] Hebr. *head*. *a binding*] or *welt*; called in Hebrew a *lip*. *woven worke*] Hebr. *the worke of the weaver*. *Josephus* (in his 3. booke of *Antiquities*, Chap. 8.) saith, *This coat was not of two peeces, but woven in one, without seames on shoulders or sides*. *Maimony* (in treat. of the *Implements of the Sanctuarie*, Chap. 9. Sect. 3.) saith: *The Robe was all of blew; and the threds thereof were twelve times double: and the hole thereof was woven at the beginning of the weaving. And it had no sleeves, but was divided into two skirts, from the end of the necke unto beneath, after the manner of all Robes: and was not joyned together, but about all the necke onely*. The Gospell noteth of Christ, how in the daies of his flesh, he wore a coat without seame, woven from the top throughout, *Ioh. 19. 23*. Though that were not a priestly garment: yet was it my-
sticall.

33

Verse 33. *Pomgranats*] that is, similitudes of them; so the Greeke translateth, as it were *Pomgranats of the flourishing pomegranat-tree*. *scarlet*] every sort of these three (sayth *Maimony*;) being twisted of eight threds, as it is written, upon the skirts of it twisted (*Exodus 39. 24.*) So the threds of these skirts were in all, foure and twentie. And he made them like pomgranats, which open not their mouth; and hung them on the Robe. *Maimony* treat. of the *Implements of the Sanct.* Chap. 9. Sect. 4. Where-
so. ver this word *twisted* is used alone, (as it is in *Exodus 39. 24.*) it must be eight double threds. *Ibid.* Chap. 8. Sect. 14. The Greeke version, both here and in *Exodus 39. 24.* addeth the fourth stufte, and of fine linnen twined: but the Hebrew wanteth this, as also the Chaldee. *bells*] in number *threescore and twelve*, (as *Maimony* sheweth in the fore-
said treatise, Chap. 9. Sect. 4.) and they were *hanged 36. on the one skirt, and 36. on the other*. And in these 72 bells, were 72. clappers, all of gold: and the bell together with the clapper in it, is that which is called (in Hebrew) *Pagnamon*, (a Bell) saith *Maimony* *ibidem*.

35

Verse 35. *to minister*] in the same: or, when he ministrerh. *sound*] or, voice: that is, the sound of his bells. Whereby was signified

the voice of Christ, which is heard of God, in his prayer and mediation: and heard of the people, in his teaching and instruction, *Heb. 5. 7. and 7. 25. Deut. 33. 10. Esay 58. 1. Mat. 12. 18.* Therefore these Bells were of gold, to signifie the puritie and preciousnesse of the words of Christ; accompanied with *Pomgranats*, to signifie the fruits and comfortable effects of Christs both mediation and doctrine. For *Pomgranats*, were of the fruits of the holy Land, *Deut. 8. 8.* and they with the wine that is in them, signified the fruits and graces of the Saints, *Song 4. 3. 13. and 8. 2.* Therefore many such were also in *Solomons Temple*, *2. Chron. 3. 16. and 4. 13.* And the care that this Robe should not bee rent (*verse 32.*) signified the unitie of the doctrine and faith of Christ, which should be among his people without rents or schismes, *1. Cor. 1. 10, 13. 1. Tim. 1. 3.* goeth in, &c.] that is, publickly administret, as this phrase signifieth, *Numb. 27. 17. 1. Chron. 27. 1. Act. 1. 21.*

that he dye not] or, and he shall not dye.

Verse 36. *Plate*] the Hebrew *Tzits*, properly signifieth a *floure*; the Greek, *Petalon*, a *leafe*: because it appeared faire and glorious: after, it is called, the *Plate of the holy Crowne*, *Exodus 39. 30.* It was a long plate of gold, two fingers broad, and reached from one eare (of the priest) to another, saith *Maimony*, in *Implements of the Sanctuarie*, Chap. 9. Sect. 1.

HOLYNES TO IEHOVAH] that is, these words shalbe graven upon it: in Hebrew, *KODESH LA IEHOVAH*: which we may English, *Holinesse to Jehovah*, or, *The holynes of Jehovah*: and so the Greeke translateth it *Hagiasma Kurion*, *The holinesse* (or *sanctification of the Lord*). These words might be written (as the Hebrews say,) either in one line, or in two: and the letters were so graven, as that they stood out (above the rest of the plate, and were not cut inward) *Maimony* *ibidem*.

Verse. 38. *beare*] or, take away the iniquitie. This openeth the myserie of this floure; how it figured the mediation of Christ, who by his holinesse which hee had of the Godhead, tooke away the sinnes of his people, which they commit in their most holy and religious actions, *Ioh. 1. 19. 2. Cor.*

5. 10.

36

38

5. 19. 1. *Ioh.* 2. 1, 2. *for favourable acceptation*] that is, for a signe that the people are made acceptable unto God, by the holiness of Iehovah himselfe, which through the mediation of this high priest, is imputed unto them, *Ephes.* 1. 6. 2. *Cor.* 5. 19. And this was graved as a signet, and put on the forehead of the priest, that it might be a visible and perpetuall token of Gods gracious acceptation, to be seene and read of all the people, to their comfort, as also *before the Lord*, who respecteth his, in the face of Christ.

39 Vers. 39. *coat*] the Greeke translateth *coats*: for whether it were the high priest, or the inferiour priests, their coats were all of one stuff, and woven with like worke, *Exodus* 39. 27. and *Maimony*, in the foresaid treat. Chap. 8. Sect. 16. where he sheweth also, that the coats had sleeves woven of the same, and lower unto the bodies of the coats; which were long, reaching downe to the heeles: and the sleeves for length and widenesse fit for the armes. They figured the garments of justice, where with Christ and his children are arrayed, *Psal.* 132. 9. *Revel.* 19. 8. *Miter*] in Hebrew *Mitsnepheth*, which signifieth *a thing wrapped about the head*. Such as the Tuffe which at this day is worne in the Easterne Countries. By the Hebrew records, the high priests Miter, and the inferiour priests Bonnets, were all of one stuffe and size; and differed onely in the manner of wrapping about the head; the Miter being wound more flat, and the Bonnets more round and high crowned. *The Miter of the high priest, or of the inferiour priests, was sixteen cubits* (that is, 24. foot) *long*, sayth *Maimony*, in *Implements of the Sanctuary*, Chap. 8. Sect. 2. 19. It was an ornament for Priests and for Kings, *Ezek.* 21. 26. and signified both the power and authoritie which they had for their office under God, *Zach.* 3. 5. and their pure administration thereof in justice and judgement, as Iob said, *My iudgement was as a Robe and a Miter*, *Iob* 29. 14. So Christ our High priest, appearing in a priestly Garment downe to the foot, had also *his head* (that is, the attire of his head) *and his haire, white as wooll, and as snow*, *Revel.* 1. 13, 14. as in *Song* 5. 11. *his head*

is of *fine gold*; as was the plate on the high priests forehead, and as a King with his crown. Among the Heathen Romanes, their chiefe priests were called *Flamines*; of the attire of their heads, as being *Pileamines*, without which, it was unlawfull for them to goe out of doores. *Pomp. Latius de Rom. sacerdot. de Flaminib.* and *Plutarch*, in *Numa*. Among the Arabians also, their high priests were clad with linnen garments, and Miters; *Alexand. ab Alexandr. lib. 2. cap. 8.*

Girdle] in Hebrew *Abnet*: it was made of *fine linnen*, and of *blew, and purple, and scarlet*, *Exodus* 39. 29. The Hebrew Doctors write, it was about three fingers broad, and two and thirtie Cubits long: they wound it about, and turned it one fold upon another. *The High priest Girdle, was in making like to the other priests*. It was to gird the coat with, which was under the Robe, *Levit.* 8. 7. and *Maimony*, treat. of the *Implements of the Sanctuary*, Chap. 8. Sect. 2. 19 and Chap. 10. Sect. 1. *Iosephus* (in his 3. booke of *Antiquities*, Chap. 8.) sayth, *The coat was girt with a girdle foure fingers broad, but empty within; and woven so as it was like a serpents skin, pictured with flowers, red, purple, blew, and of fine linnen; the woofe was onely fine linnen; which being wound and tyed once or twice about the breast, hung downe to the ankles, so long as he did not minister; but when hee ministered, lest it should hinder him, he cast it upon his left shoulder*. This must bee understood of the inferiour priests girdles; for the high priest could not so doe, by reason of his garments above it. These girdles signified the truth, constancie, and expedition of Christ in his ministration; and so of all Christians, *Ephe.* 6. 14 *Esay* 22. 21. *Luke* 12. 35. See the notes on *Exodus* 12. 11. *embroiderer*] or, *weaver with tinsel worke*: See *Exodus* 16. 1. 36. The embroiderie or cunning workmanship, was in the weaving: for of all the Priests garments, none was made of needleworke, but of woven worke, as it is written (in *Exodus* 39. 22. 27. **THE WORK OF THE WEAVER**. Such *Maimony*, in *Implements of the Sanctuary*, Chap. 8. Sect. 19.

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Verse 40. *Coats*] of fine-linnen, such as the high Priest had *Exodus* 39. 27. so for the girdles, and bonnets, they were of the same stuffe and workmanship that the high Priests: as is before noted. And figured the garments of Christs children, made white in his blood, wherein they serve God day and night in his Temple, *Rev. l. 7. 14, 15.* and 19. 8. Among the Heathens also, they that sacrificed to their Gods, were clad in *white rayment*, *Valer. Max. b. 1. c. 1.* *Bonnets*] of linnen cloth, wrapped about their heads, much like the high Priests Miter. See the notes on *verse* 39. So we Christians are to put on our heads, *the hope of salvation for an helmet*, and under it for to reioyce, *1. Thes. 5. 8. Rom. 5. 2.* for the tire upon the head, is opposed unto mourning, *Ezek. 24. 17. 23.*

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Verse 41. *anoynt*] with the holy oile, made at Gods direction: see *Exodus* 30. 23. 30. and 29. 7. *fill their hand*] that is, consecrate and dedicate them unto the ministerie. This was by putting the flesh of the sacrifice, with bread, &c. into their hand; whereof see *Exodus* 29. 9. 23, 24. The Greeke keepeth the Hebrew phrase: but the Chaldean translateth, *thou shalt offer their offerings.*

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Verse 42. *breeches*] alike for the High Priest, and for the other, of the same matter and forme. *naked flesh*] that is, the secret and shamefull parts, called in the Hebrew *the flesh of nakednesse*, (or of *shame*; because of those parts we are most ashamed when we are naked. The Greeke translateth, *the shame of their bodie.* So each of these words, is used for our shamefull parts; *flesh*, in *Gen. 17. 11. Ezek. 23. 20. nakednesse*, in *Gen. 9. 22. 23. Lev. 18. 7.* which are here commanded to be covered with *linnen*, which signified *righteousnesse* *Revel. 19. 8.* even the righteousness which is of God by faith, whereby our sinne (which is our shame, *Rom. 6. 21.*) is covered, *Rom. 4. 6, 7.* And as all these garments are given of God to Aaron and his Sonnes: so he it was that clothed our first parents after their nakednesse, *Gen. 3. 21.* and he hath spread his skirts over us, and covered our filthinesse, when we were naked and bare, *Ezek. 16. 7, 8.* and counsellor all, to buy of him white ray-

ment, that they may be clothed, and their filthy nakednesse appeare not, *Revel. 3. 18.* even to put on the Lord Iesus Christ, and to make no provision for the flesh, to fulfill the lusts thereof, *Rom. 13. 14.* *the thighes*] *from above the navell, a little off from the heart, unto the end of the thigh*; saith *Maimony*, in *Implement of the Sanctuary*, Chap. 8. sect. 18. Though these parts were covered by the former garments, yet lest by wind, or any other accident, they should haply bee discovered, God (for more reverence of his Majestie, and regard of seemliness and honestie,) appointeth this close covering, which (as *Maimony* expresseth) were tyed with strings, and made close like a purse. Thus God gave more abundant honour, to that part which lacked; and our uncomely parts, have more abundant comeliness, as Paul saith, *1. Cor. 12. 23, 24.*

Verse 43. *beare not iniquitie*] that is, beare not punishment for this iniquitie, and die. The Greeke translateth, *and they shall not bring shame upon themselves, that they die not.* For God is of purer eyes, then to behold evill, *Hab. 1. 13.* and he that had not on his wedding garment, was bound hand and foot, and cast into utter darknesse, *Mat. 22. 12, 13.* Blessed, therefore is he that watcheth and keepeth his garments; lest he walke naked, and his shame be seene, *Revel. 16. 15.* This caution is not for the breeches only, but for all the garments; as the Hebrew Doctors haue gathered thus; *The high Priest that ministrerth with lesse then these eight garments, or the inferiour Priest that ministrerth with lesse then these foure garments, his service is unlawfull, and he is guilty of death by the hand of God; even as a stranger that ministrerth, as it is written, (in Exod. 29. 9. (AND THOU SHALT GIRD THEM WITH GIRDLES, &c. AND THE PRIESTHOOD SHALL BE THEIRS: when their garments are upon them, their Priesthood is upon them: if their garments be not upon them, their priesthood is not upon them, but loe they are as strangers; and it is written (in Numb. 1. 51. THE STRANGER THAT COMMETH NIGH, SHALL BE PUT TO DEATH. As he that wanteth his garments, is guiltie of death, and his service unlawfull: so is he that hath no garments. As* bee

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he that puts on two coats, or two girdles. Or, the common priest that puts on the high priests garments, and serveth; loe he polluteth the service, and is guilty of death by the hand of (the God of) heaven. Maimony, in treat. of the Implements of the Sanctuarie, Chap. 10. sect. 4, 5.

CHAPTER XXIX.

1 The thing which Moses was to get readie, for the consecrating of the Priests unto their office. 4 To wash their bodies. 5 The order how to put on the high priests garments, 7 and to anoint him. 8 The araying of the other priests. 10 The manner how to sacrifice the Bullocke, which was for a sin-offring; 15 and the first Ramme which was for a Burnt-offring; 19 And the second Ram which was for consecration of the Priests, 20 that the blood thereof, should be put on their eares, hands, and feet. 21 With that blood and with oile, they and their garments should be sprinkled. 26 The manner how to waue the brest of that sacrifice, and to heave up the shoulder thereof in the Priests hands. 30 Seven daies, the time of consecration. 32 The Priest must eat the Ram where-with they should be consecrated. 36 Of purifying the Altar seven daies. 38 Of the two Lambs, which should be for a daily burnt-offring in Israel continually, 40 with their meate and drinke-offrings. 43 God promiseth to sanctifie his Tabernacle and people, and to dwell among them.

1 **A**ND this is the thing that thou shalt doe unto them; to sanctifie them, to minister-in-the-Priests-office unto me: Take one Bullock, a yongling of the Herd: and Two Rammes perfect. And unleavened bread, and cakes unleavened tempered with oile; and wafers vnleavened anointed with oile: of wheaten flour shalt thou make them. And thou shalt put them into one basket, and

shalt bring them neare, in the basket: and the bullocke, and the two Rams. And Aaron and his Sons thou shalt bring neare, unto the doore of the Tent of the congregation: and shalt wash them with water. And thou shalt take the garments, and shalt clad Aaron with the Coat, and with the Robe of the Ephod, and with the Ephod, and with the Brestplate: and shalt fitly gird him, with the curious girdle of the Ephod. And thou shalt put the Miter upon his head: and shalt fasten the Crowne of holiness, upon the Miter. And thou shalt take the anointing oile, & poure it upon his head: and anoint him. And thou shalt bring neare his Sons; and clad them with Coats. And thou shalt gird them with Girdles, (Aaron and his sons,) and shalt binde the bonnets on them, and the priesthood shall be theirs, for an eternall statute: and thou shalt fill the hand of Aaron, and the hand of his Sons. And thou shalt bring neare the bullocke before the Tent of the congregation: and Aaron and his Sons shall impose their hands, upon the head of the bullocke. And thou shalt kill the bullocke before Iehovah: at the doore of the Tent of the congregation. And thou shalt take of the blood of the bullocke, and put upon the hornes of the Altar with thy finger: and shalt poure all the blood at the bottome of the Altar. And thou shalt take all the fat, that covereth the inwards, and the caule, that is above the liver: and the two kidneys,

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14 kidneys; and the fat, which *is* upon
 them: and shalt burne *them* upon the
 Altar. And the flesh of the bul-
 15 locke, and his skin, and his dounge;
 shalt thou burne with fire, without
 the campe: it *is* a Sin (*offring.*) And
 thou shalt take the one Ramme: and
 Aaron and his Sonnes shall impose
 16 their hands upon the head of the
 Ramme. And thou shalt kill the
 Ram: and shalt take his blood, and
 17 sprinkle upon the altar round about.
 And thou shalt cut the Ram into his
 peeces: and shalt wash his inwards,
 and his legges, and put *them* unto his
 18 peeces, and unto his head. And
 thou shalt burne all the Ramm upon
 the altar; it *is* a Burnt-offring unto
 19 Iehovah: it *is* a savour of rest, a Fire-
offring unto Iehovah. And thou
 shalt take the other Ramme, and Aa-
 20 ron and his sonnes shall impose their
 hands upon the head of the Ramme.
 And thou shalt kill the Ramme, and
 take of his blood and put upon the
 tip of the *right* eare of Aaron, and up-
 on the tip of the right eare of his
 21 Sons, and upon the thumbe of their
 right hand, and upon the great-toe
 of their right foot: and shalt sprinkle
 the blood upon the Altar, round
 22 about. And thou shalt take of the
 blood which is upon the altar, and of
 the anointing oile; and shalt sprinkle
 upon Aaron, and upon his garments,
 and upon his Sonnes, and upon the
 garments of his Sonnes, with him:
 and he shall be sanctified, and his gar-
 ments, and his sonnes, and his Sons
 garments with him. And thou

shalt take of the Ram, the fat and the
 rump, and the fat that covereth the
 inwards, and the caule *above* the li-
 ver, and the two kidneys, and the
 fat which *is* upon them; and the right
 shoulder: for it *is* a ramme of filling
 23 *the hand*. And one loafe of bread,
 and one cake of oile bread, and one
 wafer: out of the basket of unleave-
 ned *cakes*, which *is* before Iehovah.
 And thou shalt put all on the palms-
 24 of-the-hands of Aaron, and on the
 palmes-of-the-hands of his Sonnes:
 and thou shalt wave them, *for* a wave-
 25 *offring*, before Iehovah. And thou
 shalt receive them from their hand,
 and shalt burne *them* upon the Altar,
 for a Burnt-offring: for a savour of
 rest, before Iehovah; it *is* a Fire-
 26 *offring* unto Iehovah. And thou
 shalt take the brest of the ram of the
 filling of *the hand*, which *is* for Aarō,
 and wave it, *for* a wave *offring* before
 Iehovah: and it shall be thy part.
 And thou shalt sanctifie the brest of
 27 the wave-offring, and the shoulder of
 the heave-offring, which is waved,
 and which is heaved-up, of the ram
 of the filling of *the hand*; of *that* which
 is for Aaron, and of *that* which *is* for
 his Sonnes. And it shall be Aarons
 28 and his Sonnes, by a statute *for* ever,
 from the sonnes of Israel; for it *is* an
 heave-offring: & it shall be an heave-
 offering from the sonnes of Israel, of
 the sacrifices of their peace-offrings;
 29 *even* their heave-offring unto Ieho-
 vah. And the garments of holi-
 nesse which are Aarons, shall be his
 sonnes after^e him, to bee anointed in
 them,

30 them, and to fill their hand in them.
 Seven daies, shall he *that is* Priest in
 his stead, of his sonnes, bee clad in
 them: when he shall come into the
 31 Tent of the Congregation, to mini-
 ster in the Holy Place. And thou
 shalt take the Ram of the filling of
 32 the hand: and shalt seeth his flesh, in
 the holy place. And Aaron and
 his Sonnes, shall eat the flesh of the
 Ram; and the bread which is in the
 33 basket at the doore of the Tent of
 the Congregation. And they shall
 eat those things, with the which a-
 tonement-was-made; to fill their
 hand, to sanctifie them: and a stran-
 34 ger shall not eat (*of them,*) because
 they are holy. And if there remain
 of the flesh of the filling of the hand,
 and of the bread unto the morning:
 then thou shalt burne the remainder
 with fire, it shall not be eaten, because
 35 it is holy. And thou shalt doe unto
 Aaron and to his Sonnes, thus, accor-
 ding to all which I have comman-
 ded thee: seven daies shalt thou fill
 36 their hand. And thou shalt make
 ready for every day a bullocke for a
 sin-offring, for atonements: and
 thou shalt purifie the altar, when
 thou makest atonement for it; and
 thou shalt anoint it, to sanctifie it.
 37 Seven daies thou shalt make atone-
 ment for the altar, and sanctifie it:
 and the altar shall be Holy of holies;
 whatsoever toucheth the altar, shall
 be holy.

And this *is that* which thou shalt
 make ready, upon the altar: two
 lambs of the first yere, day by day
 continually. The one lambe, thou
 shalt make ready in the morning: and
 the other lamb thou shalt make ready
 betweene the two-evenings. And
 a tenth-deale of floure, mingled with
 the fourth part of an Hin of beaten
 oile; and for a drink-offring, the
 fourth part of an Hin of wine, for the
 one lambe. And the other lambe,
 thou shalt make ready betweene the
 two evenings: according to the
 meat-offring of the morning, and ac-
 cording to the drink-offring thereof,
 shalt thou make for it, for a savour of
 rest, a Fire-offring unto Iehovah.
 (*This shall be*) a continuall burnt-of-
 fring throughout your generations,
 at the doore of the Tent of the con-
 gregation, before Iehovah: where I
 will meet with you, to speake unto
 thee there. And I will meet there,
 with the Sonnes of Israel: and he shall
 be sanctified by my glorie. And I
 will sanctifie the Tent of the congre-
 gation, and the altar: and Aaron and
 his Sonnes I will sanctifie, to minister-
 in-the-priests-office unto me. And
 I will dwell amongst the sonnes of Is-
 rael, and wil be for a God unto them.
 And they shall know that I am Ieho-
 vah their God, that brought them
 forth, out of the Land of Egypt, that
 I may dwell amongst them: I Ieho-
 vah their God.

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Annotations.

1 **T**HE thing] Hebrew, *the word* : the Greeke saith, *these things*. God having chosen Aaron and his seed, to bee Priests unto him; catreth them into their office, by many rites; as Washing, Clothing, Anointing, Sprinkling, and Offring of sacrifices for their consecration. *bullocke*] in Hebrew *Par* : which is greater then a calfe, but not so great as an ox. The Hebrew Doctors thus distinguish them: *Wheresoever it is said, (griegel) a calfe, that is, a yong one of the first yere: but (par) a bullocke, is a yong one of the second yere. Maimony, treat. of Sacrifices, Chap. 1. Sect. 14. yongling of the herd*] or, *yong ox* : Hebrew *son of the ox* (or of the herd.) The Greeke saith, *of the oxen*. See the fulfilling of this precept, in *Levit. 8.*

rammes] these were also of the second yere; as *lambes* were of the first. *perfect*] that is, without blemish, want, superfluitie, or deformitie. See the notes on *Exodus 12. 5.* These sacrifices figured *Christ*, who was *without blemish, without spot*, 1. *Pet. 1. 19.*

2 Verse 2. *unleavened*] which signified, sinceritie and incorruption. See *Exodus 12. 8. 15. oile*] which signified the graces of Gods Spirit, 1. *Ioh. 2. 27.* See the notes on *Exodus 30. 25. flowre*] the best part of the principall graine, called sometime *the fat of whe t*, *Deut. 32. 14.* with such God spiritually feedeth his Church, *Psalme 81. 17. and 147. 14.* Such bread signified *Christ* also, whom the Father giveth us to feed upon, *Ioh. 6. 32. 33.*

4 Verse 4. *the Tent*] the whole Tabernacle or Habitation of God is so called, of one principall part thereof, *Exodus 26.* called the *Tent of Congregation, or of meeting*; because there the people assembled, and there God met with them; as after in *verse 43.* Here the Priests were to be presented before God, and before the people, who were also there gathered together, *Levit. 8. 3.* So the ministers of *Christ*, were ordeined in the Churches, *Act. 14. 23. and 6. 5. 6. water*]

out of the sanctified Layer, *Exodus 30. 18, 19.* for it was made and anointed, and set in the Lords Court, before the priests were consecrated, *Exodus 40. 7. 11, 12. Levit. 8. 6.* This signified the washing from sinne, which is the first part of purification, by the blood of *Christ*, whereof they that come nere unto God for to serve him acceptably, must be partakers, *Psalme 51. 9. Esay 1. 16. Rev. 1. 5. Heb. 9. 13, 14. and 10. 22.*

5 Verse 5. *clad*] or, *put upon Aaron* : figuring the next worke of Gods grace, after the washing away and forgiuenesse of sinne; to impart the gifts of righteounesse and salvation, *Psalme 132. 9. 16.* The order of clothing, as appeareth by the Scripture, in *Levit. 8.* and is distinctly recorded by the Hebrew Doctors, was thus: *He put on the breeches first, and girded them higher then the navel, above his loynes. After that, he put on the coat; and then he girded the girdle, wrapping it about his brest. After the girdle, he put on the Robe, and over the Robe, the Ephod and Brestplate: and girded him with the curious girdle of the Ephod, over the robe, and under the Brestplate. Afterward, he wrapped the Miter about his head, and fastened the golden plate thereupon. Maimony, treat. of the Implements of the Sanctuarie, Chap. 10 Sect. 1. &c.* These rites which Israel learned of God, were after corruptly imitated by the Gentiles; whose priests were washed before their consecration, continued in the preparation to their priesthood, ten daies without eating flesh or drinking wine; were arrayed with twelve robes (as Aaron was with eight,) and those of bysse (or fine linnen) painted or embroidered with divers colours, besides daily sacrificing, solemne feasting, and the like: as *L. Apuleius* sheweth in *Asin. aur. lib. 11. fitly gird*] here the Hebrew is *Aphad* : from whence the name of the *Ephod* is derived, and so named (as here appeareth) of being aptly girded unto him. And so the Greeke and Chaldee versions here expound it. The girding is observed by *Maimony*, to bee about the brest, not the loines: and whereas in *Ezekiel 44. 18.* it is said, *they shall not gird themselves in the sweating (place :) there Jonathan the ancient Chaldee paraphrast expoundeth*

poundeth it, *not upon their loines, but upon their heart.* And this manner of girding, the Holy Ghost observeth in our High Priest Christ, who appeared *girded about the paps with a golden girdle*, Revel. 1. 13. As all girding signifieth a ready preparation and strengthening unto any service, Luk. 12. 35. *Esay* 5. 27. *Act.* 12. 8. so this is in speciall, for the heart of the Priests, to bee girded with *Truth*, as Paul expoundeth it, *Ephe.* 6. 14. So Christs ministers are likened to *Angels comming out of the Temple, clothed in pure and white linnen, and girded about the breasts, with golden Girdles*, Revel. 15. 6.

6 Verse 6. *fasten*] or, *put*: Hebrew. *give.* See the notes on Exodus 28. 15. *Crowne of holiness*] that is, *holy Crowne*, or *Dia-deme*: meaning the golden Plate fore-spoken of, Exodus 28. 36. and 39. 30. *Levit.* 8. 9. called here *Nexer*, that is, a *Separation*, because it was a signe of separation and exemption from other men. Therefore the *Dia-deme* of Kings was called *Nexer*, 2. *Sam.* 1. 10. *Psalme* 89. 40. and here it is the ornament of the High Priest, to denote his dignitie. So the Greeke calleth it *Petalon to Hagiasma*; as the *Plate* was before named, in Exodus 28. 36.

7 Verse 7. *anointing oile*] the making here-of, is after shewed, Exodus 30. 23. &c.

anoint] this third thing, signified the communication of the graces of Gods Spirit, 1. *Ioh.* 2. 27. as it is sayd, *The Spirit of the Lord God is upon me, because the Lord hath anointed me, &c.* *Esay* 61. 1. And this for to cause the odour of his administration to spread abroad unto the comfort of the Church, dwelling together in love and unitie, *Psalme* 133. 2, 2. *Cor.* 2. 14, 15, 16. *Anoint*, is in Hebrew *Masbach*; whereupon the high Priest and King that was anointed, was called *Masbiach* or *Messias*, *Levit.* 4. 3. 1. *Sam.* 12. 3. 5. which *Messias*, is in Greeke *Christ*, and is the name of the Sonne of God, our Saviour, *Dan.* 9. 25. *Ioh.* 1. 41.

9 Verse 9. *fill the band*] namely, with parts of the sacrifices, which after they were waved

in the priests band, were burnt on the altar, *verse* 23, 24, 25. This is usually called *consecration*: the Greeke calleth it *perfecting*; because hereby the priest was fully and perfectly authorized to doe the priests office. And this word Paul useth in Greeke, writing of the Priesthood of the *Sonne* (of God) *who is perfected* (or *consecrated*) *for ever*, *Heb.* 7. 28. By this manner of calling, God shewed that none might take in hand to minister before him, unlesse the things were first put into his hand, for a signe of his calling from God, *Ioh.* 3. 27. *Heb.* 5. 4, 5. But in Ieroboams priests it was otherwise, when *whosoever would, he filled his hand, and became a priest of the high places*, 1. *King.* 13. 33.

Verse 10. *the bullocke*] which was to be a *sinne offering* for the Priest, *verse* 14. So all sacrifices which the high priest offered for his sinnes, were *bullockes*; which were not so, for other ordinary men, *Levit.* 4. 3. 23. 28. *impose their hands*] with making confession of their sinnes, *Levit.* 5. 5, 6. and 16. 21. by which rite, they disburdened themselves of their sinnes, and laid them on the head of the sacrifice to bee killed: which was a figure of Christ, killed for our sinnes, upon whom the Lord *layd the iniquitie of us all*, *Esay* 53. 6, 7, 8. This imposition of hands was to bee done by every man that brought a sacrifice for his sinnes, *Levit.* 4. 24. 29. the manner whereof the Iewes have recorded thus: *There is no imposing of hands, but in the Courtyard: if hee lay on hands without, bee must lay them on againe within. None may impose hands, but a cleane person. In the place where hands are imposed, there they kill the beast, immediately after the imposition. He that imposeth must doe it with all his might, with both his hands upon the beasts head, not upon the necke or sides: and there may be nothing betweene his hands and the beast. If the sacrifice bee of the most holy things, it standeth on the North side, (as *Lev.* 1. 11.) with the face to the West: the imposer standeth Eastward, with his face to the West, and layeth his two hands betweene the two hornes, and confesseth sin over the sin offering, and trespassse over the trespassse offering, &c. and saith, I have sinned, I have committed iniquitie, I have trespassed,*

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and done thus and thus; and doe returne by repentance before thee, and with this, I make atonement. *Maimony*, in treat. of the *Offring of Sacrifices*, Chap. 3. Sect. 11, &c.

11 Verse 11. *thou shalt kill*] Moses now at first did extraordinarily by Gods appointment those things which were peculiar to the priests office afterward: so consecrating and instructing them, from time to come.

12 Verse 12. *the altar*] which was most holy, and sanctified the sacrifice, *verse 37. Mat. 23. 19.* which altar also signified Christ, who sanctified himselfe for his Church, *Ioh. 17. 19.* and through *the eternall Spirit*, offered himselfe without spot unto God, *Heb. 9. 14.* so by the Godhead, the death of Christ was sanctified, and sufficient to cleanse all iniquitie. This first sinne-offring differed from the rest that ordinarily followed: for every such offering of the priest for sinne, the blood of it was caried into the Tabernacle, and put upon the hornes of the golden altar of incense, *Levit. 4. 3. 7.* whereas this was not so, but onely put upon the hornes of the brazen altar of burnt-offring, which stood in the court-yard. For the end of this first oblation, was to make atonement for the Altar it selfe, and to sanctifie it, that it might bee fit afterward to sanctifie the sacrifices of the people, which should bee offered upon it; as appeareth after in *verse. 36, 37.* and more plainly in *Ezekiel 43. 25, 26, 27.* Also this first offering, was used herein, like the offering of the common ruler, and private person, for the blood for their sinne, was put on the hornes of the brazen altar onely, *Levit. 4. 25. 30.* because Aaron and his Sonnes, were not yet full priests, till the seven daies of their consecration were ended, *Levit. 8. 33, 34. &c.* *finger*] This rite of putting blood *with the finger*, upon the *hornes* of the altar, was for all sinne offerings, *Levit. 4. 6, 7. 17, 18. 25. 30.* and not for any other kind of sacrifice. And teacheth us the efficacie of Christs blood, for the purging of our sinnes, when it is so particularly presented unto God, and applied by his Spirit, (as the *finger* of God, *Luk. 11. 20.* is expounded to bee the *Spirit* of God, *Mat. 12. 28.*) *Heb. 9. 12, 13, 14.* The outward rite was performed thus: When the

priest tooke the blood in a bason, he brought it to the altar, and dipped the fore-finger of his right hand in the blood; and striked it on one horne of the altar, and wiping his finger on the lip of the bason, (for no blood might remaine upon it,) hee dipped his finger the second time, and striked it on another horne, and so did he to all foure, beginning at the South-side, and compassing the altar first Eastward, then North, then West; and at the bottome of that horne of the altar where he made an end with his finger, did hee poure the rest of the blood, which was towards the South. These things *Maimony* sheweth in treat of the *Offring of Sacrifices*, Chap. 5. Sect. 7. &c. and are more particularly to bee opened in Leviticus.

all the blood] that is, *the rest of the blood*, as the Greeke explaineth it. This figured the fulnesse and perfection of the grace of Christ, by his blood obteyning full redemption, from our sinnes.

Verse 13. *the fat*] This in Scripture is often taken for evill, because fatnesse hindreth sense and feeling. So of the wicked it is said, *their heart is fat as grease*, *Psal. 119. 70.* and *thou art waxen fat, thou art waxen grosse*, &c. *then he forsooke God*, *Deut. 32. 15.* and, *Make the heart of this people fat*, &c. *lest they understand*, *Esay 6. 10.* This fat therefore, which was a signe of mans corruption, God would have to bee consumed by fire on the altar; teaching thereby the mortification of our earthly members, by the worke of Christ, and of his Spirit. Sometime the *fat* is used to signifie the best of all things, as is noted on *Gen. 4. 4.* so it teacheth us, to giue the best unto the Lord.

the inwards] or *inmost-part*, that is, *the heart*, which is most inward, and in midst of the body. So the *inward* of man is used for the heart, and consequently for the thoughts, and mind: as in *Psalme 5. 10.* and *62. 5.* and *94. 19.* And that which the Prophet calleth the *inward-part*, *Ier. 31. 33.* the Apostle calleth *the mind*, *Heb. 8. 10.* By the *fat upon the inwards* therefore, is signified all corruption that covereth mans heart, as carnall reason, unbeleeve, hypocrisie, evill thoughts and purposes, &c. all which must be consumed, and the heart purified by the

the Spirit of God. *caule that is above]* named also, *the caule of the liver*, in verse 22. It is thought to be the *midriffe* or the *fat skin* that is above the liver, the Greeke translateth it *lobon*, the *lap* of the liver. *kidneys]* or *reines*; which as they are the instruments of seed for generation: so in Scripture they are used for the inmost affections and desires, and are joyned with the heart: and of these onely God is the searcher and possessor, *Psalm* 7. 10 and 139. 13. and here are to bee offered up unto God in fire; figuring that which Paul teacheth, *Mortifie your members which are on the earth; fornication, uncleannesse, inordinate affection, evil concupiscence, &c.* *Colos.* 3. 5. And thus the Hebrews of old understood these figures; for they say, *Therefore the kidneys and the f t which is on them, and the caule that covereth the liver, were burnt unto God, for to make atonement for the sinne of man, which proceedeth out of the thoughts of the reines, and lust of the liver, and fainesse of the heart, &c. for they all consent in sinne.* R. Menachem, on *Exodus* 29. fol. 111. *shall burne]* the originall word signifieth properly to *persume* or *resolve into smoke*, used for burning of incense, applied here to the burning of sacrifices, whereby the smoke went up towards heaven. The Greeke translateth it *Impose*; the Chaldee, *Offer*.

14 Verse 14. *burne]* It was a generall law, that no sinne offering, whose blood was caried into the Tabernacle, &c. should bee eaten, but burnt in fire, *Levit.* 6. 30. and such sinne offerings as had not their blood caried in thither, should be eaten by the priests. *Levit.* 10. 18. Howbeit, this offering was burnt, though the blood were not caried into the holy place. One reason whereof seemeth to bee, that the priests might not eate their owne sin offerings, *Levit.* 4. 3. 12. Because they could not beare, or take away their owne finnes, but needed another Saviour as well as all men; and the eating of any mans sinne offering, signified the bearing and expiating of that mans sinne, *Levit.* 10. 17. *without]* a figure how Christ, the true Sacrifice for our sins, should suffer without the gate of Ierusalem, which was part of his reproch that hee bare for us.

Heb. 13. 11, 12, 13. *a Sinne]* that is, *an offering for sinne*; so the Apostle (according to the Greeke version) translateth it *for sin*, *Heb.* 10. 6. from *Psalm* 40. 7. And after this Hebrew phrase, may that bee understood of Christ, that God made him, who knew no sin, to be sinne for us, that is, a *Sinne offering*, or, an *exceeding sinner*, *2. Cor.* 5. 21. Thus the law made men priests which had infirmities, and needed to offer sacrifice, first for their owne finnes: but we now have the Sonne, who is consecrated for ever, *Heb.* 7. 27, 28.

Verse 15. *impose]* with both hands betwene the hornes; as before is noted on verse 10. and this every of them severally, for if *five men bring one sacrifice, they all impose hands upon it, one after another*: saith Maimony, in treat. of *Offering sacrifice*, Chap. 3. Sect. 9. By this rite, the priests presented the Ramme, a figure of Christ, unto God for them as a burnt offering; in whom they were also by faith to present their owne bodies, a living sacrifice, holy, acceptable unto God, which was their *reasonable service*, *Rom.* 12. 1.

Verse 16. *sprinkle]* this rite belonged to all burnt offerings, *Levit.* 1. 5. See the annotations there. It figured the sprinkling of the blood of Iesus, for our reconciliation, and sanctification before God, *1. Pet.* 1. 2. *Heb.* 9. 12-14.

Verse 17. *cut the ramme]* after the skin is flayed off. Of this and other rites, see the notes on *Levit.* 1. 6, &c.

Verse 18. *burnt offering]* or, *whole burnt sacrifice*, in Hebrew, *an ascension*; because it went up in fire all of it unto God: see *Gen.* 8. 20. *of rest]* of quieting or pacifying the wrath of God: the Chaldee saith, *that it may be received with favorable-acceptation*: so in verse 25. The Greeke translateth it, *a favour of sweet smell*, which phrase Paul useth, *Eph.* 5. 2. See the notes on *Gen.* 8. 21. *fire-offring]* in the Greeke it is called a *sacrifice*, in Chaldee, *an oblation*. The *fire* that lent up the sacrifices, signified both the afflictions on Christ and his members; (for *everie one shall be salted with fire*, *Mar.* 9. 49.) *1. Pet.* 4. 12. and the worke of Gods Spirit, *Mat.* 3. 11.

19 Verse 19. *the other*] Hebrew, *the second Ramme* which was for their consecration.

hands] as they did in the former: signifying that from God in Christ (figured by that Ramme,) they expected not only iustification and sanctification, (as by the two former sacrifices;) but consecration also to their office, and grace from him to performe the same.

20 Verse 20 *th: tip*] the *highest part*, as the Chaldee explaineth it. This putting of blood upon the eare, &c. was also used in the cleansing of the Leper, *Levit. 14. 14.* So here it signified in the Priests, the cleansing and sanctifying of their eares, to heare the word from the mouth of God, which they should teach unto the people, *Ezek. 3. 17. 1. Cor. 11. 23. Esay 50. 5. Mark. 7. 33.* *hand*] that their worke and administration, might also bee sanctified by the blood of Christ, and acceptable to God: *Deut. 33. 11. Act. 5. 12.* *foot*] that their walking and conversation might also bee holy; and their imperfections cleansed by the same blood: *Phil. 3. 17. Gal. 2. 14. 1. Cor. 11. 1.* The blood thus put on them from head to foot, might also signifie the sufferings of Christ wherof his ministers and people are partakers. *Colos. 1. 24. Phil. 3. 10.* *Altar*] that by Christ, their purity and sanctification might be fully perfected *2. Cor. 3. 5, 6.*

21 Verse 21. *sprinkle*] for *sanctification*, as is after expressed: for the ministers of God both in their persons, and in their office (figured by the priests garments,) are by the blood of Christ, and oile of his graces, sprinkled in their hearts from an evill conscience, and sanctified for the worke of the ministry, *Heb. 10. 22. 1. Cor. 15. 10. and 3. 10.*

22 Verse 22. *of filling*] to wit, *the hand*, as *verse 9.* that is, *of consecration*, or *initiation*: the Greeke saith, *of perfection*.

23 Verse 23. *loafe*] or, *great-round-cake*: for this, in *Levit. 8. 26.* Moses saith *one-cake*; So in *1. Chro. 16. 3.* that is called a *loafe*, which in *2. Sam. 6. 19.* is called a *cake*. *oile bread*] tempered with oile, as in *verse 2.* *which is*] or, as the Greeke explaineth it, *which are set before the Lord*.

24 Verse 24. *wave*] that is, move to and fro

round about, and so to offer them unto God. The originall word is sometime used for *sifting* in a sieve, *Esay, 30. 28.* that signifieth trials and afflictions, *Luk. 22. 31.* and so the Prophets apply this word unto troubles, *Esay 10. 32. and 13. 2. and 30. 28.* And as here the things, so elsewhere the persons are *waved* as a *wave-offring*, *Numb. 8. 11.* For *wave*, the Greeke translateth *separate*: which word Paul useth, speaking of his designation to the ministerie, *Rom. 1. 1.*

Verse 25. *rest*] Greeke *of sweet smell*: see *vers. 18.* This signified that God would make manifest *the favour of his knowledge* by his ministers, *2. Cor. 2. 14, 15.*

Verse 26. *thy part*] Hebr. *to thee for a part*, (or *portion*:) to eate the same. That which was after given to the Priests, *verse 28. Levit. 7. 34.* is here allowed unto Moles, as hee that extraordinarily did now the priests work. See this fulfilled in *Lev. 8. 29.*

Verse 27. *heave offering*] so called because it was heaved or lifted up towards heaven. And these two parts the *breast* and the *shoulder*, thus waved and heaved up, and so given to the Lord and his minister: did teach the priests now consecrated, how with all their heart, and with all their strength, they should give themselves unto the service of the Lord in his Church, with much labour, and manifold afflictions; even as the prince of our salvation was consecrated also through afflictions, *2. Cor. 6. 4.-10. Heb. 2. 10.*

Verse 29. *to be anointed*] Hebrew *to anoint*: but such words are often used passively, as is noted on *Gen. 2. 20. and 6. 20. and 16. 14.* and so the Greeke explaineth it, *that they may be anointed in them, and to perfect* (or *consecrate*) *their hands*. See *Exodus 30. 30. and 40. 15.*

Verse 30. *Seven daies*] during which time, they were to abide at the doore of the Tabernacle, day and night, to keepe the watch of the Lord, *Levit. 8. 33. 35.* Of the mysterie of the number *Seven*, see the notes on *Exodus 12. 15. Gen. 2. 2. Levit. 4. 6.* It taught the priest here, that the whole terme of their life should be spent before the Lord holily, and in his service, *1. Tim. 4. 15, 16.* In this time of *Seven daies* also, the Sabbath (which was a signe

signe of sanctification) came over them, as is observed on Gen. 17. 12. And so the Hebrews doe note of this action in particular, saying: *Great is the Sabbath day, for the high priest entreth not upon his service, after he is anointed, untill the Sabbath passe over him, as it is written* (in Exod. 29. 30) *Seven daies shall he that is priest, &c. R. Elias, in Sepher Reshith chocmah, fol. 419. a.*

31 Verse 31. *the holy place*] the Courtyard of the Sanctuarie, at the doore: as the next verse sheweth.

32 Verse 32. *at the doore*] there it must be both boiled, and eaten, *Levit. 8. 31.*

33 Verse 33. *atonement was made*] to wit, with God, by sacrifice: which being figures of Christ, the eating of them, signified the applying of Christs death by faith unto their owne soules, *Ioh. 6. 35 51.* The Greeke translateth, *by which they were sanctified.* a *stranger*] he that is not of the Priests stocke. *holy*] Hebr *holinesse*, understanding *meats of holinesse*.

34 Verse 34. *burne*] as being unlawfull to be eaten; and as all flesh that became polluted was burned, *Levit. 7. 18, 19.* This taught them care to apply the grace of Christ, without delay, see the notes on Exodus 12. 10.

holy] or, *a holy thing*: Hebrew, *holinesse*, as verse 33.

36 Verse 36. *make*] to wit, ready for sacrifice; that is, kill, sprinkle the blood, offer, &c. See Gen. 18. 7. Exodus 10. 25. So verse 38. and often after. *atonements*] or, *expiations, propitiations, reconciliations*: meaning for Aaron, and his Sonnes, and the altar. The originall word implyeth both pacification of Gods wrath, and his mercifull covering of transgression, whereupon atonement followeth. See Gen. 32. 20. The Jewes had one speciall day in the yeare, to cleanse them from all their sinnes; that was called by this name, *the day of atonement*, (or, *of expiation*) *Levit. 16 30.* All such things were figures of Christ, *Heb. 1. 3. 1. Ioh. 2. 2*

purifie] to wit, from sinne, as the Hebrew word signifieth to *make sinnelesse*; which as it is properly applyed to the purifying of men from sinne, *Num 8. 21. and 19. 12. Psalme 51. 9.* so here and elsewhere, to the purifying of the altar, *Ezek. 43. 26.* of

mens houses, *Levit. 14 49 52.* and all things about them, *Numb. 31. 20.* and of Gods Houle or Sanctuarie, *Ezek. 45. 18.* which was by reason of the sinnes and uncleannesse of the Sonnes of Israel, amongst whom Gods Sanctuarie and holy things were; as is expressed in *Levit. 16. 16.* God hereby teaching, that no service of the Church is acceptable, unlesse the sinnes that cleave to our best workes bee purged away by repentance and faith in the blood of Christ, *Heb. 9. 21, 22, 23. 13, 14. and 10. 19, 22.*

Verse 37. *holy*] Hebrew *holinesse of holinesse*; that is, *most holy*: not onely sanctified it selfe, but sanctifying the gifts that were offered to God upon it; and so it was greater then the sacrifices as our Lord teacheth in *Mat. 23. 19.* and was herein a figure of Christ, the *holy of holies*, *Dan. 9. 24. Heb. 13. 10. 15.* he sanctified himselfe for his Church; and though he knew no sinne, yet was hee made sinne for us, *Ioh. 17. 19. 2. Cor. 5. 21* *holy*] or *sanctified*, as the Greeke and Chaldeec translate it.

Verse 38. *make ready*] or *doe*, that is, offer unto God: see verse 36. *of the first yeare*] Hebrew *sonnes of the yeare*: see the notes on Exodus 12. 5. *day by day*] or, *for a day*, that is, every day; So in *Numb. 28. 3.*

Verse 39. *betweene the two evenings*] that is, in the afternoone, about three of the clocke. See the notes on Exodus 12. 6. This daily service, signified the continuall sanctification of the Church, through faith in Christ the Lambe of God; by whose mediation, wee and our actions are accepted of God, *Act. 26 6, 7. Rom. 12. 1. 1. Pet. 1. 2. 19. 22. and 2. 5.* Of this the Hebrew Doctors say, *The continuall sacrifice of the morning, made atonement for the iniquities that were done in the night; and the evening sacrifice made atonement for the iniquities that were by day R. Menachem, fol. 115.*

Verse 40. *tenth-deale*] to wit, of an *Ephab* or bushell, *Numb. 28. 5.* which measure was called also an *Omer*, Exodus 16. 36. *an Hin*] a measure which conteyned twelve Logs, saith *Maimony*, in treat. of Sacrifices, Chap. 2. Sect. 7. See Exodus 30. 24. A Log

Log (whereof see *Levit. 14. 10.*) is about our halfe pinte: so the fourth part of an Hin, that is 3 logs, about a pinte and a halfe of oile, and so of wine. This flowre and oile, was called the *Minchah* or *Meat-offring*, *Numb. 28. 5.* and whereas the meat-offring brought alone, by particular persons, had besides oile, incense also, and salt; and but a handfull of it was burnt, *Levit. 2.* of this meat and drinke offering here joyned with the burnt sacrifices, the Hebrewes say; *they were not bound to bring incense upon it, but salt onely; and it was burnt all of it upon the altar. And the wine was offered upon the altar, not put upon the fire, but (the Priest) lifting his hand on high, poured it upon the bot-tome (of the Altar,) &c.* *Maimony, ibidem, Chap. 2. Sect. 1.* See more in *Lev. 2.*

42 Verse 42. *continuall burnt-offring*] or, *burnt offering of continuation*, (as the Greeke translateth it;) or, *of perpetuallnesse*: which without intermission, was daily to be offered twise. And although other things have this word sometime adjoyned, as *the continuall bread*, *Numb. 4. 7.* *the continuall incense*, *Exod. 30. 8.* *the continuall meat-offring*, *Numb. 4. 16.* yet commonly the daily burnt offering is meant hereby; and this sometime when the sacrifice is not expresse, as in *Dim. 8. 11, 12, 13.* and *11. 31.* and *12. 11.* *will meet*] or, *will congregate* at times appointed; upon the Mercy-seat, *Exod. 30. 6.* The Greeke translateth, *Will bee knowne unto thee*; the Chaldee, *will appoint my word unto you*. This is the reason and force of the name, why it was called the *Tabernacle of congregation* (or, *of meeting*;) because there God and his people met together; he to informe them by his Word, they to worship him, and to receive his oracles, See *Exod. 40. 34.* *Levit. 1. 1.* and *9. 23. 24.* *Numb. 1. 1.* and *7. 8.* and *12. 4, 5.* and *14. 10.* and *16. 19. 42. 44.*

43 Verse 43: *he shall*] or *it shall*, meaning Israel, the Church, and every member of the same. *my glorie*] my glorious presence, which often there appeared, as is before shewed, and as did after in Solomons Temple, *1. King. 8. 10. 11.* *Esay 6. 1. 3. 5.* and in Christs Church under the Gospell, *Rev. 21. 11. 23.* *Esay 60. 1, 2.* And this was that

which truly sanctified the Tabernacle and Church, and all things in them; not blood or oile, or any other outward thing; which, did sanctifie but as touching the purifying of the flesh, *Heb. 9. 13. 22, 23.* and *10. 1. 10.*

45 Verse 45. *will dwell*] this was the signification of the Tabernacle, that God dwelled with men, *Exod. 25. 8.* *Psalm 78. 60.* and so now with us in Christ, *Rev. 21. 3.* *Zach. 2. 10.* And of this Hebrew *Shacan*, that is, *Dwell*; The Hebrewes usually call Gods Majesty in his Church, *Shecinah*, that is, *Habitation*; and so the gifts of the holy Ghost unto his people. And in this place, the Chaldee translateth, *I will settle my Habitation (or divine-presence) amongst the Sonnes of Israel*: and under these figurative speeches, eternall life in the presence of God, was promised unto them, *Levit. 26. 11, 12.* *Joh. 14. 2, 3.* and *17. 24.* *Psalm 16. 11.*

CHAPTER XXX.

1 God commandeth to make the Altar of incense, 6 which should be set before the veile by the Ar'e; 7 on which the Priest should burne incense every morning; 10 and once in the yere make atonement upon the hornes of it. 12 When Israel should be numbred, every man must give halfe a shekel of money, for the ranfome of his soule, that he dyed not. 17 A commandement to make the brazen Laver, with the foot thereof, and to put water therein, for the priests to wash their hands and feet daily. 22 How to make the holy Anointing oile, 26 and what things should be anointed with it. 32 Other men may not use it, or make the like. 34 The composition and making of the Incense, 36 and use thereof. 37 Men may not make the like, for themselves.

1 AND thou shalt make an Altar, 1
an incense-altar of incense, of
Shittim wood shalt thou make it.
A cubit shall be the length thereof, 2
and a Cubit the bredth thereof;
four-

3 four-square shall it be, and two cubits
 the height thereof: the hornes there-
 of *shall be* of the same. And thou
 shalt overlay it *with* pure gold, the
 roose thereof, and the walls thereof
 round-about, and the horns thereof:
 and thou shalt make unto it a crowne
 4 of gold round-about. And two
 rings of gold shalt thou make to it,
 under the crowne of it; by the two
 ribbes thereof, upon the two sides of
 it shalt thou make *them*: and they
 shall bee for places for the barres to
 5 bear it withall. And thou shalt make
 the barres of Shittim wood, and shalt
 6 overlay them *with* gold. And thou
 shalt put it before the veile, which *is*
 by the Arke of the Testimonie, be-
 fore the Covering-mercy-seat which
is over the Testimonie, where I will
 7 meet with thee. And Aaron shall
 burne thereon incense of sweet-spices
 8 every morning when he dresseth the
 lamps, he shall burne it. And when
 Aaron causeth the lampes to ascend,
 betweene the two evenings hee shall
 burne it; a continuall incense before
 9 Iehovah, throughout your genera-
 tions. Yee shall not offer thereon
 strange incense or burnt-offring or
 10 meat-offring: and drink-offring, ye
 shall not poure out thereon. And
 Aaron shall make atonement, upon
 the hornes of it, once in the yere:
 with the blood of the sinne-offring of
 atonements, once in the yere, shall
 he make atonement upon it through-
 out your generations; it *is* holy of
 holies, unto Iehovah.

A D D

And Iehovah spake unto Moses,
 saying, When thou takest the Sum
 of the Sonnes of Israel, by those that
 are to be numbred of them; then shal
 they give *every man* the ransome of
 his soule unto Iehovah, when *thou*
 numbrest them: that there bee no
 plague amongst them, when *thou*
 numbrest them. This they shall
 13 give, every one that passeth among
 them *that are* numbred; halfe a she-
 kell, by the shekell of the Sanctuary:
 the shekell *is* twentie gerahs; an halfe
 shekell *shall be* an heave-offring to
 Iehovah. Every one that passeth a-
 14 mong them *that are* numbred, from
 twentie yeres old, and above: he shal
 give the heave-offring of Iehovah.
 The rich shall not *give*-more, and
 15 the poore shall not *give*-lesse, then
 halfe a shekell: in giving the heave-
 offring of Iehovah, to make atone-
 ment for your soules. And thou
 16 shalt take the silver of the atonemēts,
 of the Sons of Israel, and shalt give
 it, for the service of the Tent of the
 congregation: and it shall be for a
 memoriall for the Sons of Israel be-
 fore Iehovah; to make atonement for
 your Soules. And Iehovah spake
 17 unto Moses, saying; Thou shalt
 also make a Laver of brasle, and his
 foot of brasle, to wash: and thou
 shalt put it betweene the Tent of the
 congregation, and the altar; and
 18 thou shalt put water therein. And
 Aaron and his Sons shall wash there-
 from their hands and their feet.

B B

When

20 When they goe into the Tent of the congregation, they shall wash *with* water, that they die not : or when they come-neer to the altar, to minister, to burne the Fire-offring, unto
 21 Iehovah. And they shall wash their hands and their feet, that they die not : and it shall be unto them, a statute *for ever* ; to him and to his seed throughout their generations.

22 And Iehovah spake unto Moses,
 23 saying ; Thou also, take unto thee, the chiefe of spices ; of pure Myrrh five hundred (*shekels* ;) and of sweet Cinamon the halfe thereof, two hundred & fiftie : and of sweet Calamus,
 24 two hundred and fifty. And of Cassia, five hundred, by the shekel of the Sanctuarie : and of oile olive an Hin.

25 And thou shalt make it an oile of holy anointing ; a compound-oiment compounded, *after* the work of the Apothecarie : it shall be an oile of holy anointing. And thou shalt

26 anoint therewith, the Tent of the congregation : and the Arke of the

27 Testimonie : And the Table, and all the vessels thereof ; and the Candlestick and the vessels thereof : and the

28 Altar of incense : And the Altar of burnt-offring, and all the vessels thereof : and the Laver, and the foot

29 thereof. And thou shalt sanctifie them, and they shal be holy of holies : whatsoever toucheth them, shall be

30 holy. And thou shalt anoint Aaron and his Sonnes : and sanctifie them, to minister-in-the-priests-office unto

31 me. And thou shalt speak unto the Sons of Israel, saying : This shall

bee an oile of holy anointing unto me, throughout your generations. Vpon mans flesh it shall not bee
 32 poured : and after the composition of it, ye shall not make like it : holiness it *is*, holiness it shall be unto you. Any man that shal compound-an-oiment like it, or that shall put thereof upon a stranger ; hee shall e-
 33 ven be cut-off, from his peoples.

And Iehovah said unto Moses ;
 34 Take unto thee sweet-spices, Staete, and Onycha, and Galbanum, sweet-spices, and pure frankincense : there shall be *one* alone with *another* alone.

And thou shalt make it an incense, a confection, the worke of the Apo-
 35 thecarie : salted, pure, holy. And thou shalt beat of it, pounding-it-
 36 small ; and shalt put of it before the

Testimonie, in the Tent of the congregation, where I will meet with thee ; holy of Holies shall it be unto

you. And the incense which thou shalt make, after the composition of it, ye shall not make to your selves :

it shall be holiness unto thee, for Iehovah. Any man, that shall make like unto it, to smell thereto, shall e-

ven be cut-off, from his peoples.

Annotations.

AN incense altar of incense] or, a perfumatorie (a perfuming place) of perfume : where odours were burned daily, and resolved into fume or smoke. In the making, it is called onely an altar of incense, Exodus 37. 25. and so the Greeke translateth it here

But

But because an *Altar*, in Hebrew *Mizbeach*, hath the name of *flame-sacrifices*, which were offered thereon; and upon this, there was no such service: therefore it is called for distinction sake, *Miktar*, a *Perfumatorie*, or *Incense altar*. The Chaldee expoundeth it, *Thou shalt make an Altar, to offer upon it incense of sweet-spices*. *Shittim*] Greeke *incorruptible wood*: see Exodus 25.5.

Verse 2. *bornes*] sharpe high places in the foure corners: see the notes on Exodus 27. 1, 2, &c.

Verse 3. *gold*] whereupon it was called the golden altar, Numb. 4. 11. Revel. 8. 3. as the other covered with brasse, was the *brazen altar*, Exodus 38. 30. Of the matter underneath, it is sometime called the *Altar of wood*; as in Ezek. 41. 22. where the measures of it (promised to bee under the Gospell,) are larger then these under the Law. For this was but one cubit long, that two: this two cubits high, that three. Because the service of God, by Christs comming, should be enlarged, from East to West, Gods Name should bee great among the Gentiles; and in every place, incense should be offered unto his Name, Mal. 1. 11. and the Spirit of grace, and of supplications, should be in larger measure poured out upon the Church, Zech. 12. 10. *roose*] by the *roose* and *walls*, are meant the *top* and *sides*; a similitude taken from an house. The Greeke translateth, *heartb*, and *walls*. *a crowne*]

The like was made about the *Arke*, Exodus 25. 11. and about the *Table*, Exodus 25. 24. To these the Hebrewes apply the *three crowns* (as they call them) of Israel: the *Crowne of the Law*, that is, the *Arke*, the *Crowne of the Priesthood*, that is, the *golden Altar*; and the *Crowne of the Kingdome*, that is, the *Table*. R. Elias, in Preface to *Sepher Reshitchoemah*, pag. 2.

Verse 4. *places*] Hebrew *houses*: so Exodus 25. 27. By the *barres* in these, the golden Altar was caried, when the host and Tabernacle removed, Numb. 4. 5. 11. 15.

Verse 6. *meet with thee*] to answer by oracle, as before, Exodus 29. 42. The Greeke translateth, *I will bee knowne unto thee there*; the Chaldee saith, *I will prepare my word for thee there*. This golden Altar, figured out Christ

in respect of his mediation with God for his Church: by whom, and in whose name, wee offer up praises and prayers unto God, Heb. 13. 15. 1oh. 16. 23, 24. which prayers are compared unto incense, Psalme 141. 2. Therefore from the foure hornes of the golden Altar, a voice is heard, Rev. 9. 13. as answering to the prayers of Gods people in Christ.

Verse 7. *burne*] or, *cense*, *perfume*. of *sweet spices*] or, of *odours*, that is, sweet odiferous incense, compounded of sundry things, as after in verse 34, &c. Therefore the Greeke translateth it, *incense compounded*. every morning] Hebrew *in the morning in the morning*. *dresseth*] or *trimmeth*: Hebrew *maketh well*. As the Lamps signified the light of Gods Word, and incense, prayers: so the doing of these both at one time, signified our joyning of prayers with our exercises in the Word: as Act. 6. 4.

Verse 8. *to ascend*] that is, *to burne*; see Exodus 27. 20. The order of burning incense as the Hebrew Doctors have recorded, was: that one went and gathered the ashes from off the Altar, into a golden vessell; another brought a vessell full of incense, another brought a censer with fire, and put coales on the Altar; and he whose office it was to burne the incense, (when the other, having bowed themselves downe, were gone out,) strowed the incense on the fire; when he was bidden so to doe by the governour. At which time, all the people went out of the Temple from betwene the porch and the Altar (in Solomons Temple) And every day they burned the weight of an hundred denaries of incense, fifty at morning, and fiftie at evening [Those 100 denaries were a pound amongst them, and weighed fifty shekels of the Sanctuary; every shekell being in weight 320 Barley cornes.] And when the priest had burned the incense, hee bowed him downe, and went his way out. *Maimony*, treat. of the *Daily service*, Chap. 3. So when Zacharie, as his lot fell, burned incense in the Temple, the whole multitude of the people were without at prayer, while the incense was burning, Luk. 1. 9, 10. By this service, God taught them, that the faithfull prayers of his people, are

sweet as incense, and acceptable unto him; whiles our Priest Christ Iesus, doth by his mediation, put much incense to the prayers of all Saints, *Psalme 141. 2. Rev. 8. 3. 4. Heb. 8. 1, 2. and 9. 24. Rom. 8. 34.* For the priests in the Law, served unto the example and shadow of heavenly things, *Heb. 8. 5.* continuall incense] Hebrew incense of continuation, that is, which continually every day should be offered. So wee are willed to pray without ceasing, *1. Thes. 5. 17.* and Christ our high Priest, ever liveth, to make intercession for us, *Heb. 7. 25. and 9. 24.*

9 Verse 9. *strange incense*] in Greeke, *other incense*, that is, received from other persons, or made of other matter or composition, then is after commanded, in *verse 34, 35, 36.* The Chaldee translateth it, *incense of strange spices.* The Hebrew Doctors explaine it thus, *If they put honey amongst it, it was all unlawfull, [Levit. 2. 11.] if there wanted any one of the sweet spices thereof, he was in danger of death, for loe it was made strange incense. So if hee burned other incense not like this, or burned upon it incense like this, which was voluntarie brought by any private person, or by many, &c. Maimony, treat. of the Implements of the Sanctuary, Chap. 2. Sect. 8. 11.* It figured the prayers of the Saints, which must be according to the will of God, by his Spirit, and in faith: not after the tradition of man, or will of the flesh, *1 Ioh. 5. 14. Rom. 8. 26. Mat. 21. 22. and 15. 9. Luk. 11. 1, 2, &c.*

10 Verse 10. *once*] or, *one time*, which was the tenth day of the seventh month, the day of Reconciliation, as *Levit. 16. 18. 29, 30.* See the annotations there. *of the Sinne-offring*] the Greeke translateth, *of the purgation of sinnes*: which phrase Paul useth, saying of Christ, that he made a purgation of our sins, that is, cleansed us from them, *Hebrewes 1. 3.*

of atonements] that is, whereby reconciliation was made. Which being a figure of the blood of Christ, reconciling us to God, *Heb. 2. 17.* signified that the imperfections and sinnes which cleave even to the best prayers of the Saints, are to be pardoned and purified by that blood and death. *holiness of holies*] that is, *a most holy thing*: Hebr. *holiness of holiness*.

§ § §

Here beginneth the 21. Section of the Law, see *Gen. 6. 9.*

Verse 12. *summe*] or *compt*: in Hebrew *head*, because the summe is as the head of the number. Therefore the Greeke here interpreteth it *Computation*, and the Chaldee, *Compt or Number.* So in *Numb. 1. 2.* by those that are to be numbred] the Greeke saith, *in (or by) their visitation*; the Chaldee, *by their Number.* *of his soule*] that is, *of his life*, which he should now lose, when he was particularly visited and looked unto of God; if hee redeemed not himselfe with money. By this God taught his people to judge themselves for their sinnes, that they might not bee judged of him, *Ezek. 20. 43. and 36. 31. 1. Cor. 11. 31.* And this redeeming of their soules with money, taught them faith in Christ, who was to redeeme his people, not with gold and silver, but with his owne precious blood, *1. Pet. 1. 18, 19.* *no plague*] for their sinnes, if they were not redeemed. When David numbred the people, the Lord sent a pestilence among them, to the death of 70. thousand men, *2. Sam. 24. 9. 15.* For *plague* here, the Greeke translateth *fall or ruine*, the Chaldee, *death.*

Verse 13. *of the Sanctuary*] which was twice so much as the common shekel. See the notes on *Gen. 20. 16.* *twentie gerahs*] as if we should say, *twentie pence*: this summe is also expressed in *Levit. 27. 25. Numb. 3. 47. and 18. 16. Ezek. 45. 12.* A Gerah, (which the Hebrew Doctors name also *Meg-nah*,) weighed sixteene barley cornes: twentie gerahs made the shekel of the Sanctuary, which was 320 barley cornes weight, of pure silver, as *Maimony* affirmeth, in treat. of *Valuations*, &c. *Chap. 1. Sect. 4.*

Verse 14. *old*] Hebrew *Sonne of twentie yeres*, that is, going in his twentieth yere. See *Gen. 5. 32.* At this age they were also numbred in *Numb. 1. 3. and 26. 2.* And what the number of men, and summe of money was now at the first count, see in *Exod. 38. 25, 26.*

Verse 15.

15

Verse 15. *give lesse*] or *diminish*. God hereby taught an equality of all men, before him, in respect of their sinnes, and of their redemption from sinne, by Christ; through whom wee have all obtained a like precious faith unto salvation, 2. Pet. 1. 1. So there was an equality in the distribution of Manna, Exod. 16. 18. The Hebrewes say, *Because with these halfe shekels they bought the daily sacrifices every yere, he would have that the hands of all of them should be equall, in the offrings of the congregation.* R. Menachem, on Exodus 30. fol. 116.

16

Verse 16. *service*] which is after mentioned in Exod. 38. 25. The Hebrew Doctors have taught this to be a perpetuall ordinance, that every man of Israel is commanded to give halfe a shekel every yere: yea though hee be a poore man that liveth on almes, hee is bound to begge it of others, or to sell his clothes from his backe, and give halfe a shekel of silver, as it is written, (Exodus 30. 15.) The rich shall not give more, and the poore shall not give lesse: and hee must not give it some to day and some to morrow, but a'l of it at once. All are bound to give this halfe shekel, Priest, Levites, Jsraelites, Profelytes, and servants that are free; but not women, bondmen or children: yet if they will give, they receive it of them, but not of Insidels. This payment is not used but before the Temple, and in the time when the Temple standeth, they give the shekels both within the land of Israel, and without the same: but while the Temple is desolate, they pay them not, though they dwell within the land. On the first day of *Adar* (that is which we call Februarie,) they make proclamation, that every man may be readie to pay his halfe shekel; and on the 25. of the same moneth, they sit in the Temple to receive the same. That which is gathered in other Provinces, is sent unto the Temple: there in one of the Chambers, it is laid up in coffers. With this money, and other of like nature, they provided the daily sacrifices, and offrings for the congregation, salt for the sacrifices, wood, incense, shew bread, the red Cow, &c. Maimony in treat of the shekels, Chap. 1. Sect. 17, 8, 9. and chap. 2. Sect. 4. and Chap. 4. Sect. 1. Howbeit, some doe thinke this commandement was but for the present building of the

Sanctuarie; and not to bee a yerely tribute. Compare 2 Chron. 24. 5, 6, and Neh. 10. 31. where the people charged themselves yerely with the third part of a shekel, for the service of the house of God. Of that, the Hebrewes say, *it was over and beside the halfe shekel* (here spoken of, for the necessitie of the things there mentioned. Aben Ezra, on Neh. 10.

Verse 18. *Laver*] in Hebrew *Cijor*, which word sometime is used for a Cauldron, 1. Sam. 2. 16. but commonly a washing vessell, in Greeke *Louter*, that is, a *Laver*. When the priests and people were multiplied, Solomon in his Temple made ten *Lavers*, to wash the sacrifices, and one other great vessell, called a *Sea*, for the priests to wash in, 1. King 7 38. 23. 26. 2. Chro. 4. 2. 6. This in the Tabernacle, was made of the brazen looking glasses of the women which assembled at the doore of the Tent, Exod. 38. 8. From these, the holy Ghost mentioneth in the Church of Christ, mystically, a sea of glasse like Chrystal before the throne, Rev. 4. 6. and again, a glasse sea mingled with fire, Rev. 15. 2. foot] or base, (as the Greeke translateth it;) which was to uphold and stablish the Laver. This foot is expressed usually, so oft as the Laver it selfe is mentioned, Exod. 31. 9. and 35. 15. and 39. 39. and 40. 11. Levit. 8. 11. put water]. This (as the Hebrewes doe record) was to be done every day, in the morning, for that the water of the Laver, by continuing all the night, became unlawfull for to wash with. And any water might serve to sanctifie with, whether it were living (that is, spring or running) water, or lake water: only so as it had not changed the colour, but were like water meet for to wash in. Maimony, treat. of entrance into the Sanctuarie, Chap. 5. sect. 12. 14.

18

Verse 19. *therefrom*] or, *thereat*, or *thereof*: to wit, in the water that is taken out of the Laver, into some vessell of the Sanctuarie. For wash the Chaldee translateth *sanctifie*. Touching this, the Hebrew Doctors say, *It is commanded, to sanctifie in the water of the Laver, and if one sanctifie* (that is wash) *in any of the vessels of ministry, it is lawfull; but not in any profane vessel. If he sanctifie in a vessell of ministry without (the Court,) or in a profane vessell within, and so performe his service, it is unlawfull.*

19

And they sanctifie not within the Laver, or with the ministring vessell, but from the same, as it is written (Exodus 30. 19.) They shall wash **THEREFROM**: howbeit, if one sanctifie within it, and serve, he is not polluted. He that washeth his hands and his feet, in a place of waters, though it bee in a well; this is no sanctification at all, untill he wash in a vessell. And they may sanctifie in any of the vessels of the Sanctuarie, &c. Maimony, treat of Entrance into the Sanctuarie, Chap. 5. Sect. 10. 11. feet] because they served alwaies with bare hands, and bare feet in the Sanctuarie. Of this also they write: The Priest needeth not sanctifie himselfe betwene every severall service that he doth; but he sanctifieth once in the morning, and so serveth and goeth all that day, and all that night. Provided, that he goe not out of the Sanctuarie, nor sleepe, nor make water, nor remooove his mind from one businesse to another. For if he doe any one of these foure, he must sanctifie againe. This was a generall rule in the Sanctuarie, no man came into the Court to serve, although hee were cleane, untill he was washed. And who so covered his feet, (that is, did his easement, as Iudg. 4. 24.) was bound to wash; and who so made water, was bound to sanctifie hands and he slept not all the night; for, by continuing all feet: If he sanctified them to day, hee must againe sanctifie them to morrow, yea though night, his hands became disallowable (for service.) If he sanctified them in the night, and burned the fat all night long, yet must he againe sanctifie them in the day, for the service of the day. When hee sanctifieth, he layeth his right hand on his right foot, and his left hand on his left foot, and boweth himselfe and sanctifieth. And hee doth not sanctifie sitting, because it is as a service; and no service is done but standing, as it is written (in Deut. 18. 5.) **TO STAND TO MINISTER**; and who so serveth sitting, is profane, and his service not allowable, &c. Maimony ibidem, Sect. 3, 4, 5. 8. 16, 17. and Talmud Bab. in treat. Zebachim, Chap. 2.

20

Verse 20. dye not] by the hand of God, as did Aarons Sonnes, in Levit. 10. 1, 2. So Maimony (in the foresaid place, Sect. 1.) saith; The Priest that serveth, and sanctifieth not his hands and his feet in the morning, is in danger

of death, by the hands of the (God of) heaven: as it is written, They shall wash with water, that they die not. And his service is unlawfull, whether he be the high priest, or an inferiour. This rite did reach them and us, faith in Christ, in whose blood we are washed from their sins, and made Kings and Priests unto God, R. vel. 1. 5, 6. also sanctification, by the washing of regeneration, and renewing of the holy Ghost, Tit. 3. 5. that we being sprinkled in our hearts from an evill conscience, and washed in our bodies with pure water, may draw neer with a true heart, in assurance of faith, Heb. 10. 22. and washing our hands in innocencie, may compasse the Altar of the Lord, Psalme 26. 6. to burne the fire offering] which the Greeke explaineth, to offer the Burnt offerings; and the Chaldee more generally, to offer oblations before the Lord.

Verse 21. wash] in the Chaldee, sanctifie. to his seed] the posteritie of Aaron; the Chaldee expounds it, his sonnes.

21

Verse 23. chiefe] or head spices, that is, the principall and most excellent: so in Ezek 27. 22. Song 4. 14. pure myrrh] in Greek choise myrrh, Hebrew myrrh of freedome; that is, free, pure, naturall, as it floweth. Myrrh (so named of the Hebrew Mor,) is a sweet gumme or moisture, that issueth out of the myrrh tree, and none is preferred before it; as Plinie sheweth in his hist. booke 12. Chap. 15. The graces of Christ and of his Church, are often resembled by this myrrh, Song 1. 13. and 3. 6. and 4. 14. and 5. 1. 5. 13. Psalme 45. 9.

23

shekels] this word is added by the Greek, and the Chaldee in Thargum Ierusalem, and in the verse following it is here expressed. sweet] or, aromaticall cinamon, which cometh of the Hebrew name Kinnemon, and is the barke of a tree, used for sweet odours, and signified spirituall grace, Prov. 7. 17. Song 4. 14. halfe thereof] that is, halfe the fore-said quantity, (as followeth) 250 shekels weight. But the Hebrew Doctors understand it otherwise, and say there was of this 500 shekels, as of the former; and this which the Law saith, Cinamon the halfe thereof 250, is because they weighed it at two times, 250 at each time: saith Maimony, in treat. of the Implements of the Sanctuarie, Chap. 1. Sect. 2. Calamus] or Cane, according

ding

ding to the Hebrew name *Caneh*, for *Calamus* is after the Greeke name. It is kind of sweet reed, bought and brought out of farre Countries; as appeareth by *Ier. 6. 20. Esay 43. 24.*

24 Verse 24. *Cassia*] or *Costus*, another sweet cane, called in Hebrew *Kiddah*, mentioned onely here, and in *Ezek. 27. 19.* an *Hin*] whereof see *Exodus 29, 40.* *Maimony*, in the fore-named treatise, Chap. 1. Sect. 2. saith, the *Hin* was twelve logs; (of which measure, see *Levit. 14. 10*) and every log, foure quadrants. Others, more fully thus: a quadrant (or quarter) conteyneth as much as an egge and an halfe. A log conteyneth four quadrants, that is, six egges. A *Kab* containeth foure logs, that is, 24 egges. A *Hin*, twelve logs, that is, 72, egges. A *Seah* (or *Pecke*, whereof see *Gen. 18. 6.*) conteyned six *Kabs*, that is, 24 logs, two *Hins*, or 144 egges. An *Epha*, was three *Seahs*, 18 *Kabs*, six *Hins*, 72 logs, or 432 egges. R. *Alphes*, in treat. of the *Passover*, Chap. 5.

25 Verse 25. *make it*] The manner is recorded to bee thus; Euery of those foure spices, was pounded severally: then mixed altogether, and steeped in water pure & sweet, till all the strength of them was gone out into the water; then they put unto the water, an *Hin* of oile olive; and boyled all on the fire, till the water was consumed, and the oile left in the vessell for use afterward. *Maimony*, treat. of the Implements of the Sanctuary, Chap. 1. sect. 3. compound-ointment] or, sweet-confection. Apothecarie] or, compounder of ointments. Such in the ages following, were of the priests sonnes, 1. *Chrom. 9. 30.* holy anointing] Hebrew unction of holinesse, or as the Greeke translateth it, an holy chrisme.

26 Verse 26. *anoint therewith the Tent*] or, the Tabernacle, with all things about the same; which was performed in *Exodus 40.* and *Lev. 8. 10, &c.* These sweet odours, signified the joyfull graces of Gods Spirit; and the anointing with this oile, the pouring out of the holy Spirit upon Christ, his Church and ministers, *Act. 10. 38 Esay 61. 1. Psalme 45. 8. 2. Cor. 1. 21, 22. Song 3. 6. Psalme 133. 2.* As it is written, *Ye have an ointment from him that is holy, and know all things; and the Anointing that ye have received of him, dwelleth in you, and*

ye need not that any man teach you, but as the same Anointing teacheth you of all things, &c. 1. *Joh. 2. 20. 27.*

Verse 29. *whatsoever*] or, *whosoever*: so the Greeke saith, *everie-one that toucheth them, shall be sanctified.*

Verse 32. *poured*] in Greeke, *anointed.* not make] the Greeke addeth, *not make unto your selves.* holinesse shall it be unto you] the Greeke translateth, *holy it is, and a sanctification (or sanctified-thing) shall it be unto you.* Therefore it might not be used unto common affaires: God hereby teaching the holy and reverend use of his graces, and sanctified ordinances; which must not be communicated with the unregenerate and sensual, which having not the Spirit, doe turne the grace of God into lasciviousnesse, *Mat. 7. 6. 1. Ioh. 2. 19, 20. Iude verse 4. 19. 1. Cor. 2. 6. 14.*

Verse 33. *like it*] Of this point the Hebrewes doe record; He that maketh anointing oile, according to the worke, and according to the weight of this, without adding or diminishing: if he doe it presumptuously, is guilty of cutting-off; if ignorantly, he is to bring the sacrifice appointed for it. He that shall anoint any with the anointing oile presumptuously, is guilty of cutting off; if ignorantly, he is to bring a sacrifice, whether hee anoint himselfe, or another man. *Maimony*, treat. of the Implements of the Sanctuarie, Chap. 1. Sec. 4, 5. a stranger] whosoever was not Priest, or King. *Maimony* (in the fore-said place) saith, *They anointed none herewith in the generations following, but the high Priests, and him that was anointed for the warre, (Deut. 20. 1, 2.) and the Kings of Davids house onely.* Though he be a Priest, and Sonne of a Priest, yet they doe anoynt him, *Lev. 6. 22.* But they anoint not the King that is Sonne of the King, because the kingdome is the Kings inheritance for ever, *Deut. 17. 20.* But if there be a sedition, they doe anoint him, for to cease the sedition, and to make knowne unto all, who is the right King. Even as *Solomon* was anointed, for the sedition of *Adonias*, 1. *King. 1.* and *Ioash*, because of *Athaliah*, 2. *King. 11.* and *Ioahaz*, because of his brot. er *Iehoiahim*, 2. *King. 23. 30.* And whereas *Eliseus* anointed *Iehu*, 2. *King. 9.* hee did

did not anoint him with the anointing oile, but with the oile of Balsam; as our wise men have said.

34

Verse 34. *Stacte*] so called in Greeke, the Hebrew name is *Nataph*; both of them signifie *Dropping*: and this *Stacte* is a fatnesse or gumme that droppeth from the Myrrh tree, very sweet and precious, as *Dioscorides* sheweth, lib. 1. chap. 62. The Ierusalem *Thargum* calleth it *Ketaph*, that is, *Rosin*: and so *Maimony*, in treat. of the Implements of the Sanctuarie, Chap. 2. Sect. 4. saith, *Nataph* is the *Rosin* tree, out of which baulme (or balsam) issueth.

Onycha] this also is the Greeke name, and it signifieth a naile, or boofe; to which the Chaldeec name *Tuphra* doth accord: and the Arabick *adfar tajib*. In Latine it is called *Vngula aromatica*, or *Vnguis odoratus*, or *Blatta Byzantia*: of which *Dioscorides* in his 2 booke, cap. 7. saith, it is the cover of a shelifish, like the purple, and it is found in the spikenards lakes of *Jadā*, and doth give a sweet odour, for that the shelifishes there doe feed upon spikenard. The best is brought from the red sea, white, and fat. Some out of Babylon, which is blackish; both are burnt for sweet savour. The Hebrew name is *Skecheleth*, and is not found in Scripture, but in this one place: of it *Maimony* also (in the foresaid place) saith, it is a naile (or shell) which men use to put in perfumes. *Galbanum*] or *Styrax*: in Hebrew *Chelbenah*, in Greeke *Chalbance*. It hath the originall name of fatnesse: and *Galbanum* is the gumme or liquor of a plant like fenell, growing in Syria, of a strong savour; that when it is burned, the smell of it driveth away serpents, &c. as *Dioscorides* sheweth, in his 3 booke, cap. 79. and *Plinie*, in his 12. booke, chap. 26. The Hebrew Doctors say also, that *Chelbenah* is like blacke honey, of a strong smell, and is the rosin (or gumme) of trees, in the cities of Greece. In Arabicke it is called *Miha*. *Maimony* in the Implements of the Sanctuarie, Chap. 2. Sect. 4.

sweet-spices] this word some referre to the three before mentioned: the Greeke version referreth it onely to the *Galbanum* afore-said, saying *Galbanum* of sweet-smell, as to distinguish it from the common *Galbanum*, which is of strong savour. Others understand

them of those sweet spices spoken of in verse 23. and some, of the leaues of Spikenard; which for excellencie are called by this name. The Hebrewes say, by their traditions, that howsoever foure odours are only named here, yet there were eleven spoken of to Moses on mount Sinai; *Thalmud Bab t act. Cher. both, Chap. 1. in Gemara*. The same doth *Maimony* affirme, and nameth them, *St. Ole*, and *Onycha*, and *Galbanum*, and *Frankincense*; of everie of these (saith he) there was 70. pound weight. (Their pound weighed 50 shekels of the Sanctuarie, and everie shekell 320 graines of barley.) And *Myrrhe*, and *Cassi*, and *Spikenard*, and *Saffron*, of every of these 16. pound Of *Costus* twelve pound. Of *Cinamon*, nine pound; and of sweet barke (or *Casia lignea*, in Arabicke, *Casshar falicha*,) three pound. The weight of all, was 368 pound. Every day they burned a pound of this confection, upon the golden altar, 365 pound in the yere, according to the daies of the Sunne, and the three pound that were over, they did beat (and prepare) in the even of Reconciliation day, &c. *Maimony*, treat. of the Implements of the Sanctuarie, Chap. 2. Sect. 2, 3. Howbeit the Scripture mentioneth but foure species for the perfume, as there were foure for the holy oile: and the Greeke interpretation, may well stand. This rite of burning sweet odours, the Gentiles also used in the service of their gods; *Alb. Tibull. l. 2. saith, Vrantur pia thura focus, urantur odores*, &c. alone] every species beaten severally by it selfe, and after that mixed, as *Maimony* sheweth in the foresaid place, Sect. 5. The Chaldeec translateth it, *weight with weight*, and the Greeke, *equall to equall*, meaning that there should be an equall weight or quantitie of all these fore-named.

Verse 35. *Shalt make it*] Moses made it now at first: after in Israel, there was made every yere, the quantitie fore-mentioned; *Maimony ibidem, Chap. 2. Sect. 1. an incense*] or, a perfume, this signified our prayers; as it is written, they had golden cups full of incense (or perfumes) which are the prayers of the Saints, *Revel. 5. 8. salted*] the Chaldeec paraphrase, and *Thargum Ierusalem*, translate it *mixed*, *tempered*: and the Greeke version favoureth this

35

this exposition. But it may be understood properly: for, from the Law in *Lev. 2. 13.* WITH ALL THINE OFFRINGS THOU SHALT OFFER SALT, the Hebrews teach, that there was *not any thing offered on the Altar, without salt, except the wine of the drink-offerings, and the blood, and the wood: Maimony, treat. of things forbidden to be offered on the Altar, Chap. 5. Sect. 11.* And of this hee saith, they added to the incense, the fourth part of a Kab of salt: [that is, the quantity of six egges:] *Maimony, treat. of the Implements of the Sanctuary, Chap. 2. Sect. 3.* Our Saviour saith, Every sacrifice shall be salted with salt, and, Have salt in your selves, *Mark. 9. 49. 50.* If our speech must be *alway with grace, seasoned with salt*, as the Apostle teacheth, *Colos. 4. 6.* how much more should our incense, our prayers unto God, be therewith seasoned? *holy* Hebrew holinesse: which the Greeke tranlateth a holy worke. For it signified the holy mediation of Christ, with the prayers of the Saints; as is before noted, on *verse 8.*

36 Verse 36. *of it*] of these, saith the Greeke That is, some of this confection, (as it was daily to be used,) was first to be beaten small. Which may signifie unto us, exactnesse in the particularities of things to be prayed for; and how afflictions, and contrition of heart, are furtherances in this worke. *Act. 4. 24. 30: Ioh. 17. Luk. 17. 1, 2. 7. Psal. 51. 19.* where I will meet with thee] the Greeke expounds it, whence I will be knowne unto thee; the Chaldee, where I will appoint (or prepare) my Word unto thee.

38 Verse 38. *to smell thereto*] This Law accordeth with the former of the oile, *verse 33.* the Hebrew Doctors explaine it thus: Hee that maketh a perfume, according to these weights, for to smell thereto; although hee doe not smell, is guilty of cutting off, for the very making, if he doe it presumptuously. If ignorantly, he is to bring the offering appointed: and this, although he make not the whole quantitie, but a balfe, or a third part thereof: for smuch as he hath made is according to these weights, he is guilty of being cut off. If he smell thereto, and made it not; he is guilty of cutting off, but his doome is like all theirs that use (or make profit of) any of the sanctified

things; (to wit, unlawfully,) *Maimony, in treat. of the holy Implements, Chap. 2. Sect. 9. 10.* be cut off] the Chaldee expoundeth it, be destroyed: the Greeke saith, the soule of that man shall perish from his people. God, by this judgment, would keepe men from profaning & abusing the holy exercise of prayer, and doctrine of Christs mediation, when the abuse even of the shadow hereof, brought destruction upon the offenders.

CHAPTER XXXI.

1 Bezaleel and Aholiab, are called and made meet for the worke of the Tabernacle, and furniture thereof. 12 The observation of the Sabbath is againe commanded. 18 Moses receiveth the two Tables of the Law.

AND Iehovah spake unto Moses, saying. See, I have called by name, Bezaleel the son of Uri, the son of Hur, of the tribe of Iudah. And I have filled him with the Spirit of God: in wisdom, and in understanding, and in knowledge, and in all workmanship. To devise cunning-works: to worke in gold, and in silver, and in brasse. And in engraving of stone; to fill; and in carving of wood: to worke in all workmanship. And I, behold I have given with him, Aholiab the son of Ahisamac of the tribe of Dan; and in the heart of all wise hearted, I have given wisdom, that they may make all that I have commanded thee. The Tent of the congregation, and the Arke of the Testimonie, and the Covering-mercies-seat that is thereupon: and all

8 the vessels of the Tent. And the Table, and the vessels thereof: and the pure Candlestick, and all the vessels thereof: and the Altar of incense.

9 And the Altar of burnt-offering, and all the vessels thereof: and the Laver, and the foot thereof. And the garments of ministry, and the garments of holiness for Aaron the priest, & the garments of his sons, to minister in the priests-office. And the anointing oil, & incense of sweet-spices, for the holy place: according to all that I have commanded thee, shall they do.

11

12 And Iehovah spake unto Moses, saying. And thou, speake thou unto the sons of Israel, saying; Verily my Sabbaths ye shall keepe: for it is a signe between me & you, throughout your generations; to know, that I am Iehovah, that sanctifieth you.

14 And ye shall keepe the Sabbath, for it is holiness to you: they that profane it, every one shall be put to die the death: for every one that doth any worke therein, even that soule shall be cut-off, from amongst his peoples. Six daies shall worke be done; but in the seventh day, is the Sabbath of Sabbathine, holiness to Iehovah: every one that doth any worke in the Sabbath day, shall be put to die the death. And the Sons of Israel shall keepe the Sabbath: to observe the Sabbath throughout their generations, for an everlasting covenant. Betweene mee and the Sonnes of Israel, it shall be a signe for ever: for in six daies, Iehovah made the heavens and the earth; and in

the Seventh day hee rested and was refreshed.

And he gave vnto Moses, when he had made an end of speaking with him, on mount Sinai, two Tables of testimonie: Tables of stone, written with the finger of God.

18

Annotations.

Bezaleel] in Greeke, Beseleel; by interpretation, *In the shadow of God*: he was the sonne of Uri, the son of Hur, the son of Caleb, or Chelubai, the son of Esron, the sonne of Pharez, the son of Judah; from whom he was the seventh generation, (as Enoch was the seventh from Adam,) and is here designed the masterworkman of the Lords Tabernacle. See his genealogie, in 1. Chron. 2. 5. 9. 18. 19. 20.

2

Verse 3. *Spirit*] that is, gifts of the Spirit, such as are after mentioned So Paul openeth it, in 1. Cor. 12. 4. 8. 11. See also Act. 2. 4. The Greeke expoundeth it, *a divine Spirit*; the Childee, *a Spirit from before the Lord*. *workmanship*] or, *Art*: Hebrew *worke*. So verse 4

3

Verse 4 *devise cunning-works*] such as were mentioned in Exodus 26. 1, &c. see the notes there. The Hebrew phrase, is figurative; *to thinke thoughts*: which the Greeke explaineth, *to thinke* (or *mind*) and *to make-artificially*: the Chaldee saith, *to teach artificers*: as it is in Exodus 35. 34. These three things in Beza-leel; a calling, a furnishing with gifts, and a working or operation accordingly, are necessarie in all the publike ministers of the Church. So Paul mentioneth diversities (or distributions) 1 of gifts, by the Spirit; 2 of administrations (or ministeries) by the Lord [Iesus;] and 3 of operations, by God [the Father;] 1. Cor. 12. 4, 5, 6. *to worke*] or, *to doe*, *to make*; but *doing* is often used for *working* (as is noted on Exodus 5. 9.) and so

4

so the Greeke translaterh it here; also in
verse 5.

5 Verse 5. *ingraving*] or *cutting*. The Hebrew word generally signifieth a studious and artificiall ingraving or cutting in stone, in wood, in yron, in earth, (and then it is Englished *ploughing*;) or any other like handicraft. *to fill*] that is, *to set* in the golden ouches, as Exodus 28. 11. *to worke*] or, *to make in all worke*: meaning *cunning worke*; as is expresse in Exod. 35. 33.

6 Verse 6. *Aboliab*] in Greeke, *Eliab*; by interpretation, *The Tabernacle of the Father*. He is the second master-workman, and of the tribe of Dan the handmaids sonne, joyned with Beseleel, as God usually joyneth two together in all weighty affaires: See Exodus 4. 14, 15. and 6. 26. Mat. 10. 2, 3. Luk. 10. 1. Act. 13. 2. Hag. 1. 14.

7 Verse 7. *veffells*] or *instruments, furniture, implements*. So after.

10 Verse 10. *of ministerie*] veiles, clothes, coverings, which served to wrap up the holy things in, when the host remooved; as Numb. 4. 5. 9. 11. 12, &c. Of the Priests garments, see Exodus 28.

13 Verse 13. *Verily*] or *Notwithstanding*: the Greeke translaterh it *See*. Though the worke of the Tabernacle, were studiously and speedily to be done, yet God would not have any of it done on the Sabbath daies. The Law of the Sabbath is very often repeated: see Gen. 2. 2. Exodus 16. 23. &c. and 20. 8. &c. and 23. 12. and 35. 2, 3. *to know*] that is, *that ye may know*, as the Greeke translaterh. The principall signification of the Sabbath, was for grace and sanctitie; which therefore the Lord often urgeth, and blameth the breach of this day, as the violating of his covenant. See Neh. 9. 14. Ezek. 20. 12, 13. 16. 20, 21. Esy 58. 13. The true observation hereof, is by faith in Christ, Heb. 4. 3. 9, 10, 11. The Hebrew Doctors say, *The Sabbath, and the precept against idolatrie, each of these two, is as weighty as all the other Commandements of the Law: and the Sabbath is a signe betwene God and us forever. Therefore who so transgresseth the other Commandements, he is generally a wicked Israélite: but he that openly profaneth the*

Sabbath, is as an Idolater, both of them as infidels in all their affaires. Therefore the Prophet laudeth and saith (Esay 56. 2.) Blessed is the man that doeth this, and the sonne of man that layeth holdeth on it: that keepeth the Sabbath from polluting it. Maimony, treat. of the Sabbath, Chap. 30. Sect 15.

Verse 14. *that soule*] the Chaldee translaterh; *that man shall be destroyed*. This cutting off, the Iewes understand to be writimely death by the hand of God; when a man so violateth Gods Law, as there are no witnesses whereby men should punish him: See Gen. 17. 14. And of the Sabbath thus they write; that for *doing worke therein, if a man doe it willingly and presumptuously, he is guiltie of cutting off*, (to perish by the hand of God:) and if there be witnesses that see him, he is to be stoned to death; [as was performed in Numb. 15. 35, 36.] and if he doe it of ignorance, (or error,) he is bound to bring the sin offering appointed for the same: (according to the Law in Numb. 15. 27. - 30.) *Maimony*, in treat. of the Sabbath, Chap. 1. Among the Heathen Romanes, their Flamins (or Priests) might see no worke done on their holy daies, but by a crier gave men warning to the contrary: and who so obeyed not, was mulcted, and gave a beast for a sacrifice. Albeit, they might doe things whereof dammage would follow, if they were omitted, as to pull an ox out of a ditch, to underfet an house ready to fall, &c. *Macrobius Saturn. booke 1. chap. 16.*

Verse 15. *of Sabbathisme*] that is, *of cessation and rest*. See Exod. 16. 23. The Greeke translaterh it, *a Rest holy to the Lord*.

Verse 16. *to observe*] Hebrew *to doe*; see the notes on Exod. 34. 22.

Verse 17. *me*] the Chaldee translaterh, *Betweene my Word and the sonnes of Israel*: that Word is Christ, by whom the Sabbath is truly sanctified to his Church, *Hebrewes 4*. From this Scripture the Hebrewes gather, that onely Israel was charged with the sabbath day, and not the nations of the world: *Talmud. in Betsah, Chap. lom tob*. So from Exod. 16. 29. Yet thus also they say; *It is unlawful to speake to an Infidel to doe any worke for us on the Sabbath day, although he bee not charged*

to keepe the Sabbath, and although hee be spoken to before the Sabbath. Maimony, treat. of the Sabbath, Chap. 6. Sect. 1. Howbeit this opinion of theirs seemeth not agreeable to Gods will; for the Sabbath was to be kept before the Law was given at mount Sinai, Exodus 16. 23. even from the Creation, Genesis 2. 2, 3. therefore it was given to all the world. *was refreshed*] the Greeke and Chaldee doe translate, *hee ceased and rested*. This is spoken of God, after the manner of men, who are refreshed by rest from their workes. Of such manner speeches, see what is noted on Gen. 6. 6.

18

Verse 18. *of stone*] that so the record of them might remaine for ever, Job. 19. 24. These Tables were the *workes of God*, even as the writing was the *writing of God*, Exodus 32. 16. and these being broken in peeces, (Exodus 32. 19.) two other tables of stone, like them, were hewed out by Moses, but written againe by the Lord, Exodus 34. 1. 4. After this, Christ by the Spirit of God writeth his Law, *not in Tables of stone, but in fleshy tables of the heart*, 2. Cor. 3. 3. and these *fleshy tables*, are also the worke of God, as he saith, *I will take the stonie heart out of their bodies, and I will give them an heart of flesh*, Ezek. 11. 19. The *Mind* and the *Heart*, are the spirituall tables, Heb. 8. 10. in the one, such things are written as men should know and beleue, in the other, such as should be done or omitted. The first Tables which God made, signified the stonie hearts, which all men have by nature now corrupted, in which notwithstanding God hath left his Law written, so that they *doe by nature the things of the Law*, and *shew the worke of the Law written in their hearts*, Rom. 2. 14. 15. though still they continue hard and stonie, and their sinnefull nature is not changed. The second tables of stone, signified the heart

of the Jewes, hewed and polished by Moses and his legall ministerie, in whose heart God also wrote his Law, wherein they rested, and made their boast of God, and knew his will, and had the information of knowledge, and of the truth in the Law, Rom. 2. 17, 18. 20. Howbeit their heart continued stonie and unchanged, so that they *which taught others, taught not themselves*; neither could they *steafly looke on Moses face*, nor see the end of that which is abolished, but their minds were blind; and even to this day, a *veile is laid upon their heart*, Rom. 2. 21. 2. Cor. 3. 7. 13, 14, 15. The third, which are tables of flesh, is the worke of Christ by his Spirit, giving us *new hearts*, and *writing his Lawes in them*, 2. Cor. 3. 3. Ezek. 36. 26. Heb. 8. 10. These things, both of the weakenesse of Moses ministerie, and of the grace of Christ, the ancient Hebrew Doctors acknowledged, as in their glosse upon Song 1. 1. *Let him kisse me*, &c. there, mentioning that request of the people in Exodus 20. 19. *Speak thou with us*, &c. they say, *Moses taught them the Law, and whatsoever they learned, they forgot againe*. Then they came unto Moses and said, O that God would shew himselfe againe; and kisse us with the kisses of his mouth, that his doctrine might bee fastened in our hearts. Moses said unto them, *This cannot be done now, but it shall be in the dayes of Christ; as it is written*, (Jer. 31. 33.) *I will put my Law in their inward parts, and write it in their hearts*. Midrash, Cant. 1. 1.

finger] which signified Gods Spirit, as, *I with the finger of God*, cast out devils, Luk. 11. 20. which is expounded, *the Spirit of God*, in Mat. 12. 28. That which was written, was according unto all the words, which the Lord spake with Israel in the mount, out of the midst of fire, Exodus, 20. Deut. 9. 10.

CHAPTER XXXII.

1 The people in the absence of Moses, cause Aaron to make a Calfe. 6 They sacrifice thereunto. 7 God certifieth Moses of their sinne, 10 and his purp-se to consume them therefore. 11 Moses intreateth for the people. 14 The Lord repenteth concerning the evill against them. 15 Moses com-meth downe with the Tables, 19 and upon sight of their sinne, hee breaketh them. 20 He destroyeth the Calfe. 22 Aarons excuse for himselfe. 25 Moses causeth the Idolaters to be slaine. 28 The Levites are the executioners. 31 Moses prayeth that either the sinne of Ifrael be so given, or himselfe to be blotted out of the Booke of God 34 God spareth the people for the present, but after plagueth them.

I AND the people saw that Moses delayed to come downe out of the mountaine : and the people gathered themselves together, unto Aaron, and said unto him, Rise-up, make gods for us, which may goe before us ; because this Moses, the man which brought us up out of the land of Egypt ; we know not what is become of him. And Aaron said unto them ; Breake-off the eare-rings of gold, which are in the eares of your wives, of your sonnes, and of your daughters : and bring them unto me. And all the people brake-off, the eare-rings of gold, which were in their eares : and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving-tool, and he made it, a molten calfe : and they said ; These be thy gods, ô Israel, which brought thee up, out of the land of Egypt. And Aaron saw it ;

and he built an Altar before it : and Aaron proclaimed and said ; Tomorrow is a feast to Iehovah, And they rose-up-early on the morrow, and offered Burnt-offrings, and brought-neer Peace-offrings : and the people sate-downe to eat and to drinke, and rose-up to play.

And Iehovah spake unto Moses, (saying :) Goe get thee downe ; for thy people, which thou broughtest-up out of the land of Egypt, have corrupted themselves. They have turned-aside quickly out of the way which I commanded them ; they have made them a molten calfe : and they have bowed themselves-down thereto, and have sacrificed thereunto, and said ; These be thy gods ô Israel ; which have brought thee up, out of the land of Egypt. And Iehovah said unto Moses : I have seene this people, and behold, it is a stiffe necked people. And now, let me alone, and my anger shall waxe hot against them, and I wil consume them : and I will make of thee a great nation. And Moses earnestly-besought the face of Iehovah his God : and said, Wherefore ô Iehovah, shall thy anger waxe hot against thy people ; which thou hast brought-forth out of the land of Egypt with great power, and with a mighty hand ? Wherefore should the Egyptians speake and say ; For evill did he bring them out, to kil them in the mountaines, and to consume them from upon the face of the earth : Turne from the hotnesse of thine anger, and repent of the evill

13 against thy people. Remember Abraham, Isaack, and Israel thy servants: unto whom thou swearest by thy selfe, and spakest unto them, I will multiply your seed as the starres of the heavens: and all this land which I have spoken of, will I give unto your seed, and they shall inherit it for ever. And Iehovah repented concerning the evill which hee had spoken to doe unto his people.

14 And Moses turned and went downe from the mountaine, and the two Tables of the testimonie were in his hand: the tables were written on both their sides; on the one side and on the other, were they written.

15 And the tables, they were the worke of God: and the writing, that was the writing of God; graven upon the Tables. And Ioshua heard the voice of the people as they shouted: and he said unto Moses; *there is a voice of warre in the campe.* And he said; *It is not the voice of them that shout for masterie, neither is it the voice of them that cry for discomfiture: the voice of singing, doe I heare.*

16 And it was when hee came-nigh unto the campe, then hee saw the calfe and the dances: and Moses anger waxed hot, and he cast the Tables out of his hands; and brake them, beneath the mount. And he tooke the calfe, which they had made, and burnt it in the fire; and ground it, till it was small: and strawed it upon the face of the water; and made the sonnes of Israel drinke of it.

17 And Moses said unto Aa-

ron, what did this people unto thee: that thou hast brought upon them, so great a sinne? And Aaron said, Let not the anger of my Lord waxe hot: thou knowest the people, that they are set on evill. And they said unto me; Make gods for us, which may goe before us, because this Moses, the man which brought us up out of the land of Egvpt, wee know not what is become of him. And I said unto them, Who soever hath any gold, breake ye it off; and they gave it me: and I cast it into the fire; and there came out this calfe. And Moses saw the people, that they were naked: for Aaron had made them naked, unto their shame, amongst those that rose up against them. And Moses stood in the gate of the camp; and said, Who is for Iehovah? (*let him come*) unto me: and all the Sons of Levi, gathered themselves unto him. And hee said unto them; Thus saith Iehovah, the God of Israel, Put ye every man his sword upon his thigh: Passe ye and returne ye from gate to gate, in the campe, and kill ye every man his brother, and every man his fellow-friend, and every man his neighbour. And the Sons of Levi did, according to the word of Moses: and there fell of the people in that day, about three thousand men. And Moses said, Fill ye your hand to day unto Iehovah, even every man in his Son, and in his brother: that he may give upon you, this day a blessing. And it was on the morrow that Moses said unto the people,

31 ple, you have sinned a great sin : and
now I will goe up unto Iehovah ;
peradventure I shal make atonement
for your sin. And Moses returned
unto Iehovah, and said ; Oh, this
32 people hath sinned a great sinne, and
they have made them gods of gold.
And now, if thou wilt forgive their
sinne, and if not, wipe me I pray thee
out of thy Booke, which thou hast
33 written. And Iehovah said unto
Moses, Whosoever sinneth against
me, I will wipe him out of my Book.
34 And now, goe, lead the people vnto
(the place) that I have spoken to
thee, behold my Angell shall goe be-
fore thee : and in the day when I visit,
then will I visit their sin upon them.
35 And Iehovah plagued the people :
for that they made the calfe, which
Aaron made.

Annotations.

1 **D**elayed] The first signification of the
Hebrew word is to be *ashamed*, Gen. 2.
25. and becaule long tarrying and loo-
king for ones comming, causeth shame, (as in
Judg. 3. 25. *they tarried till they were ashamed*;)
therefore the word is also used for *tarrying* or
delaying of the time, Judg. 5. 28. and is so here
translated by the Chaldee and the Greeke :
and in Rev. 10. 6. *time* is used for *delay*.

the people] that is, *some of them*, as the like word
in verse 6 is opened by Paul, in 1. Cor. 10. 7.
Gods] that is, an image or representati-
on of God ; as after in verse 4. and the words
here following manifest. This narration shew-
eth, how the Israelites (who promised to doe
all that the Lord commanded, Exod. 19. 8.)
did behave themselves in keeping of the mo-
rall Law, and of that great Commandment,

which God had both spoken to them himselke
from heaven, and repeated againe by Moses,
Exod. 20. 4. 23. that to the impossibility of the
Law, in that it was weake through the flesh,
might be scene in this people, even at the first
before any obedience was performed, Rom.
8. 3. *Nehem* 9. 13. 16. *become of him*]
or, *done to him*. They looked for Moses, to
bring them a forme of worship, and some vi-
sible signe of Gods presence among them, (as
afterwards was in the Tabernacle, and the
Arke with the mercy-seat, Exod. 40. 34, 35.
Numb 7. 83.) but because he came not, they
would have a worship of their owne, such (in
likelihood) as they had used or scene in E-
gypt; for now *in their hearts they turned backe*
again into Egypt, as is written in Act. 7. 39.
40 And yet fourtie daies were not expired,
neither were the terrible signes of Gods pre-
sence taken away ; for the mountaine still
burnt with fire, Deut. 9. 15. The Hebrewes
say, *They required not the Calfe, that it should*
be unto them for a God, &c. *but onely that it*
might teach them the way, as an other Moses. R.
Menachem, on Exod. 32. fol. 117.

Verse 3. *ene-rings*] the Jewels which God
had given them, of the spoiles of Egypt, (Exod.
12. 35, 36.) they now abuse to make an Idol
of, to dishonor God with. So after God com-
plaineth of Israel, that the eare-rings and Je-
wels wherwith he had decked them, they took
and made images, and committed whoredome
(that is Idolatrie) with them, Ezek. 16. 11,
12, 17. And the words and doctrines in the
Scriptures, being likened to *chaines* and *orna-*
ments, Prov. 1. 8, 9. the like sinne to Israels
is committed, when men pervert the holy
Scriptures unto heresies, to their owne perdi-
tion, 2. Pet. 3. 16.

Verse 4. *fashioned it*] or, *formed it*, meaning
the Calfe : or *it*, is put for *them*, the Jewels e-
very one : and so the Greeke saith, *he formed*
them. *graving-toole*] or, *pen*, as the origi-
nall word elſewhere signifieth, *Esay* 8. 1 which
may be understood, that first Aaron drew with
pen or pencil, the forme of a calfe, and after
did cast the mould thereof : or, that he cut and
polished the calfe herewith, when he had mol-
ten and made it. So Idolaters doe even to this
day

day, draw out and polish with their pennes, idoll worship and heresie. *and hee made]*
 or, *when he had made it. molten Calfe]*
 Hebrew, *calfe of melting, or of molten worke*; meaning the image of a calfe, as before the image of God, is called God, *verse 1.* As the Heathens changed the glorie of the incorruptible God, into images made like to corruptible men, birds, beasts, &c. *Rom. 1. 23.* so Israel now *changed their Glorie into the forme of an oxe that eateth grasse; and forgot God their Saviour, Psal. 105. 19, 20, 21. These be thy Gods]* that is, *This is thy God*; as the holy Ghost expoundeth it in *Nehem. 9. 18. They made them a molten calfe, and said, this is thy God*; meaning an image of the true God, which had brought them out of Egypt, who is also called in Scripture after the like phrase plurally, though he be but one, as in *Gen. 20. 13. and 35. 7. Ios. 24. 19.* As the image of a calfe, was before called a calfe; so the Scripture useth figuratively to call signes and figures, by the names of those things they signified, as *Exod. 12. 11. and 17. 15. Gen. 37. 7. Mat. 26. 26. 28. I. Cor. 10. 4.* Thus Ieroboam spake also of his golden calves, *1 King. 12. 28. And the intent of Israel in making the calfe, and the intent of Ieroboam, were one. R. Menachem, on Exod. 32.*

Verse 5. *to Iehovah]* or of *Iehovah*, as the Greeke is, *of the Lord*; unto whom a feast should have beene kept, *Exod. 10. 9.* and to him they intended this their service, although indeed *the sacrificed unto the Idoll, and rejoyced in the workes of their owne hands. verse 8. Act. 7. 41.* and in Gods account, offered *unto Devils, after whom they went a whoring, Levit. 17. 7.* So Iehu would be thought zealous for *Iehovah*, when yet he worshipped Ieroboams golden calves, which also were *Divels, 2. King. 10. 16. 29. 2. Chron. 11. 15.*

6 Verse 6. *brought-neer]* to the altar; that is, *offred*, as the Greeke translateth. *to play]* so the Apostle translateth it also in Greeke, *1. Cor. 10. 7* sometime the word is used for *laughing and rejoycing, Gen. 21. 6.* here it is meant of their singing, dancing, &c. about their Gods of gold, *verse 18, 19.* So that which one Prophet calleth *playing* (the word

here used) *1. Chron. 15. 29.* another calleth *dancing, 2. Sam. 6. 16.* The Hebrewes (as *R. Menachem* on this place) expound it *whoredome*, according to that in *Gen. 39. 14. He hath brought in to us an Hebrew man to mocke us (or to play with us,)* which being understood of spirituall whoredome, that is, Idolatrie, is according to truth. And from this their practise, we are warned not to be *Idolaters like them, 1. Cor. 10. 7.*

7 Verse 7. *Goe]* the Greeke addeth the word *quickly*, as Moses also doth in *Dent. 9. 12. Arise, get thee downe quickly. corrupted]* this implieth both their Idolatrie, and the judgement which they brought upon themselves therefore, as in *Gen. 6. 11, 12, 13.* whereupon he calleth them Moses his people, as not being worthy to bee named Gods children, *Dent. 32. 5.* but under the wrath and curse of Moses law. The Greeke interpreteth it, *have transgressed the Law.*

9 Verse 9. *stiffnecked]* or *hard necked*, as elsewhere the Lord saith, *Thou art hard, and thy necke is an yron sinew, Esay 48. 4.* It is a similitude taken from unruly heiffers that will not submit their necke to the yoke, *Hos. 4. 16. Ier. 5. 5. and 17. 8.* and so meaneth stubborn and disobedient cariage; of which God often reproueth them by this name, *Exod. 33. 3. 5. and 34. 9. Deut. 9. 6. 13. and 10. 16. and 31. 27. Ier. 7. 26. and 19. 15. Neh. 9. 17. 29. Act. 7. 51.*

10 Verse 10. *Let me alone]* that is, intreat me not to spare them; or, hinder mee not by thy prayer, from punishing them. So the Chaldee translate, *Leaue off thy prayer before me. consume]* and put out their name from under heauen, *Deut. 9. 14. of thee]* Hebrew make thee to a great nation. In *Deut. 9. 14.* it is said, *a mighty nation, and greater then they.* So againe in *Numb. 14. 12.*

11 Verse 11. *the face]* this the Greeke and Chaldee translate, *hee praied before the Lord*: but Gods face, is sometime used for his anger, as in *Gen. 32. 20. Lev. 20. 6. Psal. 21. 10. and 34. 17.* and so it meaneth a supplicating against the anger which was now waxing hot. For they had beene abolished, had not Moses stood before God in the breach, to turne away his

his wrath from destroying them, *Psal. 106. 23. Wherefore &c.*] This is not a question, as if there were no cause for the Lord to be angry; but is a manner of earnest intreaty, that hee would not in wrath destroy them. So the Prophets often used to pray in this sort, as in *Psal. 10. 1. and 44. 25. Esay 64. 12.* And when Christ said, *Wherefore make yee this ado and weepe? Marke 5. 39.* another Euangelist explaineth it, *Weepe not, Luk. 8. 52. and, Art thou come to torment us? Mat. 8. 29.* is expounded, *I pray thee torment mee not, Luke 8. 28.*

12 Verse 12. *for evill*] or, *in evill, in malice*, that is, *maliciously*: the Greeke translath *with maliciousnesse*. *repent*] The Greeke translatheth, *be mercifull unto the evill of thy people*: which thing is here implied, but the Hebrew phrase, meaneth also the evill of punishment, which God should repent of that is, not inflict upon them; speaking after the manner of men, as in *Gen. 6. 6*. Therefore the Chaldee addeth *repent of the evill, which thou thinkest to doe to thy people*, which is confirmed by *verse 14.*

13 Verse 13 *by thy self*] God having no greater to sweare by, and by such an oath, willing to shew the immutability of his counsell, as Paul expoundeth it, *Heb. 6. 13. 17.* The Chaldee translatheth, *by thy word*, See *Gen. 22. 16, 17, 18.* unto which place, this prayer of Moses hath speciall reference; where also the blessing of all nations in Christ, is mentioned, which is the ground of this request, & of Gods yeelding thereunto. So the Hebrew Doctors after a sort acknowledged, saying, *Then Moses returned and sought mercie at the face of the Lord, and the Lord remembered the inclination of Isaac, who was bound by his father in mount Moriah upon the Altar: and the Lord turned from his anger, and caused his divine-presence to dwell in the midst of them, as before.* Thargum in *Cant. cap. 1. vers. 13. & cap. 2. v. 17.*

15 Verse 15. *on the one*] Hebrew *on this side, and on this*. This manner of writing on both sides, was also in other mysticall bookes, *Ezek. 2. 10. Rev. 5. 1.* It signified in respect of the Law it selfe, that it hath both the outward letter, and inward spirituall meaning, *Rom. 7. 14. Gal. 4. 24.* in respect of men, that the Law

should be written outwardly in their actions before men, and inwardly in their hearts before God, *Mat. 5. 16. Heb. 8. 10. Rom. 2. 28, 29.* See the notes on *Exod. 31. 18.*

Verse 16. *the worke of God*] herein they differed from the second tables, which were the worke of Moles, *Exod. 34. 1.* It is a tradition of the Iewes, that these first tables were *hewen out of the Saphir of the throne of Gods glorie*, (mentioned in *Exod. 24. 10.* Thargum in *Cant. cap. 1. v. 11.*

Verse 17 *Ioshua*] or, as the Greeke writeth him, *Iesus*: See *Exodus 17. 9.* *of them that shoul*] or, *of them that answer* (or sing:) Hebrew, of answering, (or singing.) The Chaldee translates it, *it is not the voice of strong men, which overcome in the warre, neither is it the voice of weak men, which are discomfited.*

discomfited] or *weakenesse*; of such as are overcome. *singing*] for play and voluptuousnesse, good cheare, &c. as in *verse 6.* Therefore the Chaldee translatheth it, *the voice of them that play*; and the Greeke addeth, *of them that sing for wine*

Verse 18. *his hand*] or, *his hand*; that is, each of his hands: the Hebrew hath both readings; the first by the vowels and margins; the other by the letters in the line. So in *Exod. 35. 11. Lev. 9. 22. and 16. 21. Deut. 2. 33.*

brake them] to signifie the breaking of the covenant, by reason of their sin. For that Moses did this advisedly, and by the motion of Gods Spirit, appeareth by his relation of it againe, in *Deut. 9. 16, 17.* Wherefore the Tabernacle of the congregation, (wherein the Lord was to bee sought) was upon this, pitched as farre off from the campe, untill by Moses intreaty, reconciliation was made betwene God and the people, *Exodus 33. 7. 9. &c.*

Verse 20 *small*] even as dust, *Deut. 9. 21.* that it might utterly be abolished: and that they might drinke thereof. *the waters*] of the brooke that came downe out of the mount, *Deut. 9. 21.* from the Rocke in Horeb, *Exodus 17. 6.* which Rocke was Christ. *1. Cor. 10. 4.*

drinke] By this they were taught the way of salvation from their sins: whiles Moses (that is the Law) giveth the knowledge of sin, and

and condemnation for the same, *Rom. 3. 20. Gal. 3. 10.* and forceth men unto Christ, the Rocke from whom doe flow the waters of life, wherein all sinne is swallowed up to the repentant beleiving sinner; who by drinking the dust thereof with the waters of the Gospel, into their owne bowels; doe acknowledge the curse which they have deserved, and doe judge themselves, who are else to bee condemned of the Lord, *Gal. 3. 24. Ezek. 36. 31. and 20. 43. 1. Cor. 10. 31.* Compare *Numb 5. 17. 19, &c.*

22 Verse 22. *are set*] or, lie *in evill*; as the Apostle useth a like speech of the world, *1. Joh. 5. 19.* or, are *in evill*: that is, are *very evill*: as Gods works are said to bee *in faith*, *Psal 33. 4.* that is, *most faithfull, or true*: the woman is said to be *in the transgression*, *1. Tim. 2. 14.* that is, *the transgressor*, and many the like. The Greeke translateth, *thou knowest the violent-force of this people.*

24 Verse 24. *there came out*] Aaron here is not so free in confessing his owne sinne, as he did the peoples; but speaketh of the Calfe, as if it had beene made rather by hap, then by his art, *verse 4.* But Aarons sinne was so great, as the Lord was very angry with him, to have destroyed him: had not Moses praised for him also, *Deut. 9. 20.* for he had made the people naked unto their shame; as after, in *verse 25.* Compare Aarons excuse with Adams, *Gen. 3.*

25 Verse 25. *naked*] in the shame of their sinnes, deprived of the glorie and protection of God, as naked unarmed men, to bee devoured of their enemies, Compare *Gen. 3. 10. Rev. 3. 18. and 16. 15.* The Greeke translateth it *dissipated*, (or *scattered*,) for Aaron had dissipated them; for a rejoycing to their adversaries. *unto shame*] or, *infamie*, and as the Greeke translates it, *a rejoycing*, or *mockerie*: which the Chaldee paraphaseth thus, *to blot them with an evill name in their generations.* So the Thargum on Solomons Song, *cap. 1. verse 12.* saith hereof; *the wicked of that generation rose up, and made a golden calfe, together with the mixed people which were among them: and they made their works to sinke, and their evill name went out into the world.* And

Paul applieth the like against the Iewes, *Through breaking the law dishonourest thou God, For the name of God is blasphemed among the Gentiles through you, Rom. 2. 23, 24.* *amongst those that rose up against them*] or, *by their adversaries.* For a people naked without Gods protection, are easily by their enemies foyled, and put to shame; as in *Numb. 14. 42, 43. 45. 2. Chron. 12. 5. and 28. 5, 6.*

26 Verse 26. *the gate*] the publike place of judgement: see *Gen. 34. 20. Deut. 17. 5. Ruth 4. 1. 11.* *let him come*] this word, (supplied also by the Greeke,) Moses through haste and earnestnesse omitteth. See the like in *Gen. 13. 9. and 11. 4. and 23. 13.* The Chaldee also addeth it, saying, *They that feare the Lord, let them come unto me.*

28 Verse 28. *3000 men*] the principall authors of this wickednesse, for that many more were guiltie also of the same, appeareth by *verse 30, &c.*

29 Verse 29. *Fill your hand*] that is, Consecrate your selves and your service to the Lord, a phrase taken from the ordaining of sacrificers, *Exodus 29. 7.* Hee sheweth that the executing of justice, is acceptable to God as sacrifice, *1. Sam. 5. 18-22.* The Chaldee translateth, *Yee have offered your offerings this day, &c. that he may give*] or, *that there may be given*, namely, from God. For this fact of the Levites, who acknowledged not their owne parents, brethren or children, to spare them from death; is after mentioned to their praise, in the blessing that Moses uttered, *Deut. 33. 9, &c.* And this tribe of Levi, was adjoynd by the Lord unto the priests, and taken instead of all the first borne of Israel, *Numb. 3. 9. 41. 45.* So the children wiped out as it were, the staine of their Father Levi, who had before abused his sword unto injustice; for which hee lost the blessing that else hee should have had, *Gen. 49. 5. 7.*

30 Verse 30. *peradventure I shall*] or, *it may be I shall*, or, *if so bee I may*; the Greeke translateth, *that I may.* They are words that imply a difficultie, though good hope to obtaine, as sinners are taught to have upon their turning unto God. *Luke 15. 18.*

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So in *Amos* 5. 15. *It may be the Lord will be mercifull: and Jos. 14. 12. If so be (peradventure) the Lord will be with me; also in 1. Sam. 14. 6.*

31 Verse 31. *unto Iehovah*] before whom, he fell downe fortie daies and fourtie nights, as before: for he was afraid of the anger and hot displeasure, wherewith the Lord was wroth against them, *Deut. 9. 18, 19. of gold*] As Moses here particularly expresseth the sinne of Israel, so the Hebrew Doctors gather from this example, a generall rule, that every sinner when he repenteth, must confesse that particular sin which he hath committed. *Maimony, treat. of Repentance, Chap. 2. Sect. 3.*

32 Verse 32. *if thou wilt*] an unperfect speech, through passion of mind: such as are sundry times used in Scripture. See *Luke 13. 9.* and the notes on *Exodus 4. 5.* and *18. 11.* The Greeke translation supplieth the defect thus, *And now, if thou wilt forgive them the sinne, forgive them.* The word *If*, is used also in prayers, as *Gen. 24. 42.* and *28. 20.* *thy Booke*] the Booke of life, *Phil. 4. 3.* or, *of the living*, *Psal. 69. 29.* called *the writing of the house of Israel*, *Ezek. 13. 9.* spoken of God, after the manner of men. This wish proceeded from great sorrow in heart, for the fall of this people: from the zeale of Gods glorie, and love of his brethren, for whose sakes hee could wish himselfe accursed (or separated) from Christ, as Paul also did, *Rom. 9. 1, 2, 3.* Herein also Moses dealt as a mediator betweene God and men; and was a figure of our Mediator Christ, who laid downe his life for the sheepe, *Iohn 10. 15.* and rede med us from the curse of the Law, when he was made a curse for us, *Gal. 3. 13.* although Moses could not fully effect the grace that hee desired for the people. *The intent of Moses* (say the Hebrew Doctors) *was, that hee might die in stead of them, and beare their punishment, according to that (in Esay 53. 5.) hee was wounded for our trespasses: for the death of the iust maketh reconciliation, &c. R. Menachem, on Exod. 32.*

33 Verse 33. *who soever*] the Greeke saith, if

any hath sinned; meaning such sinne as whereby men fall away finally; against whom David prayeth, *Let them be wiped out of the booke of the living*, *Psal. 69. 29.* but who so overcometh, Christ will not wipe his name out of the Booke of life, *Rev. 3. 5.* *I will wipe*] or, *I should wipe* him out, if any.

Verse 34. *unto the place*] the word *place*, the Greeke also addeth, meaning the land of Canaan. So God in indignation giveth over the people unto Moses, and the conduct of the Angel; and would withdraw the signes of his presence from them; as after he did, in *Exodus 33.* *Angel*] there was an Angel fore-promised in *Exod. 23. 20.* Howbeit, *R. Menachem* on this place saith, *This Angel is not the Angel of the covenant, of whom hee spake in the time of favourable acceptance, My presence shall goe, for now the holy blessed God, had taken away his diuine-presence from amongst them, and would have led them by the hand of another Angel.* And Moses speech in *Exod. 33. 12.* seemeth to imply so much. *when I visit*] or, *of my visitation*, that is, when I see good to punish them; for so *visiting* here signifieth, as in *Exod. 20. 5.* By this God would teach the impossibility of the law, to reconcile men unto God; in that Moses could obtaine but a deferring of their punishment; they still remaining under wrath.

Verse 35. *they made*] that is, caused to be made; for they that occasion or cause a thing, are said to doe the same; as *Iudas purchased the field* (*Aet. 18.*) which was bought by the Priests, with the money which Iudas returned, *Mat. 27. 3. - 7.* See *Exodus 7. 17.* The Greeke here translateth, *for the making of the Calfe*, but the Chaldee saith, *for that they served it.* Amongst other punishments which God inflicted upon the people, there was one speciall for this sinne, that God turned, and gave them up to worship the host of heauen, &c. *Aet. 7. 42.* so giving them over from one evill to another, as he did also the Gentiles, *Rom. 1. 24. 26. 28.*

CHAP. XXXIII.

1 The Lord refuseth to goe as he had promised, with the people. 4 The people mourne for it, and put off their ornaments. 7 The Tabernacle is removed out of the campe. 9 Moses entreth into it, and God in a cloud talketh with him. 12 He praiceth the Lord to shew him his waies, 15 and to let his presence goe with his people. 17 God granteth it him. 18 He desireth to see Gods glorie. 19 God promiseth to proclaime his Name before him, but his face no man can see and live.

I **A**ND Iehovah spake unto Moses,
Go get thee up hence, thou and
the people which thou hast brought-
up out of the Land of Egypt, unto
the Land which I sware unto Abra-
ham, to Isaac, and to Jacob, saying,
unto thy seed will I give it. And I
will send before thee, an Angel: and
I will drive-out, the Canaanite, the
Amorite, and the Chethite, and the
Pherizzite, the Evite and the Iebu-
site. Vnto a Land, flowing with
milke, and honey: for I will not goe-
up in the midst of thee, for thou art
a stiffe-necked people, lest I consume
thee in the way. And the people
heard this evil word, and they mour-
ned: and no man did put his orna-
ment upon him. For Iehovah had
said unto Moses; Say unto the Sons
of Israel, ye are a stiffe-necked people;
in one moment I will come-up in the
midst of thee, and consume thee:
now therefore, put-off thy ornament
from on thee, and I shall know what
I shall doe unto thee. And the
Sonnnes of Israel, stript themselves of

their ornament, from the mount
Horeb. And Moses tooke a Tent,
and pitched it for him, without the
campe, afar off from the campe; and
called it, the Tent of the congrega-
tion: and it was, that every-one
which sought Iehovah, went out un-
to the Tent of the congregati-
on, which was without the campe. And
it was when Moses went out unto
the Tent; all the people rose-up, and
stood every man at the doore of his
Tent, and looked after Moses, untill
he was entred into the Tent. And
it was as Moses entred into the Tent;
the pillar of the cloud descended, and
stood at the doore of the Tent; and
he spake with Moses. And all the
people saw the pillar of the cloud
stand at the doore of the Tent, and all
the people rose-up, & bowed-them-
selves-downe, every man at the doore
of his Tent. And Iehovah spake
unto Moses, face unto face, as a man
speaketh unto his friend: and hee
returned into the campe, and his mi-
nister, Ioshua the Sonne of Nun, a
yong-man, hee departed not from
within the Tent.

And Moses said unto Iehovah,
See, thou saiest unto mee, Carie-up
this people, and thou hast not let me
know whom thou wilt send with
mee: yet thou hast said, I know thee
by name; and also thou hast found
grace in mine eies. Now therefore,
I pray thee, if I have found grace in
thine eies, shew mee ô now, thy
waies, and let me know thee, that I
may finde grace in thine eies, and
consider

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14 consider, that this nation *is* thy people. And hee said: My presence shall goe, and I will give thee rest.
 15 And he said unto him: If thy presence goe not, carie us not up hence.
 16 For wherein shall it be knowne here, that I have found grace in thine eies, both I and thy people? *Is it not in* that thou goest with us? So shall we be marvellously-separated, I and thy people, from all the people which *are* upon the face of the earth.
 17 And Iehovah said unto Moses, I will doe this thing also, which thou hast spoken: for thou hast found grace in mine eies; and I know thee, by name. And hee said, I pray thee, shew me thy glorie. And he said, I will make all my goodnesse passe before thee, and will proclaim the name of Iehovah, before thee: and will be gracious, to whom I will be gracious; and will be mercifull, to whom I will be mercifull.
 20 And hee said, thou art not able to see my face: for no man shall see my face, and live. And Iehovah said, Behold, *there is* a place by mee: and thou shalt stand upon a rocke. And it shall be while my glorie passeth by, that I will put thee in a cleft of the rocke, and will cover thee with my hand, while I passe by.
 23 And I will take-away my hand, and thou shalt see my back-parts: but my face shall not be seene.

Annotations.

Thy seed] that is, as the Chaldee saith, *thy Sonnes*: the Greeke saith, *your seed*. He respecteth chiefly the promise to Abraham, Gen. 12. 7. which he would performe, notwithstanding their unfaithfulness.

Verse 2. *an Angell*] in Greeke *my Angell*: of whom see Exodus 23. 20. 23. Though this is thought of some, to be meant of another Angell see the notes on Exodus 32. 34. *I will drive*] the Greeke expounds it, *thou shalt drive*. *Canaanite*] that is, as the Chaldee translateth, *Canaanites*, &c. see Gen. 10. 16. Vnto the six nations here mentioned, the Greeke addeth *the Gergesite*: to make up the number of *Seven*, as in Deut. 7. 1.

Verse 3. *Vnto a land*] for explanation the Greeke addeth, *And I will bring thee into a Land*. *milke*] a figure of heavenly blessings: see the notes on Exod. 3. 8. *I will not goe*] to wit, with a visible signe of my presence, as in the cloud: so the Chaldee translateth, *I will not cause my presence*, (or *Majestic*) *to goe up in the midst of thee*. So after in verse 5. And now God had withdrawn the cloudy pillar (the signe of his gracious conduct) from them, as appeareth by verse 9, 10. So in the *Thargum* (or Chaldee paraphrase) on Cant. 2. 17. the Hebrew Doctors say, *The Sonnes of Israel made the golden calfe, and the glorious cloud which overshadowed them, was taken away, and they remained uncovered*, &c. *stiffe*] or *hard necked*, that is, stubborn and disobedient: see Exodus 32. 9.

Verse 4. *evil word*] that is, hard or heavy tydings. *mourned*] shewed their mourning, by their habit, gesture, &c. as the words following manifest; and the force of the originall word implyeth, 2. Sam. 14. 2. Dan. 10. 2, 3. The Greeke translateth, *they mourned in mourning weeds*.

Verse 5. *to the Sons of Israel*] the Hebrewes (as R. Menachem on this place) doe observe, that this manner of speech, was in the way of mercie; for *hitherto* he had called them **THY PEOPLE** (Exodus 22. 7.) and **THE PEOPLE**

P L E (*Exodus 33.1.*) But now he calleth them by their beloved name, Sons of Israel. *I will come up*] to wit, if thou repent not; so it is a threatning of judgement, as the Greeke also translateth, *Looke that I bring not another plague upon you, and consume you.* Or it may bee Englished, *If I should go up in the midst of thee, I should consume thee,* to wit, unlesse thou repent and walke better, *thy ornament*] that is, humble thy selfe, & shew fruits of repentance. The Greeke saith, *now therefore put off the garments of your glorie, and your ornament.* The Chaldee expound it, *the ornament of thy armour* : so in verse 6. *and I will know*] God speaketh after the manner of men, who judge by the actions that appeare; as in *Gen. 18. 21. and 22. 12.* for otherwise God knoweth at his works, from the beginning of the world, *Act. 15. 18.* The Greeke interpreters understood it of Gods making knowne to others, and translateth, *I will shew what I will doe unto thee.*

6 Verse 6. *from the mount*] that is, far from it, as being unworthy to come nere unto God, whose glory was yet upon the mount, which burned with fire, *Deut. 9. 15.*

7 Verse 7. *a Tent*] or, *the Tent*; not that which after was the place of publike worship, for it was not yet made (*Exodus 36.*) but either Moses owne Tent, (as the Greeke translateth *his Tent*;) or some other for this speciall use. *Tent of the congregation*] which was the name of that glorious tent which God commanded to be made; see *Exodus 29. 4.* The Greeke translateth it, *the Tabernacle of testimonie* : the Chaldee, *the Tabernacle of house of doctrine.* This which should have been in the midst of the host, *Numb. 2. 17.* was now placed farre out of it: signifying Gods displeasure against, and departure from his people, *Prov. 15. 29.* According to which situation, are the complaints of holy men made to God, in their tentations, *Psal. 10. 1. & 35. 22. and 38. 22.* *sought Iehovah*] the Chaldee paraphraseth, *that sought doctrine* (or information) from the face of the Lord.

8 Verse 8. *and stood*] to looke and observe with reverence, what signes of grace, Moses should have from the Lord, about this businesse in hand; for reconciling him unto his

people. The Hebrewes in their *Targum* on Solomons song, apply hereunto that in *Song 3. 1, 2, 3.* thus : *When the people of the house of Israel saw that the cloud of glorie was removed away, and the crowne of holinesse which had been given them at (mount) Sinai, was taken from them: then they remained darke as the night, and sought the crowne of holines which was taken from them, but found it not.* The Sons of Israel said one to another, *let us rise and goe, and compasse the Tent of the covenant, which Moses hath spread without the campe: and let us seeke information from the face of the Lord, and the holy Majestie which is taken away from us, &c.*

Verse 9. *he*] that is, *Iehovah* spake (as in verse 11.) out of the cloudy pillar; which was a signe of favor, *Psal. 99. 7.*

Verse 10. *bowed*] or worshipped; so with humiliry thanking God for this token of his grace towards them.

Verse 11. *face unto face*] familiarly, plainly, in his presence, and with lively voice, as hee spake before unto all the people from the mount, *Exodus 20.* which is said to bee *face to face*, *Deut. 5. 4.* Howbeit, the Hebrewes (as *R. Menachem* on this place,) observe a difference in the words, this here being *Panim el panim*; that in *Deut. 5. 4.* being *Panim be panim*, as implying a different manner of speaking to Moses, from that unto all Israel. A like phrase is of speaking *mouth to mouth* *Num. 12. 8.* So this was a speciall priviledge that Moses had, above other Prophets, *Deut. 34. 10.* who had darke visions. See this more fully opened on *Numb. 12.* *Ioshua*] in Greeke, *Iesus the son of Naue.* *yongman*] so called in respect of his service, not of yeres: for hee was now above fiftie yeres old, as may be gathered by *Iosh. 24. 29.* But because ministry and service is usually by the yonger sort, all servants are called yongmen. See *Gen. 14. 24.*

he] that is, *Iesus* (or *Iosua*) departed not. This sense the Greeke plainly yeeldeth; but the Hebrew is so understood by some, as if Iesus returned with Moses, and Iehovah departed not out of the Tent.

Verse 12. *whom*] or, *what thou wilt send*; that is, what signe of thy gracious presence, which hitherto hath beene in the cloud conducting

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ducting us, Exodus 13. 21, 22. The Greeke translateth, *thou hast not manifested unto me, whom thou wilt send with me.* See the notes on Exodus 32. 34. *by name*] that is, in speciall and particular manner; as the Greeke translateth it, *above all men.* So after in verse 17.

13 Verse 13. *thy waies*] This sometime meaneth Gods owne workes, and administration, as Job 40. 19. Psalm 77. 25. sometime those things which men are to doe and walke in, as Exodus 18. 20. Psalm 25. 4, 5. The former sence seemeth here to be meant; the Chaldee translateth, *the way of thy goodnesse*; and the Greeke thus, *shew thy selfe unto mee; let mee manifestly see thee, that I may finde grace before thee: and that I may know, that this nation is thy people.* consider] Hebr. see.

14 Verse 14. *my presence*] or, *my face*, that is, a visible signe of his present; which the Chaldee calleth *Shecinah*, used for the Divine presence or Majestie of God, and Christ dwelling with his people. The Greeke translateth, *my selfe will goe before thee*; and so the phrase is used in 2. Samuel 17. 11. *that thy presence (or face) goe to battell*; that is, thou in thine owne person. In Esay 63. 9. the Prophet mentioneth *the Angel of Gods presence (or face)* which saved his people. And so some Hebrewes have expounded this here, saying; *The ground of this, My presence shall goe, is as if hee should say, the Angel the Redeemer, as it is written (in Esay 63.) And the Angel of his presence saved them. And (in Mal. 3. 1.) the Angel of the Covenant whom yee delight in. And hee is called the Face (or Presence,) because he is the Face of wrath to consume their enemies. And I will give thee rest, that thy people shall not be led, with the hard measure of judgement, but with the absolute measure of mercie; according to the meaning (of this word in Deut. 25. 19.) when the Lord thy God hath given thee rest from all thine enemies. R. Menachem, on Exodus 33.*

give thee rest] to wit, *from all thine enemies*, as is explained in Deut. 12. 10. and so it implyeth the subduing of them; as I

have given thee rest from all thy enemies, 2. Sam. 7. 11. is expounded, *subdued all thy enemies*, 1. Chron. 17. 10.

Verse 15. *thy presence*] or, *thy face*. The Greeke saith againe, *If thou thy selfe goe not with us*; and so it is explained by Moyses, in verse 16. the Chaldee addeth, *if thy divine-presence (Shecinah) goe not with us, that miraculous workes may be done for us.* It implieth Gods care and protection of his people by Christ (as is before noted,) who is *the express-image of Gods face (or person)*, Heb. 1. 3. Compare Psal. 31. 21.

Verse 16. *here*] or, *now*; the Greeke translateth, *shall it be knowne in deed, (or truly.)*

marvellously-separated] severed and exempted to some marvellous and excellent use; the Greeke translateth *shall be made glorious*. Compare Exod 8. 21 Psalm 4. 4. *from all*] or, *above all*, as the Greeke saith, *above all nations*. This Moses respecteth in Deut. 4. 7. *for what nation is so great, who hath God so nigh unto them, &c.*

Verse 17. *I know thee by name*] the Greeke expoundeth it, *I know thee above all men*. So in verse 12.

Verse 18. *thy glorie*] hereby he meant the face of God, as after is explained in verse 20. that is a plaine and manifest knowledge of God, as men are plainly discerned one from another, by the face. The Hebrewes unfold it thus, *What was that which Moses our master sought to attaine unto, when he said, I PRAY THEE SHEVV ME THY GLORIE? Hee requested to know the truth of the Being (or Essence) of the holy blessed (God,) untill that he were knowne in his heart, like as a man is known, whose face is seene, and whose forme is ingraven in ones heart, so as that man is distinguished (or separated) in his knowledge from other men. So Moses requested, that the Essence of God, might be distinctly knowne in his heart, from the Essence of other things, so that he might know the truth of his Essence, as it is. But God answered him, that the knowledge of living man, who is compounded of body and soule, hath no ability to apprehend the truth of this thing, concerning his creator. Maimony in Misneh, in Iesudei hatorah, chap. 1. sect. 10.*

Verse 19. *my goodnesse*] The Chaldee expounds it, *my glory*, and the Greeke, *I will passe*

pasſe before thee with my glorie. The goodneſſe (or good things) of God, is that wherewith his people are ſatisfied, *Ier. 31. 14. Pſalme 65. 5.*

the name] Thargum Ierufalemy addeth, *the good name*. This promiſe was fulfilled in *Exodus 34. 6*. The Hebrews explaine it thus, *I will proclaime before thee, my great Name, which thou canſt not ſee*. R. Menachem, on *Exodus 33. be gracious*] or, *have mercy on*, as the Greek tranſlateth, which the Apoſtle followeth, *Rom. 9. 15*.

be mercifull] or, *have compaſſion, commiſeration*. As this teacheth that Gods grace, mercy, and compaſſion, is the cauſe of our happineſſe: ſo in that hee doth this to *whom hee will*, it ſheweth Gods freedome in communicating his grace where hee pleaſeth, without wrong to any. So that which Moſes asked for all the people, (*verſe 16.*) God reſtrayneth to his owne will, according to his election of grace, excluding all others, and mans owne will and works. Wherefore Paul citing this text, concludeth; *So then, it is not in him that willeth, nor in him that runneth; but in God that ſheweth mercie*, *Rom. 9. 15, 16*. The ancient Hebrewes ſaw this grace of God, though now they be ignorant of it. For R. Menachem on this place, writeth, how God ſhewed Moſes at that time, his treasures; and he ſayd, *O Lord of the world, whoſe is that great treasure? He answered, who ſo hath good works, to him will I give his wages: and who ſo hath none, I will doe, and give unto him freely: as it is written, I will be gracious, to whom I will be gracious*. This expoſition accordeth with Pauls, in *Rom. 4. 4, 5. and 3. 24*.

20 Verſe 20. *my face*] that is, ſee and know my glorie as it is, perfectly: by reaſon of ſinne, *Rom. 3. 23*. and of the weakneſſe of the fleſh, which alwaies feareth death, when God appeareth, as *Deut. 5. 24, 25. Iudg. 13. 22. Eſay 6. 5. Dan. 10. 8. Rev. 1. 17*. But after this mortall hath put on immortality, we ſhall ſee God as he is, even face to face, *1. Ioh. 3. 2. 1. Cor. 13. 12*. So the Hebrewes hence doe obſerve, *whiles men live, they are not counted-worthy; when they die ſhall bee counted-worthy, to ſee the face of God*: R. Elias in *Reſhith choomah*, fol. 41. 4. And R. Menachem

here ſaith, *after his death he ſhould attaine unto it, for it is treaſured up for the juſt, againſt the time to come*.

22 Verſe 22. *clift*] or, *hole, cave*: which is a place of hiding for feare, as in *Eſay 2. 21. Song 2. 14*. The Rocke on which Gods people are ſet, is ſpiritually God himſelfe in Chriſt, and faith in him, *Pſalme 18. 3. 32. Mat 16. 18. cover*] this ſometime ſignifieth ſafe protection, *Pſal. 91. 4*. ſometime a covering with feare and affliction, *Iob 3. 23. Lam. 3. 43*. Here it is meant in the firſt ſenſe. *my hand*] or, *my palme*, the hollow of my hand, which alſo is ſometime the inſtrument of helpe, (*Pſalme 91. 4. 12. and 119. 173*) ſometime of affliction, *Iob 13. 21. and 33. 7*. It may alſo meane *my cloud*: for as a cloud aroſe in the fight of Elias ſervant, *like a mans hand*, *1. King. 18. 44* ſo Elihu calleth the clouds *Cappayim*, that is, *hands*, *Iob 36. 32*. The Chaldee here tranſlateth it *my Word*: (which is the title of Chriſt, *Ioh. 1. 1*.) So in the verſe following the Chaldee ſaith, *And I will take away the word of my glorie*.

23 Verſe 23. *back parts*] or, *after parts; the things behind me*. This may be underſtood of an imperfect image of the glorie of God, ſuch as man is able to behold in this life, where we ſee through a glaſſe, darkly: oppoſed to the ſtate which is to come, when wee ſhall ſee face to face, or eye to eye, as *1. Cor. 13. 12. Eſay, 52. 8*. And it is ſpoken of God, after the manner of men; for properly he (being a Spirit infinite and incomprehenſible) hath neither face nor back-parts, nor any ſuch thing, as is noted on *Gen. 6. 6*. Some referre this to the viſion which Moſes ſaw of Chriſt tranſfigured upon the mount, *Mat. 17. 2, 3* where alſo a cloud over-shadowed the diſciples, *verſe 4*. If we apply it unto Chriſt, his back parts may be underſtood of his afflictions and ſufferings, which in this life, his people doe ſee and are partakers off: as in the life to come, they ſhall behold his face, and partake of his glorie, *Mat. 10. 38. Phil. 3. 10. 13, 14. 1. Ioh. 3. 2. Pſalme 17. 15*. The Hebrewes ſay, God made known unto Moſes, *that which no man knew before him, he ſhall know after him*: that he apprehended in his knowledge, the truth of the

the Essence of God, distinctly from the essence of other things, *as a man whose backe-parts are scene, and his whole body and rayment is attained unto in ones knowledge, from other bodies of men.* Maimony in Iesudei hatorah, Chap. 1. Sect. 10. It is a tradition of the Iewes, that God now appeared like Sheliach tsibbur (the Messenger or Minister of the congregation,) clad with a robe. R. Menachem on Exodus 33. and so Maimony in Iesudei hatorah, Chap. 1. Sect. 9. saith, *Moses saw him on the Sea, like a mightie warriour, and on Sinai, clad like a Minister of the congregation.* *bee scene*] the Greeke adiecth, *scene of thee*: but it is more generall, of *no man*, as in *verse 20.* And by *seeing* is not meant only with the outward eye, but with the heart or understanding, according to that phrase in Eccle. 1. 16. *mine heart hath scene*: because the mind of man cannot apprehend God, who is incomprehensible, Iob 11. 7. 1. Tim 6 16. R. Menachem here saith; *Obserue how he saith not, My face thou shalt not see, but SHALL NOT BE SEENE, as if he should say, there is no power in any creature to comprehend it.*

CHAP. XXXIIII.

1 God willeth Moses to hew two tables of stone, on whic he would write againe the words of the covenant. 4 Moses having done so, went up into the mount; 5 The Lord descendeth in a cloud, and proclaimeth his Name. 8 Moses worshippeth, and intreateth God to goe with them. 10 God maketh a covenant with them, warning the, 12 of the idolatrie of the Canaanits, 16 and marriages with them. 18 He reneweth the commandment of the Feast of unleavened bread, and sanctifying their first borne. 21 Of the Sabbath. 22 Of other feasts, and rites about sacrificing. 28 Moses after fortie daies in the mount, cometh downe with the Tables. 29 His face shineth, and he covereth it with a veile.

I And Iehovah said unto Moses, Hew thee two Tables of stone, like the first: and I will write upon

the Tables, the words which were on the first Tables which thou brakest. And be thou ready in the morning: and come up in the morning, unto mount Sinai, and present thy selfe unto mee there, upon the top of the mount. And let no man come up with thee; neither let *any* man bee scene, throughout all the mount: neither let the flocks nor herds feed before that mount. And hee hewed two tables of stone like the first; and Moses rose up early in the morning, and went up unto mount Sinai, as Iehovah had commanded him: and tooke in his hand the two Tables of stone. And Iehovah descended in the cloud; and hee stood with him there: and he proclaimed the Name of Iehovah. And Iehovah passed by, before him, and hee proclaimed: Iehovah, Iehovah; God, pittifull and gracious, long suffering, and much in mercie and truth. Keeping mercie, for thousands; forgiving iniquitie, and trespass, and sin: and that will not clearing cleare, (*the guiltie*), visiting the iniquitie of the fathers, upon the Sons, and upon the Sons sonnes, unto the third, and unto the fourth generation. And Moses made-halt, and bended-downe-the head toward the earth and bowed himselfe, And he said; If *o* now I have found grace in thine eyes, *o* Lord; let the Lord now goe amongst us: for it is a stiffe necked people; and pardon thou our iniquitie and our sin, and take us for *thine* inheritance. And hee said: Behold, I, strike a covenant: before

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11 all thy people, I will doe marvels,
 which have not beene created in all
 the earth, or in any of the Nations :
 and all the people amongst which
 thou art, shall see the worke of Ie-
 hovah, for it is a fearefull thing;
 which I doe with thee. Observe
 thou that which I command thee
 this day: Behold I drive out from
 before thee, the Amorite, and the
 Canaanite, and the Chethite, and
 the Pherizzite, and the Evite, & the
 Iebusite. Take heed to thy selfe;
 12 lest thou strike a covenant, with the
 inhabitant of the Land, into which
 thou entrest: lest he bee for a snare
 in the midst of thee. But yee shall
 13 destroy their altars, and breake their
 pillars, and cut-downe their groves.
 For thou shalt not bow-downe thy
 14 selfe to another God: for Iehovah,
 whose Name is Jealous; hee, is a
 15 Jealous God. Lest thou strike a
 covenant with the inhabitant of the
 Land; and they goe a whoring af-
 ter their gods, and sacrifice unto
 their gods; and he call thee, and thou
 16 eate of his sacrifice. And thou take
 of his Daughters, unto thy Sonnes:
 and his daughters goe-a-whoring
 after their gods; and make thy
 Sonnes goe-a-whoring after their
 17 gods. Thou shalt not make, unto
 18 thee, any molten gods. The feast
 of unleavened cakes shalt thou keepe:
 seven daies thou shalt eate unleavened
 cakes, as I commanded thee; at the
 appointed time, of the moneth of A-
 bib: for in the moneth of Abib,
 thou camest out from Egypt:

All that openeth the wombe, is
 mine: and all thy cattell that is male;
 that which openeth (*the wombe,*) of
 19 oxe and of sheepe. And that which
 openeth (*the wombe*) of an asse,
 20 thou shalt redeeme with a lambe;
 and if thou wilt not redeeme it, then
 thou shalt breake the necke of it: E-
 very first borne of thy Sonnes, thou
 shalt redeeme; and they shall not
 21 appeare before mee, empty. Six
 daies, thou shalt labour, and in the
 seventh day, thou shalt cease: in
 earing-time, and in harvest, thou
 shalt cease. And thou shalt observe
 22 to thee, the feast of weekes: of the
 first fruits of Wheat harvest: and
 the feast of ingathering, at the revo-
 lution of the yere. Three times in
 23 the yere, every male of thee shall ap-
 peare, before the face of the Lord,
 Iehovah, the God of Israel. For I
 24 will cast out the nations, from before
 thee, and will enlarge thy border:
 and no man shall desire thy land:
 when thou goest up, to appeare be-
 fore the face of Iehovah thy God
 three times in the yere. Thou shalt
 25 not slay the blood of my sacrifice,
 with leavened bread: neither shall the
 sacrifice of the feast of the Passover
 remaine unto the morning. The
 26 first of the first fruits of thy land thou
 shalt bring into the house of Iehovah
 thy God: Thou shalt not seeth a kid
 in his mothers milke.

And Iehovah said unto Moses, 27
 Write for thee these words: for after
 the Tenor, of these words, I have
 stricken a covenant with thee, and
 with

28 with Israel. And he was there with
 Iehovah, Fortie daies and fortie
 night, hee did eate no bread, nor
 drinke water: and hee wrote upon
 the Tables the words of the cove-
 29 nant; the ten words. And it was
 when Moses came downe from
 mount Sinai, and the two tables of
 testimonie in Moses hand, when hee
 came downe from the mount: that
 Moses knew not, that the skin of his
 face shone, when he spake with him.
 30 And Aaron, and all the Sonnes of
 Israel, saw Moses: and behold, the
 skinne of his face shone: and they
 31 feared to come nigh unto him. And
 Moses called unto them, and Aaron,
 and all the rulers of the congregati-
 on, returned unto him: and Moses
 32 spake unto them. And afterward,
 all the Sonnes of Israel came nigh:
 and he commanded them, all that
 Iehovah had spoken, with him, on
 33 mount Sinai. And Moses made an-
 end of speaking with them: and he
 34 put a veile upon his face. And
 when Moses went in before Iehovah
 to speake with him, he tooke off the
 veile, untill he came oor, and spake
 unto the Sonnes of Israel, that which
 35 he was commanded. And the sons
 of Israel saw the face of Moses, that
 the skinne of Moses face shone: and
 Moses did put the veile againe upon
 his face, untill he went in to speake
 with him.

Annotations.

H *How thee*] or, *How unto thy selfe*, where-
 as the former tables were the *work* of
 God himselte, Exodus 32. 16. See the
 notes on Exodus 31. 18. Here followeth the
 renewing of the covenant, betweene God and
 his people: chearied againe in Deut. 10. 1,
 &c. *and I*] The Greeke here addeth,
and come thou up unto me into the mount, and I,
 &c. So Moses himselte repeateth it, in Deut.
 10. 1.

Verse 2. *present thy selfe*] or, *stand for mee*
there, that is, wait till I come downe, as *verse*
 5. and then (as the Chaldee translateth) *stand*
before me there. And this being to bee done
in the morning, it was a signe of mercie, Psalme
 90. 14. and 30. 6. and 5. 4.

Verse 3. *before*] the Greeke translateth,
neere the mount, see Exodus 19. 12, 13. with the
 annotations.

Verf. 5. *descended*] by a manifestation of his
 glorious presence. The Chaldee saith, *was*
revealed. See Exod. 19. 18. *he proclaimed*] *that*
is, the Lord did proclaim; as he promi-
 sed, Exodus 33. 19. Or it may be understood
 of Moses, and translated, *he called on the Name*
of Iehovah: for so the Hebrew phrase sometime
 signifieth, as Genesis 12. 8.

Verse 6. *passed by*] that is, as the Chaldee
 translateth, *caused his Majestie (Shecinah) to*
passe by. Whereupon the Hebrewes, compa-
 ring this with Exod. 33. 19. 22. say, *The She-*
cinah, (or *divine-Majestie*) *called I, passed by*.
R. Menachem on Exod. 34. So they held this
Shecinah, to be one with the Father. See
 after on *verse 9* *he proclaimed*] that is, God
 proclaimed, Exod. 33. 19. But Thargum Je-
 rusalemite referreth it to Moses, saying: *And*
the glorie of the Majestie of the Lord passed before
him, and Moses prayed and said, &c. Howbeit
 Moses himselte saith, the Lord spake these
 words, Numb. 14. 17, 18. And so other of the
 Hebrewes understand it, as before, that *Sheci-*
nah (the Divine-presence) proclaimed these proper-
ties. R. Menachem. Iehovah, Iehovah, &c.]

Here all Gods goodnesse passed before Moses, and was proclaimed, according to the promise, *Exod. 33. 19.* the three first titles signifying God in his Essence or Being, distinguished in three persons, 1 *Iohn 5. 7.* God] in Hebr.

Æl, which signifieth *Mighty*: see *Gen. 14. 18.* *pittifull*] or, *compassionate*; of *tender-mercy*. These next seven attributes, shew Gods affection towards repentant and beleaving sinners, 1 in pitying their misery; 2 shewing favour and grace unto them, though unworthy; 3 long suffering their infirmities; 4 of much mercy and bounty, in doing them good; 5 of much truth, in fulfilling his promises unto them; 6 and extending the like mercy to their children, even to the thousand generation; 7 and so giving their sinnes of all sorts: wherein the blessednesse of man consisteth, *Psal. 32. 1, 2.* *Rom 4. 6, 7, 8.* *long suffering*] or, *long ere he be angry*; Hebr *long of anger*, (or, *of nostrils*.) *mercy*] or, *bounteousnesse*, *kindnesse*, which David six and twenty times in one Psalme, confesseth to endure for ever, *Psal. 136.* Compare also *Nehem. 9. 17.* *Ion. 4. 2.* *Psal. 103. 7, 8, 9, &c.*

7 Verse 7. *for thousands*] that is, (as Thargum Ierusalem expoundeth it) *for a thousand generations*. See *Exod. 20. 6.* The Greeke translateth, *And doing mercy unto thousands.*

not clearing cleave] that is, *he will in no wise cleave*, (or *acquit, hold innocent*;) to wit, the guilty person as the Greeke version addeth, or (as the Chaldee saith) *them that convert not*. Also the Ierusalem Thargum expoundeth it, *hee will not cleave sinners in the day of the great Iudgement*. The like defect is in *Numb. 14. 18.* *Nahum. 1. 3.* and in other like speeches, as *Lev. 19. 18.* which sometime the Scripture it selfe supplieth, as is noted on *Gen. 4. 20.* and *24. 33.* And these two last attributes, are in respect of Gods dealing with the wicked; unto whom he imputeth no righteousness, for their good; but inflicteth punishment upon them and theirs, unto perdition. Yet this his justice upon the wicked, is a part of his goodnesse towards his people, as it is said, *The just shall rejoyce, when he seeth the vengeance: he shall wash his feet, in the blood of the wicked, Psal. 58. 11.*

visiting] that is, *punishing*; see *Exod. 20. 5.*

sonnes] to wit, of the wicked, or rebellious, as the Chaldee here addeth. And Thargum Ierusalem saith, *remembering the sinnes of wicked fathers, upon the rebellious sonnes, unto the third generation, and unto the fourth generation.*

8 Verse 8. *bowed-himselfe*] or, *worshipped, set-prostrate*: Thargum Ierusalem expoundeth it, *he confessed and lauded God*. See the notes on *Exod 4. 31.*

9 Verse 9 *now goe*] or, *I pray thee go*, to wit, with the signes of his presence, in the cloudy fyrie pillar. The Chaldee saith, *Let the majestie of the Lord goe*. By the *Majestie* (or *Divine presence*) of the Lord, which the Hebrewes call *Shecinah*; we may well understand Christ: for the Hebrewes usually distinguish this from God the Father; and say, *there is no coming before the blessed and most high King, without Shecinah*. R. Menachem on *Levit. 10.* Our Saviour more plainly saith, *No man cometh unto the Father, but by me, Iohn 14. 6.* Of him the ancient Iewes seeme to speake, under this name *Shecinah*; though at this day, they despise their salvation. See before, on *Exod. 33. 14, 15.* and *34. 6.* and *14. 19.* *for it is*]

or, *though it be a stiffe necked people, yet pardon thou, &c.* For in the time of favourable-acceptation, it was well with them; by *Shecinah* (the *Divine-majestie*) that tooke pittie upon them: saith R. Menachem. *take us for inheritance*] or, *inherit* (possesse) *thou us*: which the Greeke translateth, *we shall be thine*. This is the blessednesse of a people, that God chuseth them to be his inheritance; as *Psal. 33. 12.* *Zach. 2. 12.* and God doth inherit or possesse, those whom he subdueth unto his obedience, and ruleth over them, *Psal. 82. 2.* *Levit. 25. 46.*

10 Verse 10. *he said*] the Greeke explaineth it, *the Lord said unto Moses.* *strike*] that is, *make*, to wit, *with thee*, as the Greeke explaineth it. *marvels*] in Greeke, *glorious things*: and so the Evangelist useth the word, *Luke 13. 17.* *the people rejoyced for all the glorious things that were done by Iesus*: where the Syriack hath, *marvelous things*. So in *Iob 5. 9.* *Exod 33. 16.* This promise seemeth to concerne the marvelous workes, which God after did before all Israel, in the daies of Iosua: as when the Sunne and Moone stood still in the

midst

midst of heaven, &c. 1of 10. 12, 13. of which it is there said; Is not this written in the booke of Iasher? which the Chaldee there expoundeth, the booke of the Law: as being a thing whereof Moses here wrote.

created] the Greeke saith *done*: and *creating* is the making or doing of a new marvelous and glorious thing; as Gen. 1. 1. Numb. 16. 30. *a fearfull thing*] or, *he is fearfull*, meaning God: but the Greeke expounds it, *they are marvelous things*.

with thee] that is, as the Greeke translateth, *to thee*: meaning all Israel; as the words following manifest; or *with thee*, meaning Moses, that is, by thy hand; as Paul saith, not I, but the grace of God *with me*, 1 Cor. 15. 10.

11 Verse 11. *Observe thou*] or, *keepe for thy selfe*: for thine owne good. *Amorite*] that is, *Amorites*, &c. as the Chaldee translateth. See Gen. 10. 16 Exod. 23. 23. 28.

12 Verse 12. *snare*] or cause of thy ruine: see Exod. 23. 33.

13 Verse 13. *pillars*] or, *standing-images*; *statues*: see Exod. 23. 24. *groves*] which they used to consecrate to their gods, offering sacrifice under greenetrees, Deut. 12. 2. 2 King. 16. 4. So among other heathens, trees & groves were the Temples of their gods, saith Plinie, hist. booke 12. c. p. 1. And in the Roman lawes of the 12. Tables, in the 2 law of Religion, it was commanded to have groves in the fields. For this cause, Israel is here bidden to cut them downe, and in Deut. 12. 3. to burne them: and were also forbidden to plant any grove, or any tree neere unto the Altar of the Lord, Deuteronomy 16. 21.

14 Verse 14. *other god*] to the idols of the people, as the Chaldee expoundeth it.

15 Verse 15. *goe a whoring*] that is, commit idolatrie, which is spirituall whoredome, Jer. 3. 9. and so the Chaldee explaineth it here, *to erre after their errors*, that is, their idols.

he] that is, *the inhabitant* aforesaid; put for all and every of the inhabitants: therefore the Greeke translateth, *they c. ll*; and so after. Compare Numb. 25. 1, 2. Prov. 9. 13. 15.

17 Verse 17. *molten gods*] or, *ods of mettall*, Hebrew of melting. So Levit. 19. 4. Exodus 20. 23.

18 Verse 18. *as I*] *as I have commanded*: but

the Hebr. *asher*, is put for *caasher*, as in Exod. 23. 15. and so the Greeke translateth it here.

Abib] in Greeke, *the month of new fruits*. See Exod. 13. 4.

Verse 19. *is mine*] or, shall be mine, that is, sanctified unto me: see Exod. 13. 2. 12.

that which openeth] or, *the firstborne*, as the Greeke and Chaldee here translateth it. See Exod. 13. 12, 13. and 22. 29, 30.

Verse 20. *with a lamb*] a living lamb, of the sheepe or goats, and no other beast; as is noted on Exod. 13. 13. and the lamb was to be given to the priest, Numb. 18. 8, 15. The Hebrewes say, *It might be redeemed with a lambe, whether male or female, unblemished or blemished, small or great*. If a man have no lamb to redeeme it with, he may redceme it with the value of it, and give the price to the Priest. The Law commandeth not a Lambe, to make it heavier upon him, but lighter. For if he have the firstling of an Asse, which is worth ten shekels, he may redeeme it with a lambe worth a quarter of a shekel. But the price in money, is from three zuzims and upward: [that is, three quarters of a shekel; for one zuz is the fourth part of a shekel.] If the price be lesse then thre zuzims, they redeeme it not therewith: and a good ye (that is, a liberall person) giveth not lesse then a shekel. Maimony in tre. t. of Firstfruits, Chap. 12. sect. 10. &c.

break the necke] the Chaldee saith, *kill it*. They might have no use or benefit of the Asse till it was redeemed. If he sold it before it was redeemed, the price was unlawfull. If it died before it was redeemed, or if the necke was broken, it was buried. For it was unlawfull to make benefit of it, even after the necke was broken, because it was not redeemed. Therefore if he redeemed it not, but gave the Asse it selfe to the priest: it was unlawfull for the Priest to put it to any service, untill it was redeemed with a lambe. Maimony ibidem, Chap. 12. sect. 4.

they shall not appeare] or, *my face shall not be scene*; to wit, by any man: the Greeke saith, *thou shalt not appeare*. *empty*] without an oblation: see Exod. 23. 15.

Verse 21. *labour*] or, *serve*: see the notes on Exod. 20. 9. For this in Exodus 23. 12. is written, *six daies thou shalt doe thy workes*.

Verse 22. *observe to thee*] Hebr. *doe to thee*, meaning

meaning *observe*, or *make holy*, *celebrate*, According to this phrase is, *to doe the Sabbath day*, *Exod. 31. 16.* *Deut. 5. 15.* *to doe the Passeeover*, *Deut. 16. 1.* *Mat. 26. 18.* *to doe the feast of Boothes*, *Deut. 16. 13.* and the like. The Greeke translateth, *Thou shalt doe* (that is, *observe*) *to me.* *of weekes*] or, *of sevens*; a feast seven weekes after the Passeeover, called *Pentecost*, *Lev. 23. 15, 16.* *Act. 2. 1.* it was also called *harvest*, *Exod. 23. 16.* *revolution*] or *circumvolution*, *circuit*, that is, the *returne*; as the *revolution* of the yere, *2. Chron. 24. 23.* is explained to bee the *returne* of it, *1. King 20. 26.* when the old yere endeth, and the new beginneth. This was in the seventh moneth, which wee call *September*, see the notes on *Exod. 23. 16.*

23 Verse 23. *every male of thee*] or, *all thy male-kinde*: see *Exod. 23. 17.* *Deut. 16. 16.*

24 Verse 24. *no man*] to wit, of thy neighbors or enemies round about thee, shall have the heart, to set upon thy coasts, when all the men are gathered before me.

25 Verse 25. *not slay*] for sacrifice, as in *Exodus 23. 18.* see the notes there. *sacrifice*] in Greeke, *sacrifices*, meaning of the *Passeeover*, as after is explained. Hence the Hebrewes gather their rite of purging Leven out of their houses, before the Passeeover; they expound it thus: *Thou shalt not slay the Passeeover, whiles Leven yet remaineth.* Now the killing of the *Passeeover*, is the fourteenth day (of *Abib*) after *midday*. *Maim. treat. of Levened and Unleavened bread, Chap. 2. Sect. 1.* See more in the notes on *Exodus 12 verse 15.* and *verse 10.*

26 Verse 26. *first*] or, *beginning* of the fruits: see *Exodus 23. 19.* *a kid*] in Greeke *a lambe*: in Chaldee, *thou shalt not eat flesh with milke*: and the Ierusalemey *Tha gum* addeth, *not to boile nor to eat flesh and milke mixed together.* See *Exodus 23. 19.*

27 Verse 27. *tenour*] Hebrew *the mouth of these words*, which the Chaldee expounds, *the speech of these words.* *have striken*] or, *doe strike*, that is, *make*: for these precepts were both given before, and now repeated.

28 Verse 28. *he*] that is, *God* wrote, *verse 1. ten words*] that is, *ten commandments*, which therefore we call of the Greeke name,

the *Decalogue*. *Ten*, is often used for many; as *ten times*, meane *many time*, *Gen. 31. 7.* *Iob 19. 3. ten men*, *Zach. 8. 23.* and *ten women*, *Lev. 26. 26.* and *ten thousands*, *Heb. 12. 22.* that is, *many*: and as other numbers are made of *ten*, by reduplication; so all other writings of the Law and Prophets, depend upon these *ten words*: so by this number *ten*, God gaue a perfect and compleat Law. And *Words*, are used for whole sentences, or commandments: as Paul saith also, *one word*, *Gal. 5. 14.* when he rehearseth a commandment; and that is called the *Word of God*, in *Mark 7. 13.* which another calleth the *Commandment of God*, *Mat. 15. 6.* These *ten words*, were according to the *first writing*, and to the words which were spoken before, in the day of the Assembly, *Deut. 10. 4.*

Verse 29. *shone*] which the Greeke translateth, *was glorious*, and so the Apostle alleadgeth it, in *2 Cor. 3.* where, by *glorie*, is meant *shining brightnesse*, as in *1. Cor. 15. 41.* *there is one glory of the Sun, and another glorie* (that is *brightnesse*) *of the Moon*, &c. and the Israelites could not behold the face of Moses, *for the glorie* (that is, the *brightnesse*) *of his countenance*, *2 Cor. 3. 7.* and *the earth was lightned with the glorie* of the Angel, *Rev. 18. 1.* The Chaldee also translateth *Moses knew not that the brightnes of the glorie of his face was multiplied.* The Latine version saith, *Moses face was horned*; mistaking the word: for of the Hebrew *Karan*, which is *to shine*, or cast forth glorious beams, the name *Keren* or *Horn* is deriued; in which sense the Latine translated it here, and gaue occasion unto the ignorant, to paint *Moses* face with two hornes like an Oxe, whereby this glorious mystery hath been obscured, & turned to a fable. For the glory of *Moses* face, signified the glory of the Law which he preached, *2. Cor. 3. 7.* &c.

Verse 30. *feared*] for *Moses* his ministration was *death* and *condemnation*, *1. Cor. 3. 7. 9.* (because the Law giveth knowledge of sinne, and causeth wrath, *Rom. 3. 20.* and *4. 15.*) and therefore the more bright and glorious that it is, the more terrour it striketh in all mens hearts, there being a weaknesse and infirmity in all men, to doe

29

30

doe the same, Rom 8.3. For Aaron him-
selfe, and all the Rulers were afraid of Moses, as
well as the other people : even as at the first
giving of the Law, Moses him-
selfe, with all the
people, were affrighted, and trembled, Exo-
dus 19.

33

Verse 33. *and he put] or, and he had put a
veil : but the Greeke translateth, And when he
had ceased speaking unto them, he put a veil, &c.*
that is, after this first communing with them,
when he knew the cause of their feare, he put
on a veil (or covering :) which signified the
obscurity of the Law ; whole first, true, and
proper meaning and end, could not easily be
discerned : also the darknesse that is in all
mens hearts naturally, till God take away the
veil and hardnesse that is upon them. For so
the Apostle speaketh of a double veil, one out-
ward in the Law, another inward in the heart,
2 Cor. 3. 13, 14, &c. And as without a veil the
people could not heare Moses ; so except the
Law be veiled, and ha h as it were a new face
upon it, the naturall man cannot endure the
glorie of it : so terrible it is to the conscience
of sinners. R. Menahem here observeth
how the former Ancients of Israel, at the
reading of the Booke of the Law, covered their
faces, and said ; he that heareth fr. m the mouth of
the reader, is as he that heareth from the mouth of
Moses.

34

Verse 34. *tooke off the veil]* whereof there
was no use in the sight of God ; who doth not
onely know him-
selfe the use and end of his
Law ; but sheweth the same also to others ;
which was likewise here figured ; for when
men shall be turned to the Lord, the veil shall be
taken away, 2 Cor. 3. 16.

35

Verse 35. *put the veil againe on]* hereby
signifying the continuall glorie of his ministe-
rie, and infirmities of the people ; till both of
them be done away. Which is accomplished
by the Gospel, the ministration of the Spirit, and
of righteousness, which exceeds in glorie, so
that Moses ministry hath no glory in this re-
spect : For Christ taketh away the veil, so that
we may both stedfastly looke to the end of the
Law, which is abolished ; and all of us with un-
veiled face beholding as in a glasse the glory
of the Lord, are changed into the same image

from glorie to glorie, even as by the Spirit of
the Lord, 2 Cor. 3. 8. -- 18.

CHAPTER XXXV.

1 Moses commandeth the people, from the
Lord, to keepe the Sabbath ; 4 to bring willing
offerings, of gold, silver, brasse, and other stuf-
fe for the Tabernacle and furniture thereof. 20 The
people goe, and bring voluntary gifts. 22 Men
and women bring their jewels and ornaments, and
other stuffe, such as they had. 25 The wise wo-
men spin the stuffe. 27 The rulers bring preci-
ous stones, and spices. 30 Bezaleel and Aho-
liab, are shewen to be the men whom God had fil-
led with his Spirit and wisdom, to doe the worke
of the Sanctuary.

o o o

AND Moses gathered-together, al
the Congregation of the sonnes
of Israel, and said unto them : These
are the words, which Iehovah hath
commanded, to doe them. Sixe
dayes, shall worke be done ; but on
the seventh day, there shall be to you
holinesse ; a Sabbath of sabbatisme,
to Iehovah : whosoever doth any
worke therein, shall be put-to-death.
Ye shall kinde no fire, in any of your
habitations upon the Sabbath day.

And Moses said, unto all the Con-
gregation of the sonnes of Israel, say-
ing : this is the thing, which Iehovah
hath commanded, saying : Take ye
from amongst you an offering, unto
Iehovah ; whosoever is willing in his
heart, let him bring it, the offering of
Iehovah : Gold, and silver, and
brasse. And blew, & purple, & scarlet,
and

7 and fine-linnen, and Goats *hayre*.
 And Rammes skinn^es dyed-red, and
 8 Tachash skins, and Shittim wood.
 And oile, for the Light: and spices,
 9 for the anointing oile, and for the in-
 cense of sweet-spices. And Beryll
 10 stones, and filling stones, for the E-
 phod, and for the Brest-plate. And
 every wise hearted among you, shall
 11 come and make all that Iehovah
 hath commanded. The Taberna-
 cle, the tent thereof, and the covering
 thereof: the taches thereof, and the
 boards thereof; the bars thereof, the
 12 pillars thereof, and the sockets there-
 of. The Arke, and the bars there-
 13 of, the Covering-mercie-seat: and
 the veile of the covering. The Ta-
 ble, and the barres thereof, and all the
 vessels thereof: and the shew-bread.
 14 And the Candlesticke for the Light,
 and the vessels thereof, & the lamps
 thereof: and the oile for the Light.
 15 And the Altar of incense, and the
 barres thereof, and the anointing oile
 and the incense of sweet-spices: and
 the hanging veile of the doore, for
 16 the doore of the Tabernacle. The
 Altar of Burnt-offring, and the grate
 of bras^e which is for it; the barres
 thereof, and all the vessels thereof:
 17 the Laver, and the foot thereof. The
 tapestrie-hangings of the Court, the
 pillars thereof, and the sockets there-
 of: and the hanging-veile, of the
 18 gate of the Court. The pins of the
 tabernacle, and the pins of the Court,
 19 and their cords. The garments
 of ministerie, to minister in the Holy-
 place: the garments of holiness, for

Aaron the Priest, and the garments
 of his Sonnes, to minister in the
 priests-office. And all the congrega-
 20 tion of the Sons of Israel departed,
 from the presence of Moses. And
 21 they came every man whose heart
 stirred him up, and every one whose
 spirit made him willing; they brought
 the offering of Iehovah, for the worke
 of the Tent of the Congregation, and
 for all the service thereof, and for the
 garments of holiness. And they
 22 came; the men with the women, eve-
 ry one *that was* willing hearted, they
 brought bracelets, and ear-rings, and
 rings, and tablets, all jewels of gold;
 and every man that offered, *offred* an
 offering of gold unto Iehovah. And
 23 every man with whom was found
 blew, and purple, and scarlet, and
 fine-linnen, and Goats *haire*: and
 Rams skins dyed-red, and Tachash
 skins brought *them*. Every one that
 24 offered, an offering of silver, and of
 bras^e; they brought the offering of
 Iehovah: and every one with whom
 was found Shittim wood, for any
 worke of the service brought *it*. And
 25 every woman *that was* wise hearted,
 did spin with her hands: and they
 brought the spun-worke, the blew,
 and the purple, and the scarlet, and
 the fine-linnen. And all the women
 whose heart stirred them up, in wis-
 26 dome, spun Goats *haire*. And the
 Rulers brought Beryll stones, and
 filling stones, for the Epod, and for
 the Brest-plate. And spice, and
 27 oile, for the Light, and for the anoin-
 ting oile, and for the incense of sweet-
 28 spices.

29 spices. Every man, and woman whose heart made them willing; to bring for all the worke, which Iehovah had commanded, to make, by the hand of Moses: the sonnes of Israel brought, a willing-offring, unto Iehovah.

30 And Moses said, unto the sonnes of Israel; See, Iehovah hath called by name, Bezaleel, the son of Uri, the sonne of Hur, of the tribe of Iudah. And he hath filled him, with the Spirit of God; in wisdome, in understanding, and in knowledge, 31 and in all workmanship. And to devise cunning-worke: to worke in gold, and in silver, and in brasse. 32 And in engraving of stone, to fill; and in carving of wood: to worke in all cunning workes. And hee hath given into his heart, for to teach: he and Aholiab the son of Ahisamach, 33 of the Tribe of Dan. He hath filled them with wisdome of heart; to make all worke of the engraver, and of the cunning-workman, and of the embroyderer; in blew, and in purple; in scarlet, and in fine-linnen, and of the weaver: even of them that doe any worke; and that devise cunning-workes. 34 35

Annotations.

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Here beginneth the 22 Section of the law. See Gen. 6. 9. and 28. 10.

2 Verse 2. holinesse] that is, a day of holinesse, or, an holy day: A signe of holinesse from the

Lord: See Exod. 31. 13, 14. &c. of sabbathisme] that is, of rest: see Exod. 16. 23. and 31. 15. any worke] to wit, of his owne workes, wayes, or wordes, Exod. 20. 9. Esay 58. 13. to except the workes commanded of God, as circumcision, offering of sacrifice, and the like, Iohn 7. 22. 23. Mat. 12. 5. and workes of necessity, and of mercy towards man or beast, Mat. 12. 7. 11, 12. See the annotations on Exodus 20. 8. &c.

Verse 3. kindle no fire] either for to doe worke with; or, to dresse meat (for that was unlawfull on the Sabbath, though lawfull on other feast dayes, Exod. 12. 16.) or, for to punish malefactors: as the Hebrew Doctors say, Punishments may not be inflicted on the Sabbath: though it be commanded to punish malefactors, yet may it not be done on the Sabbath. As when one is condemned by the Iudges, to stripes, or unto death, he may not be beaten or put to death on the Sabbath: for it is written, Ye shall kindle no fire, &c. this is a warning to the Iudges, that they burne not on the Sabbath, him that is condemned to be burnt; and the like is for other punishments. Maimony treat. of the Sabbath, Chap. 24. sect. 7. The like order they take against Iudging of causes of the Sabbath, Ibidem, Chap. 23. sect. 14.

Verse 5. an offering] or, an heave offering: in Greeke and Chaldee, a separation; a gift separated unto God, from their other goods. See the notes on Exod. 25. 2.

Verse 6. blew] in Greeke, hyacinth: see Exod. 25. 4.

Verse 7. Shittim] in Greeke, incorruptible wood: see Exod. 25. 5.

Verse 8. oile] of the olive: see Exod. 27. 20. anointing] or, oile of unction; whereof see Exod. 30. 23. &c. incense of sweet spices] in Greeke, composition of incense. See Exodus 30. 34. &c.

Verse 9. filling] to be set in golden ouches: Hebr. stones of filling; see Exod. 25. 7. and 28. 17. 20.

Verse 11. Tabernacle] or, Habitable: whereof see Exod. 26. barres] or, barre; meaning all and every one. See the notes on Exod. 32. 19. So in Exod. 39. 33.

Verse 12. Arke] or Coffin, wherein the Tables of the Law were put: see Exod. 25. 10.

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In

In Greeke, *the Arke of the testimony.*

of the covering] the veil that hid the most holy place; whereof see *Exod. 26. 31. &c.* So after in *Exodus 39. 34.* The Greeke translateth it onely, *the v. il.*

13 Verse 13. *Table*] described in *Exod. 25. 23. &c.* *Shew bread*] in Greeke, *bread of proposition.* See *Exod. 25. 30.*

14 Verse 14. *for the Light*] or, *Candlesticke of light*; that is, the shining Candlesticke, whose lamps gave light alwaies. So, *starres of light*, *Psl. 148. 3.* that is, shining starres.

15 Verse 15. *Altar*] the golden altar, whereof see *Exod. 30. 1. &c.* *hanging-veil*] see *Exod. 26. 36.*

16 Verse 16. *Altar*] the brazen altar; whereof see *Exod. 27. 1. &c.* *the foot*] or, *the Base*; see *Exod. 30. 18.*

17 Verse 17. *tapestry-hangings*] see *Exodus 27. 9. &c.*

19 Verse 19. *of ministerie*] or, *of service*; see *Exod. 31. 10.* *for Aaron*] described in *Exod. 28.* This was the summe of Moses Sermon to the people at this assemblie: wherein he taught them both what gifts to bring, and what holy things were to be made for the service of God; as he had beene before commanded, *Exod. 25. &c.*

21 Verse 21. *stirred*] or, *lifted him up*, to doe it chearfully; and so made him *willing*, as the Chaldee translateth it.

22 Verse 22. *bracelets*] or, *chaines*, or *hookes*; the Greeke translateth, *seals.* Compare this with their fact before, in *Exod. 32.* where they gave their jewels to make an Idol. *offred*] Hebr. *waved*; because they were heaved up and waved, when they were given to the Lord, and is therefore called a *wave-offring*, *Exod. 38. 24.*

24 Verse 24. *was found*] If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not, *2 Cor. 8. 12.*

25 Verse 25. *did spin*] of the vertuous woman it is said, *She layeth her hands to the spindle, and her hands hold the distaffe*, *Prov. 31. 19.* So for

the building of Gods spirituall Tabernacle, there were women that *laboured in the Gospel*, *Phil. 4. 3.* that *laboured much in the Lord*, *Rom. 16. 3. 6. 12.* Contrary were they that *move hangings* for the grove, *2 King. 23. 7.*

Verse 29. *willing-offring*] or, *voluntary gift.* So ought all things that we give unto God, or for his sake, be freely given, as every man *purposeth in his heart*; not of griefe, or of necessity; for God loveth a *cheerfull giver*, *2 Cor. 9. 7.* Compare herewith, the offrings of David, and the Princes and people of Israel, towards the building of Gods Temple, which caused great joy in men, and thanks unto God, *1 Chron. 29. 3. 6. 9, 10. &c.*

Verse 30. *Bazaleel*] of whom see *Exod. 31. 2. &c.* He was for Moses Tabernacle, as Hiram for Solomons Temple, *1 King. 7. 13, 14.* as Paul and the other Apostles for the Temple of Christs Church, *1 Cor. 3. 10.* But the Tabernacle of Christs naturall body, was *g eater and more perfect*; not made with hands, that is, not of *this building*, *Heb. 9. 11.* and *10. 20.* the Workmaster thereof, was *the holy Ghost* himselfe, *Luke 1. 34. 35.*

Verse 31. *Spirit of God*] in Greeke, *a diuine Spirit of wisdom.* See *Exod. 31. 3.*

Verse 34. *Aholiab*] in Greeke, *Eliab.* See *Exod. 31. 6.*

Verse 35. *cunning-workman*] who wrought both sides alike: whereas the *embroiderer* wrought curiously but the one side: see the notes on *Exod. 26. 1.* *of the weaver*] which the Chaldee expoundeth *weaving*: understanding by the *weaver*, the weavers worke: as elsewhere the Scripture useth *Spirits* for the gifts of the Spirit, *1 Cor. 14. 12. 32.* *that devise*] in Chaldee, *that teach cunning* (or *artificiall*) *workes.* By these were figured the varieties of graces, which were abundantly to be seene in the first building of Christs Church, after that men had received the Spirit of God, by the preaching of the Gospel from the mouthes of the master work-men, the Apostles, *1 Cor. 1. 5. 7.* and *12. 4. 8, 9, 10, 11. Gal. 3. 2. 5. Acts 19. 4. 6.*

CHAPTER XXXVI.

1 The offerings are delivered to the workmen. 5 The people bringing more then enough for the worke, are restrained. 8 The making of the embroidered curtaines with Cherubims; 14 The curtaines of Goats haire. 19 The coverings of Rams skinnes and Tachash skinnes. 20 The boards, with their sockets. 31 The bars. 35 The veil. 37 The hanging for the doore.

I Then did Bezaleel, and Aholiab, and euery wise harted man; they to whom Iehovah gave wisdom & understanding, to know to doe, all the worke for the seruice of the Sanctuary: according to all, that Iehovah had commanded. And Moses called Bezaleel, and Aholiab; and euery wise harted man, in whose heart Iehovah had given wisdom: *even* every-one whose heart stirred him up; to come neere unto the worke, to doe it. And they tooke from before Moses, all the offering which the sonnes of Israel had brought, for the worke of the seruice of the Sanctuary, to make it: and they, brought yet unto him, a willing-offering every morning. And all the wise men that made all the worke of the Sanctuary, came; every man from his worke, vvhich they made. And they said vnto Moses, saying; The people bring much: *more* then enough for the seruice of the worke, which Iehovah commanded to make. And Moses commanded; and they caused a voice to passe throughout the campe, saying; Let neither man nor woman, make any-more worke,

for the offering of the Sanctuary: and the people were restrained, from bringing. And the worke was enough for them, for all the worke to make the same: and to be overplus.

Then made they, *even* every wise hearted among them that did the worke; the Tabernacle, of ten curtaines: of fine-linnen twined, and blew, and purple, and scarlet; *with* Cherubims, the worke of a cunning worke-man, made he them. The length of one curtaine, *was* eight and twenty cubits; and the bredth, foure cubits, of one curtaine: one measure, *was* for all the curtaines. And he coupled-together five curtaines, one to another: and five curtaines hee coupled-together, one to another. And he made loops, of blew; upon the edge of the one curtaine, from the selvedge, in the coupling: likewise he made in the utmost edge of the curtaine, in the second coupling. Fiftie loopes; made he, in the one curtaine; and fifty loopes, made he, in the selvedge of the curtain, which *was* in the second coupling, the loopes being one right ouer against another. And he made fiftie taches of gold: and coupled-together the curtaines, one to another, with the taches; and it was one Tabernacle.

And he made curtaines of Goats haire, for a Tent, over the Tabernacle: eleven curtaines, he made them. The length of one curtaine, *was* thirtie cubits; & foure cubits, the bredth of one curtaine: one measure, *was* for the eleven curtaines. And he cou-

pled-together five curtains, by themselves: and fixe curtaines, by themselves. And he made fifty loopes, on the edge of the (*one*) curtaine, the outmost in the coupling: and fifty loops, made he, on the edge of the curtaine, of the second coupling. And he made, fifty raches of brasle: to couple-together the Tent, for to be one. And he made a covering, for the Tent; of Rammes skinnes died-red: and a covering of Tachash skinnes above. And hee made boards for the Tabernacle: of Shittim wood, standing-up. Ten cubits *was* the length of a board: and a cubit and halfe a cubit, the bredth of one board. Two Tenons, for one board; set in order, one against another: so did he make for all the boards of the Tabernacle. And he made the boards for the Tabernacle: twenty boards for the South side, southward. And forty sockets of silver, he made, under the twentie boards: two sockets under one board, for his two tenons; and two sockets under another board, for his two tenons. And for the sec-one side of the Tabernacle, on the North side: he made twentie boards. And their forty sockets of silver: two sockets, under one board; and two sockets, under another board. And for the sides of the Tabernacle, sea ward: hee made fixe boards. And two boards made hee, for the corners of the Tabernacle: in the

two sides. And they were equally-joyned beneath; and likewise they were perfectly-joyned, at the head of it, unto one ring: so did he for them both; for the two corners. And they were eight boards; and their sockets of silver; sixteene sockets: two sockets two sockets, under one board. And he made barres of Shittim wood: five, for the boards of the one side of the Tabernacle. And five barres, for the boards of the second side of the Tabernacle: and five barres, for the boards of the Tabernacle, for the two-sides Seaward. And he made the middle barre; to reach, in the midst of the boards, from end to end. And he overlaid the boards *with* gold, and made their rings, of gold, places for the barres: and overlaid the barres *with* gold. And hee made a Veile; of blew, and purple, and scarlet, and fine-linnen twined: the worke of a cunning-workman, made he it, *with* Cherubims. And he made there-unto, foure pillars of Shittim, and overlaid them *with* gold; their hooks *were* of gold: and he cast for them, foure sockets of silver. And he made an hanging-veil, for the doore of the Tent; of blew, and purple, and scarlet, and fine-linnen twined; the work of the embroiderer. And the five pillars of it, and their hookes; and he overlaid their chapters, and their fillets *with* gold: and their five sockets *were* of brasle.

Annotations.

I **T**hen did] or, Then made Bezaleel, &c. that is, began to doe, or to worke. Some referre this to the end of the former Chapter, and translate, *And Bezaleel shall doe, &c.* which interpretation the Hebrew well beareth. But the Greeke translateth, *And Besekel did.*

2 Verse 2. *And Moses*] or, For Moses had called. As they had gifts of wisdom from God, so were they also to have a calling unto the worke: as Aaron had unto the priesthood, *Lev. 8. Heb. 5. 4.*

3 Verse 3. *they took from before Moses*] so the Chaldee also translates it; the Greeke, *they receive of Moses.* *every morning*] Hebrew *in the morning in the morning.* So in *vers. 4 man man*, that is, *every man.* This noteth their zeale and diligence: for so the morning often signifieth, *Psal. 5. 4. and 101. 8. Esay 50. 4. Ier. 21. 12.*

4 Verse 4. *wise*] that is, *skilfull* men. In this sense Paul useth the word *wise*, in *1. Cor. 3. 10.* *from his worke*] or, as the Greeke translateth, *according to his worke*, for so the Hebrew phrase sometime signifieth, as in *Ezek. 7. 27.*

6 Verse 6. *a voice*] that is, *a proclamation*. The Chaldee saith, *a cryer*, and the Greeke, *he cried* (or *proclaimed*) *make any more worke*] that is, *make ready any more stuffe* to worke with. So in the verse following.

7 Verse 7. *the worke*] that is, *the stuffe* for the worke: as *verse 6. to be overplus*] or, *to remaine over*: that is, *too much*. Thus the people shewed their ready obedience unto that part of the Law, which consisted in outward ordinances of service, and for the making of a *worldly Sanctuary*, (as the Apostle calleth it, *Heb. 9. 1.*) whereas in the former Law, which God had himselfe spoken from heaven, they had shewed their headstrong disobedience, *Exodus 32.*

Verse 8. *the Tabernacle*] or, *Habitacle*, see the notes on *Exodus 25. 1, &c.* This is first made; (though in the commanding of these things, the *Arke*, *Table*, and *Candlestick* were first mentioned, *Exod. 25.*) because it was to receive and containe those holy things, which might not stand without their Tent or Habitation, *1. Chron. 15. 1. and 16. 1.*

Verse 9. *cubits*] or, *by the cubit*, which is a foot and a halfe; see *Exod. 26. 2.*

Verse 10. *to another*] Hebrew *to one*, meaning to the fellow of it, called the *sister*, in *Exodus 26. 3.*

Verse 11. *edge*] Hebr. *lip*, for *Exod. 26. 4.*

Verse 12. *being one right-over*] or, *receiving one to another*: the Greeke hath, *opposite one to another*: see *Exod. 26. 5.*

Verse 17. *one curtaine*] the word *one* (supplied also in the Greeke) is expressed in *Exodus 26. 10.*

Verse 18. *for to be*] or, *that it might be*, the Greeke saith, *and it was one*. See *Exod. 26. 11.*

Verse 20. *boards*] in Greeke, *the pillars of the Tabernacle*. See *Exodus 26. 15, &c.*

Verse 27. *Seaward*, the Greeke interpreteth, *the part toward the Sea*, that is, as the Chaldee translateth, *the West*, so *Exodus 26. 22.*

Verse 29. *equally joyned*] or, *joyned-as-twins*: see *Exodus 26. 24.*

Verse 30. *under one*] or, *under every board*; which the Greeke explaineth thus, *two sockets for one pillar, and two sockets for another pillar*; and so the Hebrew was, in *Exod. 26. 25.*

Verse 32. *of the Tabernacle*] in *Exod. 26. 27.* it is, *of the side of the Tabernacle*; and so the Greeke here saith, *of the backside of the Tabernacle*.

Verse 35. *cunning workman*] in Greeke, *woven worke*. It meaneth woven both sides alike, see *Exodus 26. 31.*

Verse 37. *embroiderer*] or, *weaver with tin-sel worke*. See *Exodus 26. 36.*

Verse 38. *their chapters*] Hebr. *their heads*, or tops. In *Exodus 26. 37.* it was commanded to *coverlay them*, having spoken of the pillars.

fillets] or, *baops*, see *Exodus 27. 10.*

CHAPTER XXXVII.

1 The making of the Arke, 6 and the covering-mercies-seat with Cherubims. 10 The Table, with the vessels thereof. 17 The Candlestick, with the lamps and instruments thereof. 25 The Altar of incense. 29 The anointing oile, and sweet incense.

1 **A**ND Bezaleel made the Arke of Shittim wood: two cubits, and a halfe *was* the length thereof, and a cubit and a halfe, the bredth thereof; and a cubit and a halfe, the height thereof. And hee overlaid it *with* pure gold, within and without: and made for it a crowne of gold round about. And hee cast for it, foure rings of gold, in the foure corners thereof; and two rings, *were* in the one side of it; and two rings, in the second side of it. And he made bars of Shittim wood: & overlaid them *with* gold. And he put the bars into the rings, by the sides of the Ark, to bear the Ark. And he made the Covering mercies-seat of pure gold: two cubits and a halfe *was* the length thereof; and a cubit and a halfe, the bredth thereof. And hee made two Cherubims of gold, of beaten worke, made he them, at the two ends of the Covering-mercies-seat. One Cherub, on the end on this *side*; and one Cherub on the end on that *side*, of the Covering mercies-seat, made he the two Cherubims, on the two ends thereof. And the Cherubims, stretched-forth the wings on high;

covering with their wings, over the Covering-mercies-seat; and their faces *were* one to another: towards the Covering-mercies-seat were the faces of the Cherubims.

And he made the Table of Shittim wood: two cubits *was* the length thereof, and a Cubit the bredth thereof; and a cubit and a halfe the height thereof. And he overlaid it, *with* pure gold, and made thereunto a crown of gold round about. And he made unto it a border of an hand-bredth round about: and made a crowne of gold, to the border thereof round about. And hee cast for it foure rings of gold: and put the rings in the foure corners, which *were* on the foure feet thereof. Over against the border, were the rings: the places for the barres to beare the Table. And he made the barres of Shittim wood, and overlaid them, *with* gold, to beare the Table. And he made the vessels, which *were* for the Table; the dishes thereof, and the cups thereof, and the bowles thereof, and the covers which *were* to cover withall, of pure gold.

And he made the Candlestick of pure gold, of beaten worke made he the Candlestick, his shaft, and his branch, his bowles, his knops, and his flowres, were of the same. And six branches comming out of the sides of it: three branches of the Candlestick out of the one side of it; and three branches of the Candlestick, out of the second side of it. Three bowles made like almonds, in

20 in one branch, a knop and a flowre;
 and three bowles made like-almonds,
 in the other branch, a knop and a flowre:
 so in the six branches, that came out of the candlestick. And
 21 in the Candlestick were four bowles: made like-almonds,
 his knops, and his flowres. And a knop under two branches
 of the same; and a knop, under two branches of the same;
 and a knop under two branches of the same, to the six branches
 22 that came out of it. Their knops, and their branches, were of the same:
 all of it, was one beaten worke, of pure gold. And he made
 23 the seven lampes thereof; and the tongs thereof, and the snuff-dishes thereof,
 of pure gold. Of a talent of pure gold, made he it: and all the vessels thereof.
 24
 25 And he made the Altar of incense, of Shittim wood: a Cubit was the length thereof,
 and a cubit the breadth thereof, four square: and two cubits the height thereof;
 26 the hornes thereof were of the same. And he overlaid it with pure gold;
 the roose thereof, and the walls thereof round about, and the hornes thereof:
 and he made unto it, a crowne of gold, round about. And two rings of
 27 gold made he to it, under the crowne thereof, by the two ribbes thereof,
 upon the two sides of it, for places for the barres, to beare it withall.
 28 And he made the barres of Shittim wood: and overlaid them, with gold.
 29 And he made the oile of holy anointing: and the pure incense,

of sweet-spices: the worke of the Apothecarie.

Annotations.

ARKE] or, Coffer: whereof see Exodus 25. 10, &c.

Verse 6. *Covering-mercy-seat*] or, Propitiatorie. See Exodus 25. 17, &c.

Verse 8. *on the end*] or, out of the end. So after.

Verse 9 *stretched*] Hebrew *were stretching*, (or *spreading*,) So Exodus 25. 20.

Verse 16. *dishes*] or, chargers; see the notes on Exodus 25. 29.

Verse 17. *beaten worke*] out of one whole peece. See Exodus 25. 31, &c.

Verse 21. *that came out of it*] namely, of the Candlestick, as Exodus 25. 35.

Verse 25. *of incense*] or, of perfume, See the notes on Exodus 30. 1, &c.

Verse 26. *roose*] or, top, Exodus 30. 3.

Verse 29. *holy anointing*] Hebrew *unction of holiness*. See Exodus 30. 25.

incense] in Greeke, the composition: see Exodus 30. 34, &c. The recording of these particulars by Moses, as in an Inventorie; is to shew both the care which they had to make all things according to the patterne and precepts given on the mount, Exodus 25. 10-40. and how God esteemed the obedience of his servants, in that he causeth their works to be particularly written in his Register. Put chiefly to set forth the beauty of Gods Sanctuarie, and furniture thereof, which is worthy all serious consideration, not so much for the outward worke, as for the heavenly mysteries of the same, Psalm 84. Heb. 9.

CHAP. XXXVIII.

1 The making of the Altar of Burnt-offering,
 3 with the vessels thereof. 8 The Laver of brass, and the foot thereof. 9 The Court, and hangings thereof round about. 20 The pinnes of the

the Tabernacle, and Court. 21 The summe of that the people offered, of gold, of silver, and of brasſe, and the things that were made of them.

- 1 **A**ND he made the Altar of Burnt-offring, of Shittim wood : five cubits the length thereof, & five cubits the bredth thereof, fouresquare; and three cubits the height thereof.
- 2 And he made the hornes of it, upon the foure corners thereof; the hornes of it were of the same : and he overlaid it *with* brasſe. And he made all the vessels of the Altar, the pans, and the shovels, and the basons, the flesh-hooks, and the firepannes : all the vessels thereof made hee of brasſe.
- 3 And he made for the Altar, a grate, of net worke, of brasſe : under the compasse thereof, beneath, unto the midst of it. And he cast foure rings, in the foure utmost parts, for the grate of brasſe : *to be* places, for the bars. And he made the bars of Shittim wood : and overlaid them *with* brasſe. And he put in the bars into the rings, on the sides of the Altar, to beare it withall : hollow, *with* boards made he it.
- 4 And he made the Laver of brasſe, and the foot of it of brasſe : of the looking-glasses of *the women* assembling by-troops, which assembled-by-troups, at the doore of the Tent of the congregation.
- 5 And hee made the Court, for the Southside south-ward; the tapestrie-hangings of the Court, *were* of fine-linnen twined; an hundred cubits.
- 6 Their pillars, twentie; and their sockets twentie, of brasſe : the hooks of

the pillars and their fillets of silver. And for the North side, an hundred cubits; their pillars twentie, and their sockets twentie of brasſe: the hookes of the pillars, & their fillets of silver. And on the Sea side, tapestrie-hangings, of fiftie cubits; their pillars ten, and their sockets ten : the hookes of the pillars, and their fillets of silver. And on the East side eastward, fiftie cubits. The tapestrie hangings of fiftene cubits, for the side : their pillars three, and their sockets three. And for the second side, on this *hand* and on that, for the gate of the court: tapestrie-hangings, of fiftene cubits; their pillars three, and their sockets three. All the tapestrie hangings of the Court round-about, *were* of fine-linned twined. And the sockets for the pillars, *were* of brasſe; the hookes of the pillars, and their fillets of silver, and the overlaying of their chapiters of silver : and they *were* filleted with silver, all the pillars of the Court. And the hanging-veile for the gate of the Court, *was* the worke of the embroiderer, of blew, and purple, and scarlet, and fine-linnen twined: and twentie cubits *was* the length; and the height in the bredth, five cubits, answerable to the tapestrie-hangings of the Court. And their pillars *were* foure, and their sockets foure, of brasſe: their hookes of silver, and the overlaying of their chapiters, and their fillets of silver. And all the pins of the Tabernacle, and of the Court round-about, *were* of brasſe,

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21 These *are* the counted-things of the
 Tabernacle, of the tabernacle of testi-
 monie as it was counted by the
 mouth of Moses, *for* the service of the
 Levites, by the hand of Ichamar, son
 22 of Aaron the Priest. And Bezaleel,
 the son of Uri, the son of Hur, of the
 tribe of Iudah, made all that Iehovah
 23 commanded Moses. And with
 him, Aholiab son of Ahisamach, of
 the tribe of Dan, an engraver and a
 cunning-workman: and an embroi-
 derer, in blew and in purple, and in
 24 scarlet, and in fine-linnen. All the
 gold *that was* occupied for the work,
 in all the worke of the Sanctuarie:
 even the gold of the offering, *was*
 nine and twentie talents, and seven
 hundred and thirtie shekels, by the
 25 shekel of the Sanctuarie. And the
 silver, of them *that were* numbred of
 the congregation, *was* an hundred ta-
 lents: and a thousand and seven hun-
 dred and seventie and five shekels, by
 26 the shekel of the Sanctuarie. A Bekah
 for a poll, halfe a shekel, by the shekel
 of the sanctuary: for every one that
 passed unto them that *were* numbred
 from twentie yeres old and upward;
 for six hundred thousand, and three
 thousand, & five hundred, and fiftie.
 27 And the hundred talents of silver,
 was, to cast the sockets of the Sanctu-
 arie, and the sockets of the veile: an
 hundred sockets, of the hundred ta-
 28 lents, a talent for a socket. And of
 the thousand and seven hundred and
 seventie and five *shekels*: hee made
 hookes for the *pillars*: and overlaid

their chapters, and filleted them.
 And the brasle of the offering, *was* se-
 ventie talents, and two thousand and
 foure hundred shekels. And there-
 with he made the sockets *for* the door
 of the Tent of the congregation, and
 the altar of brasle, and the grate of
 brasle, which *was* for it: and all the
 vessels of the altar. And the sockets
 31 of the Court, round-about, and the
 sockets of the gate of the Court: and
 all the pins of the Tabernacle, and all
 the pins of the Court, round-about.

Annotations.

Altar] whereof see *Exod. 27. 1. &c.* *four square,*] the Greeke explaineth it, *the altar was four square.* So *Exod. 27. 1. Ezek. 43. 16.*

Verse 8. *Laver*] see the notes on *Exod. 30. 18, &c.* *assembling by-troopes,*] or, *war- ring,* to wit, the Lords spirituall warfare and service: as the Chaldee translateth, *which came to pray;* and the Greeke, *which fasted:* and Thargum Ierusalem; *which were humbled.* The same word is used againe in *1. Sam. 2. 22.* of women that assembled by-troopes at the doore of the Tabernacle: that is, *came to pray,* as the Chaldee there also saith. So *Anna* in the Temple served God *with fastings and prayers night and day,* *Luk. 2. 37.* and Paul speaketh of the desolate widdow, that *trusteth in God, and continueth in supplications and prayers night and day.*

1. Tim. 5. 5. Accordingly Moses speaketh of the Levites that entred in *to warre the warfare,* (that is, to performe the service,) *and to doe the worke in the Tabernacle,* *Numb. 4. 23.* And Paul saith to Timothie, *that thou by them mightest warre a good warfare,* *1. Tim. 1. 18.* so that this phrase is usuall, to signifie the service of God. Now of the brazen *looking-glasses* of these religious women, *was the Laver* made: who gave the instruments whereby they drest their bodies, to make the instrument whereby through

faith they might sanctifie their soules. See before, on *Exod.* 30. 18, 19.

Verse 9. *Court*] whereof, see *Exod.* 27. 9.

Verse 12. *sea*] that is, *the west*, as the Chaldees expoundeth it, see *Gen.* 12. 8.

Verse 14. *the side*] that is, *the one side*; to wit, of the *Court gate*, as after the text sheweth. See *Exod.* 27. 14.

Verse 17. *chapiters*] or *heads, tops*: so after, in *verse* 19. 28. *filleted*] or, *hooped*.

Verse 18. *hanging-veile*] of it, see *Exod.* 27. 16.

Verse 20. *pins*] or *nailes, stakes*: see *Exod.* 27. 19.

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Here beginneth the 23 Section of the Law see *Gen.* 6. 9. and 12. 10.

Verse 21. *counted things*] that is, the summe and particulars of the things about the making of the Tabernacle; which the Greeke translateth *the computation*, (or, *construction*) of the Tabernacle. *the mouth*] that is, *the word* as the Chaldees expoundeth it, or *commandment*. *Ithamar*] under his hand, the Levites of Merari, had charge of the boards, bars, pillars, sockets, pins, cords, &c. about the Tabernacle and Court thereof. *Num.* 33. 33.

Verse 24. *accipies*] *Heb.* *made*, in Greeke, *wrought* *offering*.] *Heb.* *making*; as the offering of it, is also called *making*, *Exod.* 35. 12. It was likewise called an *heave-offering*, *Exod.* 25. 2. what these two motions meant, see the notes on *Exod.* 29. 24. 27. *talents*] every talent was 120. pound weight; for a talent weighed three thousand shekels; and every shekel, 220. graines of Barley; see the notes on *Gen.* 20. 16. and *Exod.* 24. 39. This is confirmed by the summe here following, in *verse* 25, 26. for 603550. men, paying every one halfe a shekel, it amounted to 100. talents, and 1775. shekels.

Verse 26. *Bekah*] this, in the next words, is expounded to be *halfe a shekel*; see the notes on *Gen.* 24. 22. The Greeke translateth it, a *drachme* (or *dram*,) as a *shekel* is sometime turned in Greeke *didrachme*, a double *dram*, see *Gen.* 20. 16. *apol*] *Hebrew* a *skul*, which the Greeke translateth *head*, used for the per-

son or whole man. So in *Exodus* 6. 16.

old] *Hebrew* *son of 20 yeres*; see the notes on *Gen.* 5. 32.

CHAP. XXXIX.

1 The making of the garments of ministry, and holy garments for the priests. 2 The Ephod. 3 The Breastplate. 10 The setting of the twelve precious stones, in foure rowes, upon it. 15. The chains, ouches, and rings of it. 22 The Robe of the Ephod, with the pomegranats, and bells, on the skirts thereof. 27 The Coats, Miter, Bonnets, and Girdle of fine-linnen. 30 The plate of the holy Crowne, ryed to the Miter. 32 All the worke is finished, 33 and brought unto Moses by the particular. 43. Moses vieweth all the worke, and seeing it to be done as the Lord had commanded, he blest them.

And of the blew, and purple, and scarlet, they made the garments of ministration, to minister in the Holy place; and made the garments of holinesse, which were for Aaron, as Iehovah commanded Moses.

And he made the Ephod of gold, of blew, and purple, and scarlet, and fine-linnen twined. And they did beat him, the plates of gold: and he cut wiers, to work it in the blew, and in the purple, and in the scarlet, and in the fine-linnen: with the work of a cunning workman. They made shoulder peeces for it, joyning together, at the two edges thereof, it was joyned together. And the curious-girdle of his Ephod, which was upon it was of the same, according to the work thereof; of gold, of blew, & purple, and scarlet, and fine-linnen twined, as Iehovah commanded Moses.

And they wrought Beryll stones, inclosed

inclosed, in ouches of gold : engraven, *like* the engravings of a signet ; with the names of the Sons of Israel. And hee put them on the shoulders of the Ephod, stones of memoriall, for the sonnes of Israel : as Iehovah commanded Moses.

And hee made the Brestplate, the worke of a cunning-workman, like the worke of the Ephod : of gold, of blew, and purple, and scarlet, and fine-linnen twined. It was foure-square ; doubled did they make the Brestplate ; a span the length thereof, and a span the bredth thereof, doubled.

And they embossed in it, foure rowes of stones, a row, a Sardius, a Topaz, and a Sinaragd ; the first row. And the second row, a Chalcedonie, a Saphir, and a Sardonix.

And the third row : an Hyacinth, a

Chrysoprase, and an Amethyst. And the fourth row, a Chrysolite, a Beryll and a Iasper : inclosed in ouches of gold, in their embolliments. And the stones were with the names of the sonnes of Israel : twelve, according to their names : *like* the engravings of a signet, every-man with his name, according to the twelve tribes.

And they made upon the Brestplate, chaines at the end of wreathen worke, of pure gold. And they made two ouches of gold, and two rings of gold : and put the two rings upon the two ends of the Brestplate.

And they put the two wreathings of gold in the two rings, on the ends of the Brestplate. And the two ends of the two wreathings, they fastened

on the two ouches : and put them on the shoulders of the Ephod, before it.

And they made two rings of gold, and put *them* upon the two ends of the Brestplate, upon the border thereof, which *was* in the side of the Ephod, inward. And they made two (*ether*) rings of gold, and put them on the two shoulders of the Ephod underneath towards the fere-part therof, over against the coupling thereof, above the curious-girdle of the Ephod. And they did binde the Brestplate, by the rings thereof, unto the rings of the Ephod, with a lace of blew, to bee above the curious-girdle of the Ephod, and *that* the Brestplate might not be loosed, from the Ephod : as Iehovah commanded Moses.

And hee made the Robe of the Ephod, of woven worke : all of blew.

And *there was* a hole of the Robe in the midst thereof, as the hole of an habergeon : with a binding for the hole thereof, round about, *that* it should not bee rent.

And they made upon the skirts of the Robe, pomgranats, of blew, and purple, and scarlet : twisted. And they made bells of pure gold : and put the bells betweene the pomgranats, upon the skirts of the Robe, round-about, betweene the pomgranats. A bell and a pomgranate, a bell and a pomgranate, upon the skirts of the Robe, round-about, to minister in : as Iehovah commanded Moses.

And they made Coats of fine-linnen, of woven worke, for Aaron,

28 and for his sonnes. And a Miter of fine-linnen, and goodly-ornaments, Bonnets of fine-linnen: and linnen breeches of fine-linnen twined. And
29 a girdle of fine-linnen twined, and of blew, and purple, and scarlet, the worke of the embroiderer: as Iehovah commanded Moses.

30 And they made the Plate of the crowne of holinesse, of pure gold: and wrote upon it a writing, like the engravings of a signet; HOLINES TO
31 IEHOVAH. And they put upon it a lace of blew, to put it upon the Miter, on high: as Iehovah commanded Moses.

32 And all the worke of the Tabernacle of the Tent of the Congregation, was finished: and the sonnes of Israel did; according to all that Iehovah commanded Moses, so did they.

33 And they brought the Tabernacle unto Moses; the Tent, and all the instruments thereof: the taches thereof, the boards thereof, the bars thereof, and the pillars thereof, and the sockets thereof.

34 And the covering of Rams skins, died-red; and the covering of Tachash skins: and the veil of the covering. The Arke of the Testimonie, and the bars thereof; and
35 the Covering-mercy-sear. The Table, and all the vessels thereof; and
36 the Shew bread. The pure Candlestick, with the lamps thereof, the lamps to be set-in-order, and all the vessels thereof: and the oil, for the
37 light. And the Altar of gold; and the oile of anoynting, and the incense of sweet-spices: and the hang-

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ing-veil, for the doore of the Tent. The Altar of brasse; and the grate of brasse, which was for it; the barres thereof, and all the vessels thereof: the Laver, and the foot thereof. The tapestrie-hangings of the Court, the pillars thereof, and the sockets thereof; [and the hanging-veil for the gate of the Court, the cords thereof, and the pins thereof: and all the vessels of the service of the Tabernacle, for the Tent of the Congregation. The garments of ministerie, to minister in the Holy-place: the garments of holinesse for Aaron the Priest; and the garments of his sonnes, to minister-in-the-priests-office. According to all that Iehovah commanded Moses; so the sonnes of Israel, made all the worke. And Moses saw all the worke; and behold they had done it; as Iehovah had commanded, so had they done: and Moses blessed them.

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Annotations.

Of ministerie] whereof see Exod. 31. 10.
of holinesse] that is, the holy garments, specified in Exod. 28.

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Verse 2. Ephod] described in Exodus 28 6. &c.

2

Verse 3. beat-thinne] or, spread-abroad.

3

wiers] or threads, of those plates. in the blew] or, in the midst of (which the Greeke translateth with) the blew, &c. For the gold thred, was twisted with the blew, and with every of the other colours, as is noted on Exodus 28. 6.

Verse 6

EXODVS, Chap. 40.

- 6 Verse 6. *Beryl*] see *Exod. 28. 9.*
8 Verse 8. *Breſtplate*] whereof see *Exod. 28. 15. &c.*
10 Verse 10. *Smaragd*] or, *Emeraud*: see *Exod. 28. 17.*
22 Verse 22. *woven worke*] Hebr. *worke of the weaver*; see *Exod. 28. 31. &c.*
24 Verse 24. *twiſted*] or *twined*: the Greeke addeth, and *byſſe* (that is, *fine linnen*) *twined*. See the notes on *Exod. 28. 33.*
27 Verse 27. *coats*] whereof see *Exod. 28. 40.*
28 Verse 28. *goodly ornaments*] this word is ſometime uſed for the *Bonnets* themſelves, as in *Ezek. 44. 18.*
30 Verse 30. *crowne of holineſſe*] that is, *holy crowne*, or *ſeparation*, as both the Hebrew and Greeke ſignifieth: ſee *Exod. 29. 6.* and *28. 36.*
32 Verse 32. *ſo did they*] this hath reſpect unto the charge before given, *Exod. 25. 40.* and for this cauſe, the particulars have beene repeated by Moſes, that all might ſee the care which he and the workmen had, to make all things both for matter and forme, according to the patterne and commandement given of God. Such faithfulneſſe alſo was in Chriſt, *Heb. 3. 2.* and ought to bee in all Chriſtians, concerning Gods heavenly ordinances in his Church, whereof theſe things were a *patterne and ſhadow*, *Heb. 8. 5.* 1 *Tim. 6. 13, 14.* and *5. 21*
33 Verse 33. *bars*] or, *barre*; as in *Exod. 35. 11.*
37 Verse 37. *to be ſet in order*] Hebr. *lamps of ordering*, or, of *diſpoſition*, which the Priests were to trim every day: ſee the notes on *Exodus 27. 21.* the Greeke tranſlateth, *lamps of burning*.
38 Verse 38. *offſweet ſpices*] in Greeke, of *composition*, that is, *the compounded incenſe*.
42 Verse 42. *all the worke*] or, *all the ſervice*; which the Greeke calleth *Preparation*, or *Furniture*.
43 Verse 43. *ſaw*] or, *viewed*, as hee that was charged with the oversight of this whole work, *Exod. 25. 40.* the *worke*] in Greeke, *works*.
bleſſed them] that is, as Gods publike miniſter, pronounced a bleſſing from the Lord, upon theſe workmen; ſee *Gen. 14. 19.* Herein Moſes was a figure of Chriſt, who will bleſſe them that faithfully obſerve the Commandements of God, 2 *Tim. 4. 7, 8.* for, who ſo

is a doer of the worke, this man ſhall be bleſſed in his deed, *Jam. 1. 25.* Hereupon the Hebrewes ſay, *Worke is a great thing*; for *Shecinab* (that is, the Divine-preſence or *Majeſtie* of God in Chriſt) dwelled not in *Iſrael*, untill they had done the worke; as it is written (in *Exod. 39. 43.*) AND MOSES SAW ALL THE VVORKE, &c. AND MOSES BLESSED THEM. And how did hee bleſſe them? He ſaid unto them, The Lord vouchſafe that the Divine-preſence (*Shecinab*) may dwell in the worke of your hands. And ſo it came to paſſe: as it is ſaid (in *Exod. 40. 34.*) And the cloud covered the Tent, &c. and the glory of the Lord filled the Tabernacle. R. *Elias*, in *Reſhith chocab*, fol. 420. 2.

CHAPTER XL.

1 The Lord commandeth the Tabernacle to be reared. 4 and things to be ſet in order therein, 8 and the Court to be ſet about it. 9 The Tabernacle and all the veſſels thereof, the Altar and Laver, to be anointed with oyle. 12 Aaron and his ſonnes, to be waſhed, cloathed, anoynted, ſanctified. 16 Moſes obeyeth, and reareth up the Tabernacle, 21 carrieth in the Arke, 22 placeth the Table, 24 and the Candleſticke, 26 and the golden Altar, 29 and the brazen Altar, 30 and the Laver, 33 and reareth up the Court. 34 A cloud covereth the Tabernacle, and Gods glory filleth it. 38 The cloud was on the Tabernacle by day, and fire by night continually.

AND Iehovah ſpake unto Moſes, ſaying: In the day of the firſt moneth, in the firſt of the moneth: thou ſhalt reare-up the Tabernacle, the Tent of the Congregation. And thou ſhalt put there, the Arke of the Teſtimony: and cover the Ark with the veil. And thou ſhalt bring-in

the Table, and set-in-order the order thereof: and thou shalt bring-in the Candlestick; and cause to ascend, the
 5 lamps thereof. And thou shalt set, the Altar of gold, for the incense; before the Arke of the testimony: and put the hanging-veil of the doore, to
 6 the Tabernacle. And thou shalt set the Altar of the burnt-offring, before the doore of the Tabernacle of the Tent of the Congregation.
 7 And thou shalt set the Laver, between the Tent of the Congregation, and the Altar: and shalt put
 8 water there. And thou shalt set the Court, round-about: and put the hanging-veil, at the gate of the
 9 Court. And thou shalt take the oile of anoynting, and anoynt the Tabernacle, and all that is therein: and shalt sanctifie it, and all the vessels thereof, and it shall be holy.
 10 And thou shalt anoynt the Altar of the burnt-offring, and all the vessels thereof: and shalt sanctifie the Altar, and the Altar shall be Holy of holies.
 11 And thou shalt anoynt the Laver, and the foot thereof: and sanctifie
 12 it. And thou shalt bring-neere Aaron and his sons, unto the doore of the Tent of the Congregation: and wash them, with water. And
 13 thou shalt clothe Aaron with the garments of holiness: and shalt anoynt him, and sanctifie him, and he shall minister - in - the - priests-office
 14 unto me. And thou shalt bring-neere, his sonnes; and clothe them, with coats. And thou shalt anoynt
 15 them, as thou didst anoynt their fa-

ther; and they shall minister-in-the-priests-office unto mee: and their anoynting, shall be, to be unto them, for an eternall priesthood, throughout their generations. And Moses did, according to all that Iehovah commanded him, so did he.

And it was in the first moneth, in the second yeare, in the first (*day*) of the moneth: the Tabernacle was reared up. And Moses reared-up the Tabernacle; and set the sockets thereof, and set-up the boards thereof, and put-in the bars thereof: and reared-up the pillars thereof. And he spread-abroad the Tent, over the Tabernacle; and put the covering of the Tent, upon it, above: as Iehovah commanded Moses.

And he tooke, and put the Testimony into the Arke, and set the bars on the Arke: and put the Covering-mercy-seat, above, vpon the Arke. And hee brought the Arke into the Tabernacle: and set up the veil of the covering; and covered the Arke of the Testimony: as Iehovah commanded Moses.

And he put the Table in the Tent of the Congregation; upon the side of the Tabernacle, Northward: without the veil. And he set-in-order upon it, the order of bread, before Iehovah: as Iehovah commanded Moses.

And he put the Candlesticke in the Tent of the congregation; over-against the Table: on the side of the Tabernacle, Southward. And he caused the lamps to ascend before Iehovah:

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hovah : as Iehovah commanded Moses.

26 And he put the Altar of gold, in the Tent of the congregation: before the veil. And he burned thereon, incense of sweet-spices: as Iehovah commanded Moses.

28 And he set-up the hanging-veil of the doore, of the Tabernacle. And the Altar of the burnt-offring, he put at the doore of the Tabernacle of the Tent of the congregation: and offered upon it, the burnt offering, and the meat-offring; as Iehovah commanded Moses.

30 And he set the Laver, betweene the Tent of the congregation, and the Altar: and put water there, to wash. And Moses, and Aaron, and his sonnes, washed thereat, their hands and their feet. When they went into the Tent of the Congregation, and when they came-neere unto the Altar, they washed: as Iehovah commanded Moses.

33 And he reared up the Court; round about the Tabernacle, and the Altar, and set up the hanging veil, at the gate of the Court: and Moses finished the worke.

34 And the cloud covered the Tent of the Congregation, and the glory of Iehovah, filled the Tabernacle. And Moses was not able to enter into the Tent of the congregation: because the cloud dwelt upon it: and the glory of Iehovah, filled the Tabernacle. And when the cloud was taken-up, from over the Tabernacle, the sonnes of Israel journeyed

in all their journeyes. But if the cloud were not taken-up: then they journeyed not, till the day *that* it was taken up. For the cloud of Iehovah *was* upon the Tabernacle by day; and fire was on it by night: in the eyes of all the house of Israel, in all their journeyes.

Annotations.

IN the day] to wit, the first day: so the Greek explains it, In the first day of the first moneth, in the new Moone. Among the Jewes, the moneths of the yeare, were the moneths of the Moone: as their yeares, were the yeares of the Sunne: Maimony in treat. of Sanctifying the new Moone, Chap. 1. And all new Moones, (or first dayes of the Moneths,) were solemne feasts unto Israel, Numb. 28. 11. 14. Psal. 81. 3 This (which was the first moneth of the second yeare, after their coming out of Ægypt) was solemnized the first day, by the rearing up of the Tabernacle, here described. which being done, the Princes of Israel brought offerings of *wagons and oxen* for the service of the Tabernacle; and other offerings for the dedicating of the Altar, which solemnity dur'd twelve dayes, Numb 7. On the *fourteenth day of this moneth*, the Israelites kept the feast of the Passover in the wilderness, Numb. 9. 1, 2, 3. The new Moone following, which was on the first day of the second moneth, the Israelites were numbered, and their Tents set in order four-square, round about the Tabernacle, Numb 1. 1, 2. &c. and 2. 2, 3. &c. and all uncleane persons, were put out of the Camp, Numb 5. 2, 3, 4. On the twentieth day of the moneth, the Cloud removing, the Tabernacle now reared up, was then taken downe againe, and the Israelites took their journeyes out of the wilderness of Sinai, Numb. 10. 11. In the mean space, God by voyce out of the holy of the Tabernacle, taught Moses and Israel all the Lawes, for sacrificing, cleansing, and other religious duties, which are written

in the whole booke of *Leviticus*, and the nine first Chapters of *Numbers*, *Levit.* 1. 1. &c. *Numb.* 1. 1. &c. of the congregation] or, of the meeting: where God met with his people, *Exodus* 25. 22. and 30. 36. Elsewhere it is named the Tent of the Testimony (or Tabernacle of witness) *Numbers* 9. 15. and 17. 7. 8. so in the new Testament, *Acts* 7. 44. *Revelation* 15. 5. because the Tables of Testimony were kept in the Arke therein, *Exodus* 25. 16. and so the Greeke translateth it in this place.

3 Verse 3. cover the Arke] that is, hide it from the eyes of men, by hanging the veil before it: which parted the most holy place from the holy. Hereupon it is called the covering veil, *Numb.* 4. 5. The mystery of this veil is noted on *Exodus* 26. 33.

4 Verse 4. the order] or the disposition thereof; that is, the shew bread; which was weekly to be set in two rowes upon it: see *Exodus* 25. 30. The Greeke translateth, shalt propose the proposition, meaning the Bread of proposition, or shew bread; so called in *Mat.* 12. 4. cause to ascend] that is, to burne; or, shalt light: see *Exodus* 25. 37. and 27. 20.

5 Verse 5. set] Hebr. shalt give, which is used for setting, placing, disposing, &c. often in this Chapter, and elsewhere: see *Genesis* 1. 17. hanging-veil] or covering-veil: which hindred the people from entring or seeing into the holy place; see *Exod.* 26. 36.

6 Verse 6. Tabernacle of the Tent] so called because the Tabernacle was over-spread, and covered with the Tent, as verse 19. and *Exod.* 26. 7. and so it was an over-spread and covered Tabernacle, signifying Gods Church by his providence covered and protected. A like phrase is in *Rev.* 15. 5. the Temple of the Tent of the testimony in heaven was opened. For Moses Tabernacle is also called a Temple (or Palace:) as 1 *Samuel* 1. 9. and 3. 3. *Psalme* 27. 4. and 138. 2.

7 Verse 7. there] that is, therein, as the Greek translateth in it; so verse 30. See *Exodus* 30. 18.

8 Verse 8. hanging-veil] or, covering: see *Exod.* 27. 16.

9 Verse 9. oile] whereof see *Exod.* 30. 23, &c.

Levit. 8. 10. *Numb.* 7. 1. holinesse.

holy] Heb.

Verse 10. holy of holies] Hebr. holinesse of holinesse, that is, most holy; as that which hallowed the sacrifices: see *Exod.* 29. 37.

Verse 15. eternall priesthood] so that their children after them should not need to be anoynted, but administer by reason of this first unction of their fathers: onely the high Priests were anoynted in the generations following, *Lev.* 4. 3. See the notes on *Exod.* 30. 33.

Verse 17. second yeare] to wit, after they were come out of Egypt; as the Greeke version here addeth for explanation: and as Moses speaketh in *Numb.* 9. 1. first of the moneth] that is, the first day of it: as the first of the feast, *Matth.* 26. 17. is expounded, the first day of the feast, *Marke* 14. 12. The Greek saith, in the new Moone: see the annotations on verse 2.

Verse 18. the Tabernacle] a visible signe of Gods presence, dwelling with, and governing his Church in Christ, *Leviticus* 26. 11. *Ezekiel* 3. 27. 28. as it is said, I heard a great voice out of heaven, saying; Behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himselfe wil be with them, &c. *Revel.* 21. 3. set] or fastned: Hebrew, gave; which is used for a firme setting or stablishing, as is noted on *Genesis* 1. 17. This setting of the sockets, with the boards, barres and pillars, signified the stability of the Church, and members thereof, grounded and stablished by faith in Christ, *Esay* 33. 20. and 14. 32. 1 *Tim.* 3. 15.

Verse 19. the Tent] in Greeke, the curtains: which were of two sorts, some of white, blew, purple, and scarlet, cunningly wrought with Cherubims, and coupled together: others, of Goates haire, *Exodus* 26. 1. 7. the covering] both that of Rams skinnes, and the other of Tachash skinnes, *Exodus* 26. 14. This Tent and covering, shadowed the heavenly graces wherewith Christ and his Church in him are adorned, their uniting together by the Spirit, through faith and love;

love; and their safe protection: though these things veiled and obscure. See the notes on *Exod. 26.*

20 Vers. 20. *the Testimonie*] the two tables of Gods Law, *Exodus 25. 16.* *Covering-mercie-seat*] a figure of Christ, in whose heart was Gods Law; by whom our transgressions of the Law are covered, and the word of grace from God commeth unto us: see *Exodus 25. 17.*

21 Vers. 21. *covered the Arke*] hid it with the veile hanged before it. A figure of Christs flesh, veiling the divine things in him, till he entered through it into the holy heavens, and opened a way for his Church thereinto, *Heb. 10. 19, 20. Rev. 11. 19.*

23 Vers. 23. *the order of bread*] that is, the bread set in order, called in Greeke, *the bread of proposition*, and so in *Matth. 12. 4.* but Paul nameth it *the proposition of bread*, *Heb. 9. 2.* which we call *Shew-bread*: twelve cakes representing the twelve tribes, that is, all believers, presented pure unto God in Christ: see *Exod. 25. 30.*

24 Vers. 24. *the Candlestick*] a figure of the Law, which giveth light to his people standing before God in his sanctuary, *Psalme 119. 105.* See the notes on *Exodus 25. 31; &c.*

25 Vers. 25. *to ascend*] that is, to burne and shine, as *verse 4.* representing the seven Spirits of Christ, whereby (through the oile of his grace) his Word shineth unto his Church, *Rev. 4. 5.*

26 Vers. 26. *Altar of gold*] figuring Christs mediation for his Church, whereby they and their prayers are presented as sweet odours unto God. See the notes on *Exodus 30.* These all being in the most holy and holy places, hidden with veiles from the eies of the people, signified the obscuritie of the heavenly mysteries of the Gospell, before the veile of Christs flesh was rent, and the treasures of his grace more fully opened, *Heb. 10. 1. Rom. 16. 25, 26. Ephes. 3. 5.*

29 Vers. 29. *the Altar of burnt offering*] the brazen Altar standing in the open Court, for all to see: whereupon the daily sacri-

fices (figuring Christs death and sufferings) were burned: to leade the Church unto the expectation of his body to be offered for us, and our bodies by him unto God, *Heb. 10. 5, 6, 7. Rom. 12. 1.*

30 Vers. 30. *The Laver*] a figure of the sanctification of the Church, washed from their sinnes by the blood of Christ; that they may come neere unto God, *Hebr. 10. 22. Rev. 1. 5, 6. Tit. 3. 5.*

33 Vers. 33. *the Court*] an holy inclosure, for the Church to be kept in pure, when they came to appeare before God. And heere was the finishing of the worke of the Sanctuarie: about which thus erected, first the tribe of Levi, *Numbers 1. 50.* and behinde them, the other tribes of Israel pitched their Tents in holy order appointed of God, in a fouresquare forme, (*Numbers 2.*) such as is the forme of the heavenly Ierusalem, *Revelat. 21. 16.* which Tents were also holy, and might have no uncleane person within them, *Numbers 5. 2.* (as nothing that defileth, may be in the new Ierusalem, the Church of Christ, *Revel. 21. 27.*) and unto which Tents or Campe, the earthly Ierusalem, (*the holy citie, Nehemiah 11. 1.*) was answerable. For some open uncleane, might not be in the Campe, or Citie: others though in the Campe, might not come into the Lords Court: and of those in his Court, none entred into the Sanctuarie but the Priests: and of them, none into the most holy of the Sanctuarie, but the high Priest, once in the yeere, *Hebrewes 9. 6, 7.* because holinesse becommeth the House of the Lord, for ever, *Psalme 93. 5.* and the neerer they coire unto him, the more they ought for to be sanctified, *Leviticus 10. 2, 3.* and *16. 2, 3, &c.* So after that Israel came into Canaan, and had there a Temple; they had degrees of holy places: both of them are described by the Hebrewes thus: *Three Camps were in the wilderness; the Campe of Israel, which was in foure Camps, [Numbers 21] the Campe of Levi, [Numbers 1. 50.] and the Campe of the Divine majestie; which was from the doore of the Court of the Tabernacle of the congregation, and forward.*

Hh

And

And answerable unto them, in the ages following, from the gates of Ierusa'em, unto the mountaine of the Temple, was as the Campe of Israel: and from the gates of the mountaine of the Temple, unto the doore of the Court, (which was the gate of Nicamor,) was as the Campe of Levi: and from the doore of the Court and forward, was the Campe of Gods majestie. Maimony in Beth habchirah, Chap. 7. Sect. 11. Other like differences of holinesse of places they also observe: which are to be mentioned otherwhere.

34 Vers. 34. *the cloud*] a testimony of Gods prefence and approbation, who thus tooke (as it were) possession of the Tabernacle, to dwell therein amongst his people; but with an hiding of his glory and power. So when Solomon had builded the Temple, *the cloud filled the house*; then spake Solomon; *The LORD said, that hee would dwell in the thicke darknesse*, 1 Kings 8. 10. 12. But when Gods prefence was with displeasure for the finnes of the people, it was signified by a *smoake* filling the Temple, *Esay 6. 4. Revelations 15. 8.* for *smoake* was a signe of anger, *Psalme 18. 9. Esay 14. 31.* *glorie*] a signe of Gods glorious prefence, who now came to dwell there, as hee had promised, *Exodus 25. 8.* So in *2 Chronicles 5. 14.* and *Ezekiel 43. 4, 5.* where it is opened by God himselfe thus; *Sonne of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the sonnes of Israel for ever, &c. Ezekiel 43. 7.* So the holy Ierusalem, hath the glory of God, *Revelations 21. 11.*

35 Vers. 35. *dwelt*] that is, abode or continued; and as the Greeke translateth, *overshadowed* it. And in that Moses could not now goe into the Tent, nor the Priests into the Temple, *2 Chronicles 5. 14.* and *7. 2.* it sheweth the weaknesse and unworthi-

nesse of all flesh, to come into the prefence of God: who therefore gave a Law, that the high Priest himselfe, should not at all times come into the holy place within the veile, &c. that he died not; because God would appeare in the cloud, upon the Mercie-seat, *Levit. 16. 2.*

Vers. 36. *journeyed in all their journeys*] and in the place where the cloud abode, there the sonnes of Israel pitched their tents. All the daies that the cloud dwelled upon the Tabernacle, (whether it were a day or two daies, or a moneth, or a yeere) they rested in the tents, and journeyed not; when the cloud was taken up, whether it were by day or by night, then they journeyed. At the mouth of the Lord they pitched their tents, and at the mouth of the Lord they journeyed; they kept the charge (or watch) of the Lord, *Numb. 9. 17-23.* This token of Gods guidance and protection of his people, continued with Israel whiles they travelled in the wilderness: which grace, the generations following, remembered to the praise of God, *Nehem. 9. 19. Psal. 78. 14. and 105. 39.*

Vers. 38. *the cloud of Iehovah*] which in *Thargum Ierusalem* is called the cloud of the glorie of Shecinah (the Divine prefence) of the Lord. *and fire*] At evening, there was upon the Tabernacle as it were the appearance of fire untill the morning: so it was alway; the cloud covered it (by day) and the appearance of fire by night, *Numbers 9. 15, 16.* Hereby was figured the guidance and protection of the Church by Christ under the Gospell; whereof it is written, *The Lord will create upon evcry dwelling place of mount Sion, and upon her assemblies, a Cloud and smoake by day, and the shining of a flaming fire by night: for upon all the glorie shall be a defence, Esay 4. 5.*

The number of the Sections (or Lectures) in Exodus, are eleven: the verses 1209. The midst is at Exodus 22. 28.

* *

Remember the Law of Moses my servant, which I commanded him in Horeb, for all Israel; *with the Statutes, and Iudgements, Malac. 4. 4.*

By the Law, is the knowledge of Sinne, *Rom. 3. 20.*

The Law worketh wrath; for where no Law is, there is no transgression, *Romans 4. 15.*

By the workes of the Law shall no flesh be justified, *Gal. 2. 16.*

The Law was our Schoolemaster (*to bring us*) unto Christ, *Gal. 3. 24.*

Christ is the end of the Law, for righteousness to every one that beleeveth, *Romans 10. 4.*

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ANNOTATIONS
UPON THE THIRD BOOK
OF MOSES,
CALLED
LEVITICVS.

WHEREIN, BY CONFERRING
the holy Scriptures, by comparing the Greek
and Chaldee Versions, and monuments of the
Hebrewes: the Sacrifices, and other legal
ordinances heretofore commanded
of God, to the Church of
Israel, are explain-
ed.

By Henry Ainsworth.



THe Law made nothing perfect, but the bringing in of a better
hope, by the which we draw nigh unto God. Heb. 7. 19.

By one offering (Christ) hath perfected for ever,
them that are sanctified. Heb. 10. 14.

By him therefore, let us offer the sacrifice of praise to God
continually; that is, the fruit of our lips confes-
sing to his name. Heb. 13. 15.

Imprinted in the yere 1618.



The Summe of Leviticus.

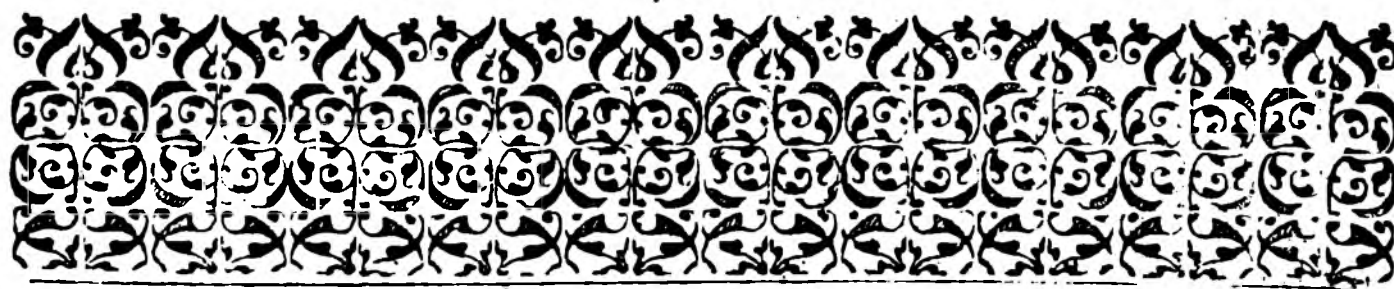
THis third book of Moses, containeth the Law of Sacrifices, and rites concerning them: of Sacrificers, and their holy ministration in the Sanctuarie: of the peoples sanctification, from all outward and inward pollutions: of religious actions to be doen by the bodie of the church, and all the members therof, publickly and privately: of the place where, and times when Gods worship was chiefly to be performed: with a confirmation of the whole Law, by promises, and threatnings. All which, God (speaking out of the Tabernacle in the wilderness) declared unto Israel, by the hand of Moses, in the first moneth of the second yere, after their deliverance out of the land of Egypt: which was in the yere from the creation of the World, 2514.

More particularly.

G O D teacheth Israel how to sacrifice their Burnt-offrings. —————	Chapter 1.
The Meat-offring of flowre, cakes, wafers, and first-fruits. —————	Chap. 2.
The Sacrifice of Peace-offrings, of the herd or flock, —————	Chap. 3.
Syn-offrings, for the Priett, Congregation, Ruler, and private man. ———	Chap. 4.
Trespas-offrings of sundry sorts, for sundry synns, —————	Chap. 5.
Lawes more particularly touching the former sacrifices. —————	Chap. 6.
Lawes touching the Trespas-offring, and Peace-offrings: Fat, and Blood. —	Chap 7.
The consecration of Aaron and his sonns, to the Priesthood. —————	Chap 8.
Aarons first offrings for himself and the people, consumed by fyre. ———	Chap 9.
Aarons sonns transgress, and are slayn of God. Lawes for the Priests. ———	Chap. 10.
The Law for cleane and unclean bealts, foules, fishes &c. —————	Chap. 11.
Of a womans purification after child-birth. —————	Chap 12.
Of discerning Leprosie and judging it, in men and in garments. ———	Chap 13.
Of cleansing Lepers that are healed. Of leprosie in houses. ———	Chap. 14.
Of the unclean by running yssues, and their purification. —————	Chap. 15.
Of the high Priests service on Atonement day, to cleanse the Sanctuarie, and reconcile the Church unto God, once in the yere. —————	Chap. 16.
The place of sacrificing. Against eating blood, torne things &c. ———	Chap. 17.
Against unlawful copulations, idolatrie, and heathenish customes. ———	Chap. 18.
Sundry lawes for holynes and righteousness, and against synns. ———	Chap. 19.
Punishments for idolaters, fornicatours, and other the like. ———	Chap. 20.
Special holynes and perfection, required in the Priests. —————	Chap. 21.
Unclean priests may not minister. Sacrifices must be unblemished. ———	Chap. 22.
The solemne feasts at certaine times of the yere. —————	Chap. 23.
Provision for Lamp oile; and Shew bread. A blasphemer is stoned. ———	Chap. 24.
Of the seventh (or Sabbath) yere, and Iubilee: with their rites. ———	Chap. 25.
Promises and threatnings, to confirme the Law of God. —————	Chap. 26.
A law concerning Vowes, devoted things, and tithes. —————	Chap. 27.

*Ye shalbe holy; for I Jehovah your God
am holy. Levit. 19. 2.*





THE THIRD BOOK

OF MOSES, CALLED

LEVITICVS.

CHAPTER I.

1. God giveth by Moses a Law unto Israel, touching the Burnt offerings, 3 of the herd, 10. of the flock, 13 of the fowles.



And he called, unto Moses: and Iehovah spake unto him, out of the Tent of the congregation, saying. Speak unto the sons of Israel, and

say unto them; When any man of you, shall offer an oblation, to Iehovah: of the cattel; of the herd, and of the flock, ye shall offer your oblation. If his oblation be a Burnt offering, of the herd; let him offer it, a male perfect: at the dore of the Tent of the congregation, shall he offer it; for his favourable-acceptation, before Iehovah. And he shall lay his hand, upon the head of the Burnt-offering: and it shall be favourably-accepted for him, to make-atonement for him. And he shall kyll the yongling of the herd, before Iehovah: and the sons of Aaron the Priests, shall bring-neer the blood, and shall sprinkle the blood

upon the Altar, round about; which is by the dore of the Tent of the congregation. And he shall slay, the Burnt-offering: and shall cut it, into the peices therof. And the sons of Aaron the priest, shall put fyre, upon the Altar: & shall lay the wood in-order, upon the fyre. And the sons of Aaron the priests, shall lay in order, the pieces; the head, & the fat: upon the wood which is on the fyre, which is upon the Altar. And the inwards therof, and the leggs therof, he shall wash in water: and the Priest, shall burn all, upon the Altar; it is a Burnt-offring, a Fyre-offring, of a savour of rest, unto Iehovah.

And if his oblation be of the flock, of the sheep or of the goats, for a Burnt-offring: he shall offer it, a male perfect. And he shall kyll it, at the side of the Altar, northward, before Iehovah: and the sons of Aaron, the priests, shall sprinkle the blood thereof upon the Altar, round-about. And he shall cut it into the pieces therof, and the head therof, and the fat thereof: and the Priest shall lay-them-in-

13 order upon the wood, which is on the
fyre, which is upon the Altar. And
the inwards and the leggs, he shall
wash in water: and the Priest shall of-
fer all, and burn it upon the Altar: it
is a Burnt-offring, a Fyre-offring, of a
favour of rest, unto Iehovah.

14 And if the Burnt-offring his ob-
lation to Iehovah, be of the fowle:
then he shall offer his oblation, of
turtle-doves, or of yong pigeons.

15 And the Priest shall bring it neer, un-
to the Altar; and he shall cut with his
naye the head therof, and burn it on
the Altar: and the blood therof, shall
be wrung-out, upon the side of the

16 Altar. And he shall pluck-away the
crop therof, with the fethers of the
same: and shall cast it beside the Altar,
eastward; into the place of the ashes.

17 And he shall cleave it, with the wings
therof, he shall not divide-it-asunder:
and the Priest shall burn it, upon the
Altar, upon the wood, which is upon
the fyre: it is a Burnt-offring, a Fyre-
offring, of a favour of rest, unto Ieho-
vah.

Annotations.

Leviticus] this name the book
hath, from the Greek transla-
tion; because it chiefly treateth
of the service and sacrifices,
which the Levites used in the Taberna-
cle. The Hebrue name, is of the first word
of the book *Vajikra*, that is, *And he called*.
See the like noted upon *Genesis* and *Exo-*
dus.

B Vers. 1. *And he*] namely the Lord
(whose glorie had fylled the Tabernacle,
Exod. 40. 35.) called unto Moses. So the
Greek also explyneth it: & *Thargum Je-*
rusalem thus, *And the Word of the Lord cal-*
led unto Moses. This book is by the word

And, joyned to the former, as a continu-
ance of the historie. And here beginneth
the 24. Section or lecture of the Law,
wherof see, *Gen. 6. 9.* called] The
last letter of this word, in Hebrew is writ-
ten extraordinarily smal; wherein the He-
brew Doctors suppose some myserie to
be implied. The manner of calling, was
by a voice from the mercy-seat upon the
Ark, *Numb. 7. 89. Exod. 25. 22.* that being a
figure of Christ, signified how God by
him would teach Israel, how they should
serve him in spirit and truth. *Iohn 1. 17.*
Heb. 1. 1. And God spake not with a lowd
thondring voice, as he did on mount Si-
nai, but with a soft low voice: which the
smal letter seemeth to intimate. The
parafe he called, and Iehovahs name being
mentioned after, is like that in *Exod. 24. 1.*
he sayd, *come vp vnto Iehovah.* Tent] or,
as the Chaldee translateth it *Tabernacle*;
where God and his people mett at ap-
pointed times, as he promised, *Exod. 25.*
22. & 30. 36. In Greek it is, *the Tent* (or
Tabernacle) of testimonie: by which name
Moses also calleth it, in *Numb. 1. 53.* and
Stephen, in *Act. 7. 44.* As the Tabernacle
principally figured Christ, *Heb. 9. 11. Iohn*
2. 19. 21. so God speaking now from it,
who before had spoken on mount Sinai,
signified how in the last dayes he would
speak unto us in the Son, who by himself
should purge our synns, *Heb. 1. 1. 2. 3.*

V. 2. *offer an oblation*] or, *an offering*,
or *bring-neer a gift*; called in Hebrue *Kor-*
ban, of coming-neer unto God therby: the
Greek usually translateth it *doron*, a gift;
and so doth the Holy ghost in *Mark 7. 11.*
Matt. 5. 23. & 8. 4. & 23. 18. Heb. 5. 1. And
to bring-neer, to weete unto God, is to offer
unto him: for one of these, is used for a-
nother; as in *1 Chron. 16. 1.* they brought-neer
Burnt-offrings; for which in *2 Sam. 6. 17.* is
written, *David offered Burnt-offrings*. These
offrings under the Law, were figures of
Christis offering, who gave himself for us,
Heb. 10. and by whome wee also present
our bodies a living sacrifice, holy, acceptable un-
to God, *Rom. 12. 1.* and doe draw nigh unto
God.

God, Heb. 7. 19. and offer by him, the sacrifice of praise vnto God, continually, Heb. 9. 11. 12. 14. & 13. 15. For the legal sacrifices, could not make him that did the service, perfect as perteyning to the conscience, Heb. 9. 9. And so the w^{se} among the Hebrewes doe acknowledge their ignorance concerning the truth of these mysteries, until the spirit from above be powred out upō them: yet supposing that they signified the offrings which Michael offresh of the soules of the just; as sayth, R. Menachem, on Lev. 1. But vnto us, the Apostles have opened these parables, and shewed their full accomplishment: by Michael, that is Christ: Hebr. 7. & 8. & 9. & 10. Rev. 12. 7. the herd] or, the Beeves, or, Bulls as the Chaldee expounds them. These cattel of the herd, and flock, were the principal sacrifices, both amōg Jewes and Gentils: as the law here, and Balaams historie, Num. 23. 1. 14. 29. and heathen writers manifest. Homer Iliad. 1. flock] the word comprehendeth sheep and goats, as is playned in vers. 10. No beasts might be sacrificed to God, but these three sorts, beeves, sheep, or goats: nor any fowles, but turtle-doves and pigeons, vers. 14. These five kinds of living creatures, (which onely might be offered to God,) are of the most tame and meek, profitable & servicable, harmless, sociable, &c: and so were fittest to signify the like things, in Christ & his people. God appointed not that men should be killed for sacrifices, (although the heathens & idolatrous Israelites sometimes killed such, Psal. 105. 37. 38.) because as it was not possible that the blood of Bulls and of Goats should take away synns, Heb. 10. 4. so neyther could the blood of men: but God (that is Christ,) was to purchase his Church with his own blood, Act. 20. 28.

3 V. 3. Burnt-offring] called in Hebrue Ghnolah, that is, an Ascension; in Greeke, H locautoma (Heb. 10. 6.) that is, an whole-burnt-offring: this was the first and principal sacrifice, wherwith God was served every day by the church of Israel, Num. 28. 3. the reason of the name is shewed on Gen. 8. where also it appeareth that

this kind of sacrifice was not row first instituted, but observed frō the beginning: and kept among the Gentiles, Num. 23. 2. 3. 2 King. 3. 17. & 5. 17. The signification was of Christ, that through the eternal spirit offered himself, unto God, Hebr. 9. 14. & 10. 8. 10. and of Christians, that present their bodies a living sacrifice, holy, acceptable unto God, which is their reasonable service, Rom. 12. 1. There were five sorts of sacrifices ordinary, instituted of God: Burnt offrings (commanded here,) Meate offrings (in Levit. 2.) Leace-offrings, (in Levit. 3.) Syn offrings, (in Levit. 4.) and Trespass-offrings (in Lev. 5. 15. &c.) a male] so must all burnt offrings of beasts be, vers. 10. but the like is not sayd of the fowles, v. 14. And by the Jewish canons, the fowles might be male or female; Maimony, in Misn. tom. 3. in Maaseh hakorbaneh (or treat. of offering the Sacrifices,) chapt. 1. s. 8.

perfect] not having any deformitie, want or superfluity of parts without or within, nor other corruption. The Greek translatheth it, without blemish: see the notes on Exod. 12. 5. & Lev. 22. 21. Thus are we to understand the Prophet, when he sayth, Cursed be the deceiver which hath in his flock a male, [that is, a perfect male,] and voweth and sacrificeth unto the Lord a corrupt thing: Mal. 1. 14. It figured Christs perfection in himself, and ours in him; Heb. 9. 13. 14. Ephes. 5. 27. and teacheth us to honour God with our best things, and to serve him with a perfect heart: 1 Chron. 28. 9. at the dore] within the court, where the Altar was, v. 5 see this law explained in Levit. 17. 3. 4. &c. As it was the way of honour unto God, for the Offerer to bring his sacrifice himself unto the Sacrifice, & not to send the Priest to take a beast out of his house and offer it for him: so the dore might also lead them unto Christ (who sayth, I am the dore of the sheep, Ioh. 10. 7.) by whom wee enter into the holy place, Heb. 10. 19. 20. His body was the true tabernacle and Temple, called a greater and more perfect tabernacle, which the Lord pitched and not man, Heb. 9. 11. & 8. 2. Ioh. 2. 19. 21. The Church

was secondarily figured by the Temple & Tabernacle, Ephes. 2. 21. 22. for his favourable-acceptation] or, for acceptation of him; that he and his offering may be favourably accepted of God. This sense, both the Greek and Chaldee versions yeeld, also the old Latine; and the promise in v. 4. confirmeth it; and the like phrase in Levit. 23. 11. is so interpreted of all: the contrary wherof, is in Ier. 6. 20. Your Burnt-offrings are not to favourable-acceptation, that is, they are not acceptable. And th'Apostle exhorteth, present your bodies a living sacrifice, holy, acceptable unto God, Rom. 12. 1. Some take the words of this Law here to meane, according to the good will of him that offereth; that he should not sacrifice to God by compulsion, but of his own voluntary will: for God loveth a cheerful giver, 2 Cor. 9. 7. In the former sense, it taught men to offer in the faith of Christ, without which it is impossible to please God, Heb. 11. 6. & by faith, Abel offered unto God, a more excellent sacrifice than Cain, Heb. 11. 4.

4 V. 4. shall lay his hand] or, impose his hand, & by hand seemeth to be meant his hands, as elsewhere is expressed Levit. 16. 21. The man that brought the offering, was to lay or impose hands himself upon it while it was alive; thereby disburdening himself of syn, and laying it upon the sacrifice, Levit. 16. 21. and testifying his faith in Christ the true sacrifice to be slain for him. The Hebrew doctors say; All oblations of beasts, which a particular person offereth either of debt or voluntarily, he layeth hands on them whiles they are alive; except it be the first borne, and the tithe, and the Passover. All doe impose hands, excepting the deaf, the fool, and a child, and a servant, and a woman, & the blind, and the stranger. Neyther may a messenger impose hands, for there is no imposition but by the owners, as it is written, AND HE SHALL LAY HIS HAND; not his wives hand, nor his servants, nor his messengers. Five that bring one sacrifice, all doe lay hands upon it, one after another, not all together. Who so dyeth, and leaveth oblations, burnt-offring or peace-offrings; his heyr is to bring the same, and

lay hands upon it &c. There is no imposition of hands on the sacrifices of the congregation, save two; on the scape goat, Lev. 16. 21. and the Syn-offring, Levit. 4. 15. They lay on no hands but in the court: if they doe it without the court, they must lay on hands again within. And in the place where they impose hands, they kill it. And the killing is immediately after the imposition. And he that imposeth must doe it with all his might, with both his hands upon the head of the beast, not upon the neck or sides: and nothing may be between his hands and the beast. He layeth his hands between the two hornes, & confesseth upon the syn-offring, the iniquity of syn, and upon the trespass-offring, the iniquity of trespass: and upon the burnt-offring he confesseth the iniquity of doing that he should not, and not doing that he ought, &c. Maimony in treat. of offering sacrifices, chapt. 3. sect. 6. 8. 9. &c. But as for sacrifices of foules (verse 14.) there was no charge to impose hands on them: Maimony ibidem S. 7. make atone-

ment] or expiate, make-reconciliation, which is usually meant in regard of mans syn, and Gods wrath for the same, Levit. 4. 20. &c. The Hebrew Capper, signifieth covering; not as with a garment (which may easily be taken off,) but as with plaister that cleaveth, Gen. 6. 14. and is applied to the covering, that is the appeasing of an angry countenance, Genes. 32. 20. and so for the anger of God which is appeased by the burnt-offring of Christs body, for he is the Atonement (or Reconciliation) for our synns: Dan. 9. 24. 1 Ioh. 2. 2. Heb. 10. 8. 10. Thus the Burnt-offring was for atonement and remission of synns; Iob 42. 8. to weet, generall synns, and such as often are unknown to men, (as Iob offered burnt-offrings, saying, it may be that my sonns have synned, Iob. 1. 5.) Whereas for special synns, there was a special sacrifice and Syn-offring, Lev. 4. And both the Burnt-offring, & Syn-offring are joyned in Christs offering up of his own body for us, Ps. 40 Heb. 10. 9. 6. &c. Also Burnt-offrings were given in signe of thankfulness to God, and so betokened a new creature and holy life, Psal. 51. 19. 20. 21. & 66. 13. 14. &c. Con. 8. 20. For this

this cause, the Burnt-offring is first taught, as being the principal and most comon, offred dayly for the Church: & when other sorts of sacrifices were brought, this burnt-offring was alwayes one; see Levit. 9. 8. 12. 15. 16. & 12. 6. & 14. 19. 20. & 16. 15. 24. Num. 6. 10. 11. & 7. 15. 16. & 29. 2. Iudg. 20. 26.

5 V. 5. he shall kill,] in Greek they shall kill, meaning the Priests or Levites. For whereas it followeth, the sunns of Aarō the priests, shall offer the blood; this killing is not restrained to them as the offering of the blood, but might be performed also by the Levites, that were given to help the Priests in their service, Numb. 8. 19. So though the priests killed, in 2 Chron. 29. 24. yet the like is said also of the Levites, that they killed, & the Priests sprinkled the blood from their hands, and the Levite slayed, 2 Chron. 35. 10. 11. Also in 2 Chron. 30. 17. The Levites had the charge of the killing of the passovers. This kylling therefore, and the slaying after mentioned in v. 6. was not strictly tied to the Priests office, as some other things were, in Num. 3. 10. So in the Hebrew canons they say, *The killing of the holy things may be doon by strangers* [such as are not of Aarons seed,] *even of the most holy things*; whether they be the holy things of a particular person, or of the Congregation: Maimony in *biath hamikdash* c. 9. f. 6. The place of killing was on the North side of the Altar, v. 11. And the Jews have a tradition, that the morning sacrifice was killed at the Northwest, and the evening sacrifice at the north-east, that it might be over against the Sun. Maimony in *Tamulin* (or treat. of the Dayly sacrifices,) ch. 1. f. 11. The slaying of the sacrifices, figured the death of Christ, of whom it is prophesied, *Messiah shall be cut off* (or slayn) *Dan. 9. 25.* for, without shedding of blood, there is no remission, *Heb. 9. 22.* It figured secondly, the mortifying of Gods people, by his word, spirit, and participation of Christs afflictions; as, *Mortifie* (or Kill) *therefore your members which are upon the earth, Coloss. 3. 5.* and *If ye through the spirit doe mortifie the*

deeds of the body, ye shall live, Rom. 8. 13. wherby is meant a ceasing from syn, 1 Pet. 4. 1. 2. And, *For thy sake, we are killed all the day; we are accounted as sheep of slaughter, Ro. 8. 36.* yongling of the herd] that is, the yong bull, or, calf as the Greek translateth it: Hebr. son of the herd: see Gen. 18. 7. In Mic. 6. 6. such sacrifices are called *sonns of a yere*, that is, yong bulls, or bullocks of the first yere, not older: see the notes on Exod. 12. 5. & 29. 1. before Jehovah] in the court of the Sanctuary, where all sacrifices must be slayn, Lev. 17. 3. 4. and unto God onely, not to creatures: for he that sacrificed to any, save unto Jehovah onely, was utterly to be destroyed, Exod. 22. 20. bring-neer] unto the altar: or offer it. And this immediatly; and out of the court it might by no means be carried. The blood of the holy things, that goeth out of the court, becomes unallowable for sacrifice; and though they bring it in againe, and sprinkle it on the altar, it is not acceptable: sayth Maimony, in treat. of holy things polluted, ch. 1. Sect. 35. sprinkle] or, as the Greek translateth, pour-on; for the original word signifieth a powring-on with sprinkling; and this was in large measure, that the corners of the altar were fylled with blood, Zach. 9. 15. Therefore the Jewish canons say, that the sacrificers were to indeavour to receive all the blood; and the sacrifices of which less blood was received then sufficed for the sprinkling, the blood was not sanctified. When the Priest took the blood in the bowie, he sprinkled it of two sprinklings, upon the two corners of the Altar overthwartly, on the north-east horn, and on the south-west horn. And this must be so thick, that by the twise sprinkling, the blood may be found on the four sides of the Altar, as it is written (Levit. 1.) *ROVND ABOUT.* And the rest of the blood, is poured at the bottom of the Altar on the south side. Maimony, treat. of offering the sacrifices, chap. 4. Sect. 8. & chap. 5. Sect. 6. This sprinkling had a fore shadowing of the sprinkling of the blood of Jesus Christ, 1. Pet. 1. 2. Esa. 52. 15. And unto this rite of powring the blood at the bottom of the Altar,

Altar, (commanded in Lev. 4. 7.) that mystérie hath reference, of the soules of them that were slayn for the word of God, seen under the Altar, Rev. 6. 9.

6 V. 6. he shall] the Greek translateth, they shall slay; it is meant of the Priests, & Levites which were to assist the Priests in offering all burnt sacrifices, 1 Chron. 23. 31. as before they helped to kill, vers. 5. and as appeareth, by 2 Chron. 29. 34. where the Priests were too few, and not able to slay all the burnt-offerings; therefore their brethren the Levites helped them. The Priest also had the skin of the burnt offering which he offered, Lev. 7. 8. They slayed not, until the blood was sprinkled: sayth Maimony, treat. of offering the sacrifices. chap. 5. Sect. 18. This slaying, signified also the afflictions of Christ and his people, Mic. 3. 3. Mat. 27. 28. and the opening and making bare of the mystérie of Christ by the gospel. Gal. 3. 1.

the peices therof] the natural peices, or members (as the Greek translateth it,) as head, brest, leggs &c: it might not be a confused or disordered mangling. The manner of it, Maimony sheweth particularly, in his sayd treat. of offering sacrifices, chapt. 6. where he mentioneth the cutting off of the head first, then of the leggs or thighes, of the fore feet, and of the hinder feet, of the brest, of the sides, of the neck; of the Cane (or chanel bone) of the shoulder of the Chine (or back-bone); and of the Rump. The Liver was left hanging on the right side; the hart and the lungs, on the channel bone: the milt, on the left side, and the kidneyes on the rump. And to this question, why the greater members were not cut into smal peeces? he answereth, because it is written, he shall cut it into the peices therof, and not, shall cut it into peeces. The Chaldee also here translateth, he shall divide it by the members therof. From this custom of dividing the sacrifices, it seemeth the Greek interpreters thus translated and expounded the words of God to Kain, If thou offer aright, and dividest not aright, hast thou not synned? Gen. 4. 7. It figured the work of the Ministerie in the

church, rightly dividing the word of truth, 2 Tim. 2. 15. and so preaching the gospel, that before mens eyes Iesus Christ may be evidently-set-forth, and as it were crucified among them, Gal. 3. 1. Esai. 66. 21. It also signified the effect of Gods word in us, peircing even to the dividing-asunder of the soul and spirit, of the joynts and marrow, and a discernor of the thoughts and intents of the hart. Heb. 4. 12.

7 V. 7. put fyre] Heb. give fyre. This may be understood of making and ordering the fyre, which was continually nourished upon the Altar, Levit. 6. 12. 13. and which at first came down from heaven, Lev. 9. 24. But the Hebrew doctors, from these words say, although that fyre came down from heaven, it is here comanded to bring common fyre. Maimony, treat. of the Dayly oblations, chapt. 2. Sect. 1. It figured the continual ministratation of the Spirit, by Christ & his ministers preaching the gospel, Mat. 3. 11. Gal. 3. 5. Jer. 23. 29. and especially the preaching of the Cross, and afflictions of Christ and his people: Gal. 6. 12. 14. 1 Pet. 4. 12. 13. 14. lay the wood] of this ordering see the notes on, Levit. 6. 12. Moreover the wood (as also the salt) for all sacrifices, was to be the Congregations publik: and no particular person, might bring salt or wood for his oblation, from his own house: sayth Maimony, in treat. Of things forbidden to come on the Altar, chapt. 5. Sect. 13. Hereupon publik order was taken in, Nehem. 10. 34. & 13. 31. for the Wood offering, (or Korban,) to have it brought into the house of God, at times appointed. The Hebrew doctors say, that in the moneth Ab (the first moneth which we call July) they hewed wood for the Korban (or offering.) Jakob ben Aser, in Orach chajim.

8 V. 8. the peeces] When they had cut in peices the burnt offering, they brought all the peices to the foot. stall (of the altar,) & salted them there, (as is commanded Lev. 2. 13. Ezek 43. 24.) Afterwards, they layd all the peices on the top of the Altar. Then taking away the synew that shrank, (wherof see Gen. 32. 31.) on the top of the altar, they threw it upon the ashes which

which were in the midst of the altar. They sprinkled (or strowed) they all the peeces upon the fyre, as it is written (in Deut. 12. 27.) **OF THE FLESH, AND OF THE BLOOD:** even as the blood was sprinkled, so all the flesh was sprinkled. And after they were sprinkled, they layd them in order againe upon the fyre, as it is written, (Lev. 1. 12.) And the priest shall lay them in order. Maimony, treat. of offering the sacrifices, chap. 6. sect. 4. This dividing and laying by peeces on the Altar, was observed in all burnt-offerings, see Exo. 29. 17. 18. 1 King. 18. 23. 33. Lev. 8. 20-21. & 9. 13.

the fat] The Hebrew *Peder*, is used onely here, and in v. 12. & in Lev. 8. 20. and is thought to be the fat-carle or midriff, that parteth the intrals. The Greek and Chaldee, both translate it fat.

9 V. 9. in water] not in wine, nor in any mixture, or other liquour. And the inwards they washed not less then three times; saith Maimony in treat. of offering the sacrific. chap. 6. sect. 6. The washing of the inwards & of the leggs (or the feet, as the Greek translaterh;) signified our purification by the spirit of Christ, sprinkled in our harts from an evil conscience, and washed in our bodies with pure water, Exek. 36. 25. Heb. 10. 22. He that is washed, needeth not save to wash his feet: Joh. 13. 10.

the Priest] Michael (that is Christ, Reve. 12. 7.) he is the great Priest that is on high, and he offereth the soules of the just, like the dayly offerings made by fyre: sayth R. Menachem on Lev. 6. shall burn] to

weat, as perfume, as the word implicth. It burned upon the Altar, all night, until the morning, Lev. 6. 9. Howbeit, they offered no offerings but by day, as it is written (Lev. 7. 38.) in the day that he commanded the sonns of Israel to offer &c, in the day, and not in the night. Therefore they slay no sacrifices, but by day, nor sprinkle any blood, but in the day of the killing: but the sacrifices whose blood is sprinkled by day, they burn their fat &c, all the night; and so the members of the burnt-offring, they burn them in the night &c. Maimony, treat. of offering the sacrific. chap. 4. sect. 1. 2. This burning of sacrifices, signified the consecrating of Christ through afflictions

and sufferings, and the like syerie trials which his people must undergoc: Heb. 2. 10. & 13. 11. 12. 1 Pet. 4. 1. 12. Zach. 13. 9. For every one shall be salted with fyre, and every sacrifice shall be salted with salt; Mark. 9. 49. It figured also the work of Gods Spirit, Mat. 3. 11. it is] or, it shall be: these words it is, are added also in the Greek version, and rightly from the 13. and 17. verses following.

of rest] that is, of sweet savour, as the Greek translaterh. The Chaldee expoundeth it, which shall be received with favourable-acceptation before the Lord. See the notes on Gen. 8. 21. It figured the sweet-savour of Christs sacrifice, (and of ours in him) unto God: Ephe. 5. 2. Rom. 12. 1. 1 Pet. 2. 5. For as a sweet smel, refresheth and quieteth the senses; so Christs oblation appeaseth Gods spirit. Therefore the Priest also prayed for the offerer, (figuring Christs mediation) & so by prayer and oblation pacified Gods wrath, as appareth by Job 42. 8. where God sayd, Goe to my servant Job, and offer up for your selves a Burnt-offring, and my servant Job shall pray for you, for I will accept his sacrifice: lest I deale with you after your folly. So Darius ordeyned that beasts should be given the Jewes, for the Burnt-offrings of the God of heaven, that they might offer Sacrifices of rest, unto the God of heaven, and pray for the life of the King, and of his sonns; Exr. 6. 9. 10.

V. 10. Sheep] or, yong-ramms; which the Greek here translaterh lambs. They were of the first yere, Exod. 29. 38. For the Hebrue *Cheseb* (called also *Chebes*, Lev. 4. 32. wherupon the Dutch *Schæep*, and English *Sheep*, by transplacing the letters, is derived;) wheresoever these are spoken of in the law, are sheep of the first yere. And wheresoever *Ajil* or *Elim* (Ramms) are mentioned; they are males of the second yere: sayth Maimony, treat. of offering the sacrifices, chap. 1. S. 14. These also figured Christ the Lamb of God; Esai. 53. 7. Joh. 1. 29. or of the goats] the law expresseth several kinds by themselves: hereupon the Hebrewes gather, it may not be a beast of divers kinds, part like a sheep, and part like a goat: nor

born of such mixture, no nor like another kind; as if a sheep bring forth her yong like a goat, or a goat like a sheep: it is not lawful to bring such a beast upon the altar. *Maimony, in Issure mixbeach, ch. 3.S.4.5. &c.*

11

V. 11. the side] or, the thigh of the altar; and so upon the ground, as the altar standeth: wherupon the Hebrew canons say, that if a beast be hanged up and killed in the aier of the court, it is polluted, *Maimon. treat. of holy things polluted, chap. 1. sect. 16.* In killing the dayly burnt-offerings of the church (mentioned in Numb. 28.3.) they bound the Lamb, and layd his head to the south, his face to the west; the slayer stood on the east side with his face to the west. The morning sacrifice he killed by the North-west horne of the Altar; the evening sacrifice, by the North-east horne. *Thalmud Bab. in Tamid ch. 4.*

northward] on the northside of the altar; which is also to be understood of the yong Bull forementioned, & of other the most holy sacrifices, as of the Syn-offring, Lev. 6.25. and the trespass-offering, Lev. 7. 1.2. Of all sacrifices, they receive the blood in a vessel of ministration, by the hand of a Priest: but the place of killing them, and the place of receiving the blood, is not alike in them all. For the holy of holies, they kill not them, nor receive their blood, but on the northside of the Altar: but the leight holy things, them they kill, and receive their blood, in any place of the courtyard: sayth *Maimony, treat. of offering the sacrific. chap. 5.S. 1.2.* The most holy things that are killed on the south side, or whose blood is received on the southside, are polluted, *Maimon. treat. of holy things polluted: chap. 1.S.7.* The Hebrew doctors gather a myserie here; that as it is said in *Ier. 1.14.* Out of the north, an evil should break forth &c; therefore to restreyn the evils, or judgments of God, the Burnt-offrings and Syn-offrings were stayn on the northside of the Altar. *R. Menachem: & Baal Hatturim, on Lev. 1.*

12

V. 12. the Priest shall lay] *Chazkuni* observeth, that of the bullock, which was a great beast, it was sayd, in v. 8. they (the Priests) shall lay: but of the sheep which

was a small beast, it is written, he (the Priest) shall lay.

V. 13. offer all] or, bring neev all, and burne it: see v. 9. The wooll that was on the sheeps head, and the hayr on the goats beard, & the bones and the synewes, and the hornes and the hoofs; whiles they cleaved to the members, they burned all: sayth *Maimony, treat. of offering the sacr. chap. 5. Sect. 2.* It signified all Christ and whatsoever he hath suffered & doen, to be ours by faith, *Gal. 1. 10.* and that we also give our selves wholly unto God by him, *1 Thes. 5. 23.*

13

V. 14. turtle-doves] of the Hebrue Tor, the Latine *Turtur*, and English *Turtle* are derived: and the voice of this soule, agreeth with the name. Here is no difference put of male or female, of perfect or blemished: how be it, the Hebrew doctors gather by proportion from the former lawes, that although lesser blemishes disable not doves from sacrifices, yet the greater doe, as if they want an eye, or a foot &c. it is not lawful to bring them upon the altar. Also they say, yong turtles are unlawful, and old doves are unlawful. Yong pigeons are allowable, so long as if one pluck the wing, the place whereout he plucketh, syll up with blood. And Turtles are allowable, after that they were golden coloured; [as *Psalms. 68. 14.*] *Maimony, tom. 3. in Issure Mixbeach. chapt. 3. Sect. 1.2.* yong pigeons] Hebr. sonns of the dove. The holy Ghost in Greek translateth these sonns, yong-ones, *Luk. 2. 24.* from Lev. 12. The Turtle doves were to be old, not yong: the pigeons, yong, nor old: sayth also *R. Sol. farchi. on Lev. 1.* These were sacrifices for the poorer sort, that were not able to bring a lamb, *Levit. 5. 7. & 12. 8.* Therefore the dayly burnt-offring of the church of Israel, was two Lambs, *Numb. 28. 3.* and by the Hebrew canons, The congregation never offered foule; *Maimony, treat. of offering sacrific. chapt. 1. Sect. 4.* The Dove is a creature sociable, innocent, chaste, mournful, quiet, fearful, given to meditation: & unto such, Gods people are often likened: see *Song. 2. 14. & 4. 1. Mat. 10. 16. Esai. 38. 14. & 59. 11. & 60. 8. Ezech. 7. 16.*

14

Hof.

15 *Hof. 11. 11. Psal. 74. 19.*
V. 15. *bring-it-neer*] or, *offer it at the altar.* *cut-with-his-nayl*] The Hebrew *Malak*, is found onely here, & in Lev. 5. 8. which the Greek interpreteth *Apokniso*, to cut with the nayl of ones finger. By this means, the blood came out, but the head was not therby parted from the body, Lev. 5. 8. The manner (as the Hebrew doctors have recorded) was thus: The Preist went up on the footstall (of the Altar) and turned in compass and came to the south-east horne, & there he took the head from the neck, and divided them asunder: [and herein the Burnt-offring differed frō the syn-offring, which might not be divided, Lev. 5. 8.] & if hee divided it not, it was unlawful. Then wrung he out the blood of the head and the blood of the body, upon the side of the altar, &c. and he took the head, and returning to that place of the altar where he cut it with his nayl, he rubbed it with salt, and sprinkled it upon the fyre offerings. And he came to the body, and pluckt away with his hand, the crop and skin that was upon it, with the meat, and the entrails that came out therewith, and threw them into the place of the ashes. And he clave it wth the wings thereof with his hand, without a knife, and divided it not asunder; then he rubbed it with salt, and sprinkled it upon the fyre-offrings. He that cut the neck with a knife, or (did cut it) on the sides, it was not Melicah [the cutting with the nayle here commanded,] but as if it had been strangled, or had bled at the nose; [which was an unlawful way of killing.] *Maimony treat. of offering sacrif. chap. 6. S. 20. 21. 22. 23.*

16 V. 16. *fethers of the same*] or, *filth of the same*; to weet, of the crop, for thereunto (by the gender) it hath reference; and is therfore by Onkelos the Chaldee paraphrast translated *the meat of the same*, which was in the crop; and the Chaldee called Ionathans expoundeth it *the dounge* (or *filth*) therof: but the Greek translateth it, *fethers*, as elsewhere the Hebrew word signifieth. *eastward*] that was neerest the dore, and furthest from the sanctuarie: ready to be caried out, Lev. 6. 10. 11.

to teach that all uncleannes was to be removed out of Gods sight: for holynes becometh his house; *Psal. 93. 5.* And so it figured the holynes that was in Christ our sacrifice, who without all syn or uncleannes offered himself unto God for us; by which also he cleansed and purified his people, & their service of God. *Heb. 9. 14.*

V. 17. *with the wings*] that is, having them on. And the not dividing it asunder, might foreshadow the manner of Christs death, of whom a bone was not broken: *Ioh. 19. 33. 36.* And how we should give up our selves wholly unto God by him. *1 Theſ. 5. 23.* So in Lev. 5. 8. *of rest*] Gr. of sweet-smell: see v. 9. God comforteth the poor, by promising the like acceptance of, and delyte in his small sacrifice; as in the Bulls, Ramms, Goats, of the richer sort: For if there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not. *2 Corinth. 8. 12.* These Burnt offerings pleased God, and were a sweet savour unto him, not in themselves, but in Christ in whose faith the godly offered them, til the time of reformation. As for the outward sacrifices, God testifieth, *I desired mercie and not sacrifice: and the knowledge of God, more then Burnt offerings, Hos 6. 6.* & David saying that the Lord delyted not sacrifice, nor would accept of a Burnt-offring, addeth, *The sacrifices of God, are a broken spi-rit &c, Psal. 51. 18. 19.* And the wisest of the Scribes of old, could say, that to love (God) with all the hart, and with all the understanding, & with all the soule, and with all the strength; and to love his neighbour as himself, is more then all Burnt-offrings and Sacrifices. *Mark. 12. 33.*

CHAPTER 2.

1. The meat-offring of flowre, with oile and incense. 4. The Meat-offring baked in the oven; Cakes, or wafers. 5. The Meat-offring baked on a plate, 7. or in a frying-paw: 11. all without Leaven. 12. 14. The Meat-offring of the first fruits in the ear. 13. The salt of the offerings.

1 **A**Nd a soule, when it will offer
an oblation of Meat-offering,
unto Iehovah; his oblation shalbe, of
fine-flowre: and he shall powre oile
upon it, and put frankincense upon
it. And he shall bring it, unto the
2 sonns of Aaron, the Preists: and he
shall take thereout his handful, of the
flowre therof, & of the oile thereof;
with all the frankincense therof: and
the Priest shall burn the memorial
therof, on the Altar; a Fyre-offring, of a
3 favour of rest, unto Iehovah. And the
remnant of the Meat-offring, shalbe
Aarons, & his sonns: it is Holy of ho-
lyes, of Iehovahs Fyre-offrings.

4 And when thou shalt offer, an ob-
lation of a Meat-offring, baked in the
oven: it shalbe of fine-flowre unlevened
cakes, mingled with oile; or unlevened
wafers, anoynted with oile.

5 And if thy oblation, be a Meat-
offring on a pan: it shalbe of fine-
flowre, mingled with oile, unlevened.
6 Thou shalt part it in peices, and powr
oile thereon: it is a Meat-offring.

7 And if thy oblation, be a Meat-
offring of the frying-pan: it shalbe
8 made of fine-flowre, with oile. And
thou shalt bring the Meat-offring,
which shalbe made of these things, un-
to Iehovah: and he shall offer it unto
the Priest, and he shall bring it unto
the Altar. And the Priest shall take-
9 up from the Meat-offring, a memo-
riall therof, and shall burn it upon
the Altar: a Fyre-offring, of a favour of
10 rest, unto Iehovah. And the rem-
nant of the Meat-offring, shalbe Aa-
rons and his sonns: it is Holy of ho-
lyes, of Iehovahs Fyre-offrings. No
11 Meat-offring, which ye shall offer un-

to Iehovah, shall be made with leaven:
for ye shall not burn any old-leaven,
nor any honey, in a Fyre-offring unto
Iehovah. In the oblation of the first-
12 fruits, ye shall offer them unto Ieho-
vah: but they shall not ascend on the
Altar, for a favour of rest. And eve-
13 ry oblatiō of thy Meat-offring, thou
shalt salt with salt: and thou shalt not
let cease, the salt of the covenant of
thy God, from on thy meat-offring:
with every oblation of thine, thou
shalt offer salt.

And if thou shalt offer, a Meat-of-
14 fring of first fruits, to Iehovah: thou
shalt offer for the Meat-offring of thy
firstfruits, green-eares-of-corn parched
in the fyre, ground-corn out of the
full-eare. And thou shalt put oile
15 upon it, and lay frankincense upon
it: it is a Meat-offring. And the Priest
16 shall burn the memorial of it, of the
ground-corn therof, and of the oile
therof, with all the frankincense ther-
of: a Fyre-offring, unto Iehovah.

Annotations.

A soule] that is, a person, or man, as
the Chaldee translateth it. There-
fore in the next words he sayth, his
oblation, and he shall poure: as shewing a
man to be meant. See the notes on Gen.
12.5. & 14.21. when it] or, if he will
offer, to weet voluntarily. A particular
person might bring a voluntary meat-offring,
though he were the anoynted Priest: but the Co-
gregation brought no voluntary Meat-offring;
sayth Chazkuni, on this place. an ob-
latiō of Meat offering:] Hebr. korban Minchah;
that is, the offering (or gift,) called Minchah:
which was of things without life, as
flowre, cakes, wafers &c. Minchah was ge-
nerally any solemn gift or Present, unto
God or man, 1. Sam. 10.27. In Special a
present.

present or sacrifice unto God, Gen. 4. 3. 4. more specially, an offering of the fruits of the earth, of us now called a *Meat-offring*: we might call it a *Wheat-offring*, for it was for the most part, of the flower of wheat: Exek. 45. 13. 15. 1 Chron. 21. 23. Exod. 29. 2. The Greek sometime keepeth the Hebrew name *Manaa*, Exek. 46. 5. 7. 11. &c: in this place and often elsewhere, *Thusia*, a sacrifice; and in Psalm. 40. 7. *prophora*, an offering: and this the Apostle followeth, Heb. 10. 5. 8. 10. & the former *Thusia*, is approved in Mar. 9. 42. from Lev. 2. 13. and in Act. 7. 42. from Anos 5. 25. Of these, some were *Meat-offrings* of the Congregation, some of particular persons. The congregations offerings were three; the waved sheaf, (Levit. 23. 10. 11.) the two wave-loaves, (Levit. 23. 17.) and the shew bread made every week, (Lev. 24. 5). This (Shew bread) came not on the altar, but was all eaten by the Priests. The particular persons meat-offrings were nine: and all of them came to the Altar. 1. The poor mans *Meat-offring* for syn, (Levit. 5. 11.) 2. The jealousy offering, (Num. 5. 15.) 3. The *Meat-offring* of Initiation, which every Priest offered when he first entred into his service, (Levit. 8. 26. 28.) 4. The *Meat-offring* which the high Priest offered every day, (Levit. 6. 20.) 5. The *Meat-offring* of fine flower; 6. The *Meat-offring* baked on a plate; 7. in a frying pan; 8. in an oven, 6. or wafers; (all mentioned in Levit. 2.) and all these five kinds came for vows, or for voluntary offerings. Maimony, treat. of offering the sacrifices, chapt. 12. Sect. 1. 3. 4. The *Minchah* or *Meat-offring* was primarily a figure of Christ his oblation, who gave himself for us, an Oblation and a sacrifice to God, for a sweet-smelling savour, Eph. 5. 2. So the Apostle openeth it, in Heb. 10. from the 40. Psalm; Sacrifice and Oblation (*Minchah*) thou wouldst not, but a bodie hast thou prepared mee &c. Above when he said, Sacrifice and Oblation, and Burnt-offrings, and offerings for syn, thou wouldst not &c; then sayd he, Loe I come to doe thy wil o God, &c. By the which will, we are sanctified; through the offering of the body of Jesus Christ once. Hebr. 10. 5. 8. 9. 10. So that in the Oblation of Christs body, this legal service was accom-

plished and ended: for it served also to expiate synns; as the Lord swore that the iniquitie of Elies house should not be purged with sacrifice or *Minchah* (*Meat-offring*) for ever, 1 Sam. 3. 14. and as David sheweth saying, If the Lord have stirred thee up against me, let him smell (that is, favourably-accept) a *Minchah* (or *Meat-offring*) 1 Sam. 26. 19. Therefore when Christ himself was come, this *Meat-offring* ceased, as was foretold in Dan. 9. 27. he shall cause the sacrifice and the *Minchah* to cease. Secondly it figured the persons of Christians, who through him are cleansed & sanctified to be pure oblations unto God; as it was prophesied, They shall bring all your brethren for a *Minchah* (a *Meat-offring*) unto the Lord, out of all the Gentiles &c: as the sons of Israel bring a *Meat-offring* (*Minchah*) in a clean vessel, into the house of the LORD; Esai. 66. 20. The accomplishment whereof the Apostle sheweth to have been by his ministration of the Gospel of God, unto the Gentiles; that the Oblation (*Prophora*) of the Gentiles, might be acceptable, being sanctified by the Holy Ghost, Rom. 15. 16. Thirdly it figured the fruits of grace & good works that Christians are to perform both towards God & men. Towards God, by prayer & thanksgiving; as David sayth, Let my prayer be directed as incense before thee; the lifting up of my hands, as the evening *Minchah* (or Oblation) Psal. 141. 2. So when the Lord told the Jewes, I will not accept a *Minchah* (or *Meat-offring*) at your hand; he addeth, For from the rising of the Sun, even unto the going-down of the same, my name shall be great among the Gentiles; and in every place, incense shall be offered unto my name, and a pure *Meat-offring*: Mal. 1. 10. 11. which is fulfilled, when men pray every where, lifting up holy hands, as the Apostle teacheth, 1 Tim. 2. 8. Towards men also, good workes are as sacrifices unto God, as it is written, To doe good and to communicate forget not, for with such sacrifices, God is wel pleased, Heb. 13. 15. so the benevolence sent from the Church of Philippi, to the Apostle, was an odour of a sweet-smell, a sacrifice acceptable, well-pleasing unto God.

God. Phil. 4. 18. Now because the Meat-offerings here prescribed, had oile & frankincense with them, whereas the Meat-offring which the poore man brought for his Syn, was to have neyther of bothe, Levit. 5. 11. it seemeth the chief thing here figured, was the new creature, and holy estate which we have in Christ: that as our reconciliation unto God in Christ, was signified by the Burnt-offring, Lev. 1. so the sanctification of our persons and actions, and the acceptation of them before God through his grace in Christ, was signified by this Meat-offring. *fine flowre*] of wheat, Exod. 29. 2. Exr. 6. 9. 1 Chr. 21. 23. All the Meat-offrings were of wheaten flowre, except the gealously offring, and the waved sheaf, (Numb. 5. Lev. 23.) which were of barley. And for the quantitie, All Meat-offrings that were brought upon the Altar, not any of them, was less then the tenth part (of an Ephah, as Lev. 5. 11. & 6. 20. that is, an Omer, as Exod. 16. 36.) The 5. Meat-offrings (mentioned in this chapter) that are brought for vow and voluntary sacrifice, he may bring of them so much as he please, though 1000. tenth parts: but the Meat-offrings of the sheaf, and of the synner, and of gealouse, and of initiation, and the high priests meat-offring, every one of them is but one tenth part, neyther less nor more; sayth Maimony, in treat. of offring the sacrif. chap. 12. S. 2. 5. Also for the qualitie, as all things offred to God were to be of the best, & without corruption, so the Meat-offrings. The flowre might not be such as wherein wormes bred, or made of wormeaten wheat; nor mixt with oile that had a rank (smell, or yll tast, &c. Maimony in Issurei mixbeach, chap. 6. S. 1. pure oile] Sol. Iarchi noteth that the oile was poured upon all of it; the frankincense, was put upon part of it, on the one side. Other of the Hebrewes also say; every Meattoffring that is offred upon the altar, must have oile and frankincense; a Log of oile (that is half a pinte of oile wherof see Lev. 14. 10.) for every tenth deale, and a handful of frankincense, for every Meat offring, whether it be of one tenth deals, or of sixtic; for they bring not moe then

60 tenth deales in one vessel. Except the gealously offring, and the syn offring (Num. 5. 15. Lev. 5. 11.) for they have no oile, nor incense. Maimony, treat. of offring the sacrif. chap. 12. S. 7. The flowre of wheat, signified the perfect and pure estate of Christ, and of all Christians (with their service) in him; purged from the brann of naturall corruption: Heb. 10. 5. Esai. 66. 20. The oile, signified the graces & comforts of the holy Ghost, wherby we serve God with gladnes: Psal. 45. 7. Luk. 4. 18. 1 Joh. 2. 10. 27. The frankincense, figured the sweet odour wherby they are acceptable to the Lord: Song. 3. 6. Jer. 6. 20. Ephes. 5. 2. Rom. 12. 1. The manner of making the Meat-offring of flowr, is recorded to be thus; He brought a tenth-deale of flowre, (or many tenth-deales, or according as he had vowed;) and oile meet for the same: the flowre was measured by the Tenth-deale measure of the Sanctuarie, and oile was put into a vessel, and afterwards the flowre was put upon it. After that againe, other oile was put upon the flowre, and the flowre was mingled with it. After this, they put it into a ministring vessel, and then poured oile into it. And the oile which first they put, & the oile which they mingled it with, and the oile which they poured on it, all was a Log (or half-pinte) for a tenth deale (of flowre.) And then they put the frankincense upon it. Maimony treat. of Offring the sacrif. ch. 13. f. 5.

V. 2. the sonns] that is, one of the sonns, as the words following doe manifest; when it is sayd, and he shal take, meaning the Priest. [shall take] or shall gather-up with-the hand, as the word properly signifieth. The flowre was put into a ministring vessel, and sanctified therein, (Esai. 66. 20.) The Priest caried it to the altar, and brought it to the southwest horn thereof, and removing all the frankincense unto the one side, he took up a handful of the flowre and oile mixed, and put that handful into a ministring vessel, and sanctified it therein. Then gathering up all the frankincense, he put it upon the handful in the vessel, and set it upon the altar, and salted it; and put it out of the ministring vessel, upon the fyre. Maimony, treat. of offring the sacrif. chap.

13. Sect. 12.

burne] resolve into
fume or vapour, as the word signifieth:
so Lev. 1. 9. and after often. *the me-*
memorial thereof] that is, that handful with

the incense, named a memorial, because it
called unto Gods remembrance, (this is
spoken after the manner of men,) his co-
venant to accept the service of faith,
which his people offer to him by Christ.
Hereupon it is sayd, *He remember all thy*
Meat-offrings, Psal. 10. 4. and, *Thy prayers*
and thine almes, are come-up for a Memorial
before God: Act. 10. 4. So Nehemiah pray-
ed, *Remember me*, O my God, concerning this;
and wipe not out my kindnesses, that I have
doen for the house of my God &c. and spare
me, according to the greatnes of thy mercie: Ne-
hem. 13. 14. 22. On the contrary, the syn
and gealously offerings, had no oile nor in-
cense, because they were offerings of memo-
rial, but such as brought iniquitie to remem-
brance; which was not gracious, nor sweet
smelling before the Lord: Num. 5. 15. Lev.
5. 11. *of rest*] the Greek sayth, of
sweet smell; and consequently acceptable:
as the Chaldee explayneth it, an Oblation
that shal be accepted with favour before the
Lord. See Levit. 1. 9.

3

V. 3. *Moons*] to eat the same, in the
sanctuarie, Lev. 6. 16. This is to be under-
stood of the Meat-offrings brought alone:
but the Meat and drink offerings added to
other sacrifices, were not to be eaten, but
burnt and powred all upon the altar; see
the annotations on Levit. 23. 13. *holy*
of holies] Hebr. *holynes of holynesses*; that
is, most holy things. By this they are dis-
tinguished from other things, which the
Hebrew doctors call therefore *light holy*,
and which might be eaten out of the
sanctuarie, but within the host, and (in
ages following) within Ierusalem. *Maimo-*
ny, treat. of offering sacrifices, chap. 10. Sect. 9.
and chap. 11. S. 5. Thus the Meat-offrings
were in part for the maintenance & live-
lihood of Gods Priests, Num. 18. 9. 10. and
being given unto God, were most holy
things, and figured the graces and good
works wherewith we honour Christ, and

releive his poor saints, which are holy
and acceptable sacrifices unto the Lord,
Phil. 4. 18. Heb. 13. 16. And being referred
to Christ himself, as he by the oblation
of his own bodie was our Meat-offring,
Psalm. 40. Heb. 10. it figured our communi-
on with him, and participation of his
death, and resurrection, by faith; where-
by he becometh unto us, *the bread of God*,
the bread of life, that giveth us life for ever;
John 6. 33. 35. &c. And of him, his whole
church, (which are a royall Priesthood, 1.
Pet. 2. 9.) are made partakers.

V. 4. *baked in*] Hebr. *a baking* (or
bache) of the oven. They kneaded and ba-
ked it within the sai Quarie, (though the
wheat was ground and sifted without,) as
Maimony in the foresayd treatise shew-
eth: which is confirmed by Ezek. 46. 20.
This is the place where the Priests shal boyl the
trespass offering, and the syn offering, where they
shall bake the Meat-offring &c. See also 1.
Chron. 23. 28. 29. where the Levites were
assistants to the Priests, in preparing the
Meat-offrings. *unleavened*] Hebr.
cakes of unleavenings; that is, altogether un-
leavened: signifying sincerity and truth, 1.
Cor. 5. 8. See the notes on Exod. 12.

mingled] The cakes were thus ordered:
the flowre was mingled with oile, and kneaded
with warme water, and baked, and broken in
peeces & put into a ministring vessel: then frank-
incense was put upon it, but no oile powred on
it, because it is written, mingled with oile. Of
every tenth part (of an Ephah) they made ten
cakes: sayth *Maimony*, treat. of offering the
sacrif. chap. 13. S. 8. 10. *or unleavened*]
Hebr. *and wafers of unleavenings, anoynted* &c.
Of this, *Maimony* in the foresayd place
sayth; And if they were wafers, the flowre
was kneaded with warme water, and the wafers
anoynted with oile. And it seems unto me (sayth
he,) that they were anoynted after the baking.
There was brought a Log (or half pinte) of oile,
for every tenth deal (of flowr,) and they were
anoynted and anoynted agayn, til all the oile in
the Log was ended. This anoynting with
oile, signified the graces of Gods spirit, as
before is shewed; which the children of
God

God should have within and without, so being both tempered and anoynted with the same: of which th'Apostle sayth, *The anoynting which ye have received of (the Holy one) abideth in you* &c. 1 Ioh. 2. 27. and, *He that establisheth us with you, in Christ, and hath anoynted us, is God,* 2 Cor. 1. 21.

§ V. 5. *on a pan*] or, *on a plate, or slice, flat and smooth.* Hereof Maimony (treat. of Offring sacrif. chap. 13. §. 7.) sayth, what differeth (Machabath) the Pan, from (Marchesbeth) the Frying-pan? The Frying-pan hath a lip (or edge,) and the past that is baked thereon is soft, and for that it hath a lip, it runneth not out. But the pan hath no lip, and the past that is baked thereon is hard, so that it runns not off. Moreover, the Pan and the Frying-pan were in the Courtyard, and both of them vessels of ministration of the holy things: & the Ove of the sanctuarie was of metall. Maimony ibid. c. 12. §. 23. They signified vessels of Christian hearts, as, *My hart hath fryed (or boyled) a good matter* &c, Psal. 45. 2. See the annotations on that Psalm.

6 V. 6. *peices*] or, *parts.* They baked it in the sanctuarie, and cut it in peices, and put the peeces into a ministring vessel, and then put upon it oile and frankincense, and caryed it to the Priest, and the Priest caryed it to the altar, and brought it to the southwest horn, and did as is before noted on verse 2. And for the manner of cutting; he doubled the cake into two, and the two into 4. and divided it, And all the peices were as big as olives: and if they were greater or lesser, they would serve. Maimony ibidem, chap. 13. §. 12. 10. This cutting in peices is to be understood also of the cakes baked in the oven, vers. 4. and in the Frying-pan, vers. 7. 8. and signified the same thing that the cutting in peices of the Burnt-offring, Lev. 1. 6. 12.

8 V. 8. *he shall offer*] that is, the man that brings the gift, shall present or offer it to the priest: so Sol. Iarchi expoundeth it, the owner thereof shall offer it to the priest, and the priest shall bring it unto the Altar. Or, it shall be offered, to weete, by thee: as, he imputed, Gen. 15. 6. is translated, it was imputed, Rom. 4. 3. See also the notes on

Gen. 2. 20. & 16. 14.

V. 9. *take up*] or, *lift up*; which the Chaldee translateth *separate*; the Greek, *take-way.* a memorial] that is, an handful of the peices thereof: see before, on v. 6. & 2. All Meat offerings that are offered upon the Altar, he taketh an handful thereof, and burneth it all upon the Altar: and the rest is eaten by the Priests. Maimony ibidem, c. 12. §. 9. See an exception, in Lev. 6. 23. of rest] Gr. of sweet smel, The Chaldee translateth, an offering that shall be received with favour before the Lord.

V. 10. *Holy*] Hebr. *holynes of holynes*; that is, most holy: see v. 3.

V. 11. *with leaven*] except some thank-offerings, which were brought with leavened bread, Levit. 7. 13. Leaven and honey are unlawful to be burnt upon the altar, and they are unlawful every whit of them, Lev 2. 11. But he is not guilty, except he burn them for an offering, or with an offering, and whether he offer them by themselves, or burn them mixed, he is to be beaten for each of them by themselves. Maimony in Issure mixbeach, c. 5. §. 1. old-leaven] see the annotations on Exod. 12. 15. Leaven figured Syn of all sorts, inward and outward, in doctrine and manners, Luk 12. 1. Mat. 16. 6. 12. 1 Cor. 5. 8. honey] which for sweetnes of tast, is contrary to sour leaven; yet being eaten much, breedeth lothsomnes, and is not good, Prov. 25. 16. 27. but turneth to choler and bitterness. And being put into the fyre, it boileth up in froth; wherupon some of the Hebrewes take it to signifie pride, and therefore it was not to be burned in any Fyre-offring. R. Elias, in Reshiut Chocmah, treat. of Hamilitic, ch. 3. Both these forbidden in this oblation, signified the perfection of Christ, and of us in him. Among the heathens they used honey, in their sacrifices for the dead: Euripid. in Iphigen. in Tauris. Baal Hatturim (on this scripture) noteth, that the evil concupiscence (the corruption of nature in man,) is like to old-leaven; and this is the reason why honey is forbidden, because the evil concupiscence is sweet unto a man as honey. And Sol. Iarchi sayth, All sweet fruit is called honey. Some-
time

time *Leaven* is used to denote grief and affliction, as in *Psal. 73. 21. my hart was leavened*: which may have use here, that neyther extremitie of grief as *Leaven*, nor of pleasures, as *Honey*, be in the *Meat* offering of the saints, but a temperature and mediocritie. See 2 *Cor. 1. 3. 4. -- 9. & 12. 7. -- 10.*

12 V. 12. In the oblation] the word *In* or *Wub*, is to be understood as in the former verse; or, *Of*, as the *Greek* versio hath.

them] *leaven* and *honey* though they might not come on the altar, yet came with the first fruits: *Leaven* is mentioned with the first fruits, *Levit. 23. 17.* and with thank offerings, *Lev. 7. 13.* *Honey* is also among the first fruits, in 2 *Chr. 31. 5.* though there the *Hebrew* Doctors understand *Dates* which are sweet as *honey*: which may also be implied in the prohibition here v. 11. So *Sol. Iarchi* here expoundeth it, saying, first-fruits of *honey*, as the first fruits of figgs, and dates. Otherwise by them, may be meant the one of them, to weet *Leaven*: (for *Bees* honey was not brought for first-fruits:) as the *theeves*, *Math. 27. 44.* that is one of them, *Luke 23. 39.* so, his disciples, *Mat. 24. 1.* that is, one of his disciples, *Mark. 13. 1.* *Chaxkuni* here expoundeth it, ye shall offer them to the Lord for a wave-offring: but not for an oblation on the Altar. for a savour of rest] in *Greek*, for a savour of sweet smell to the Lord: which the *Chaldee* expoundeth, to be accepted in savour. This the *Hebrewes* understand strictly, and therefore say, for a savour of rest thou mayst not make them ascend, but thou mayst make them ascend (to burn) as wood. But to mingle them with any oblation, as syn-offring, trespass-offring, meat-offring &c, was unlawful: and who so did it, was to be beaten. *Maimony* in *Issurei Mixbeach*, ch. 5. § 4. 4.

13 V. 13. shalt salt] or, shalt season. This the Priest was to doe, salting salt upon it, when it was brought to the altar, as is noted on v. 2. Salt is of a fyerie nature, savoureth all meat, and preserveth from corruption, by the sharpnes therof: and is therfore applied to the wholesome doc-

trine of the gospel, reproofs, and wise seasoned words of grace, *Math. 5. 13. Col. 4. 6.* and here to the salt of the covenant, which on our part is faith in midst of afflictions: wherefore our unregenerate estate, is likened to a child new born, & not salted, *Ezek. 16. 4.* of the covenant] which is a signe of the covenant of thy God: for by salt, the covenant of grace was signified in Christ, which we by faith apprehend unto incorruption. We are therefore admonished, *Have salt in your selves, and have peace one with another: Mar. 9. 50.* Hereupon a covenant of salt, is used for an inviolable, incorruptible, and perpetual covenant, *Num. 18. 19. 2 Chron. 13. 5.* Therefore in this sacrifice, the *Hebrue* doctors held salt so necessary, that if it were offered without salt, it was polluted: *Maimon. treat. of holy things polluted, ch. 11. § 16.* every oblation] not the *Meat*-offerings onely, but the *Burnt* offerings, *Ezek. 43. 24.* and all other; as Christ sayth, Every one shall be salted with fyre, and every sacrifice shall be salted with salt, *Mark. 9. 49.* The *Hebrew* doctors say, It is commanded to salt all offerings, before they ascend on the Altar, (*Levit. 2. 13.*) and thou hast nothing which cometh on the Altar without salt, except the wine of the drink offerings, and the blood, and the wood. And it is commanded to salt the flesh very sayr, as one would salt flesh to rost, that he turn the peice & salt it. The salt which they season all offerings with, is the *Congregations*, as the *Wood* also is: and no particular man brings salt or wood for his offering, fro his own house. And they layd on the salt in three places; in the salt chamber, and on the foot-bank (of the altar), and on the top of the Altar. In the salt chamber they salted the skins of the holy things. Upon the foot bank, they salted the members (or peices of the sacrifices:) and on the top of the Altar, they salted the handfull and the frankincense, and the *Meat*-offerings that were burned, and the *Burnt*-offerings of foules. *Maimony*, in *Issurei Mixbeach*, ch. 5. § 11. 12. 13. Therefore (sayth *Baal hatturim*) salt is three times mentioned in this verse, because they put on salt in three places (forementioned.) The heathens

then returned a memorial of this service, offering with the sacrifices, meale of flower salted. *Homer l. 1. 1.*

14

V. 14. *Meat-offring of first fruits*] This seemeth to be meant of the sheaf (or Omer) of barley, wherof he speaketh agayne in *Levit. 23. 10.* See the annotations there. So *R. Menachem*, and *Sol. Iarchi* here sayth, the scripture speaketh of the *Meat-offring of the Omer* (in *Lev. 23.*) *green-ears-of-corn*] in Hebrew *Abib*, by which name the first moneth is called, *Exod. 13. 4.* for then barley was eared, and began to be ripe; as is shewed on *Lev. 23. 10.* The Greek translateth it *New-fruits.* *parched*] for they dried them with the fyre, in the green-ears, because else they would not be ground in the mill, for that they were moyst: sayth *Sol. Iarchi* on *Lev. 2.* *ground-corn*] or *small-broken-corn*: Hebr. *Geres*, that is *breaking* or *grinding*; which the Greek translateth *corne* or *grain*: The Chaldee, *broken-graines*: and *Sol. Iarchi* expoundeth it, *broken whiles it is moyst*. *Geres* (sayth he) meaneth *breaking and grinding; broken with the mill.* *of the full-ear*] or, *of the green-ear*; called in Hebrew *Carmel*, which here, and in *Lev. 23. 14.* & in *2. King. 1. 42.* is used for *full-green ears of corn*; which the Chaldee expoundeth *tender*: elsewhere it is the name of a mountaine, which was fruitfull with corne, *1. King. 18. 42* & generally a fruitful place is called *Carmel*, *Esa. 32. 15. 16.* & *29. 17.* The *First-fruits* chiefly figured Christ, by whom all the rest of the revenue is sanctified, *1 Cor. 15. 20.* *Rom 11. 15.* *Ioh 12. 24.* the parching, breaking, grinding &c: figured his suffering for us, being bruised for our iniquities, *Esa. 53. 5.* Wherby he was offered for a sweet savour unto God. And with him we are partakers in our measure, *Rom 8. 17.* *Coloss. 1. 24.*

25

V. 15. *shalt put*] Hebr. *shalt give* (which the Greek translateth *shalt poure*) *oile*; which was according to other meat-offerings, a log of oile, & an handful of frankincense: signifying the graces of God in Christ & his members, and the sweet odour of his oblation for us. See more in the notes

on *Levit. 23. 10.* touching this manner of service.

CHAPTER 3.

1. *The Peace-offrings, of the herd; 6. and of the flock; 7. cyther Sheep, 12. or Goat.*

And if his oblation be, a sacrifice of Peace-offrings: if he offer it of the herd, whether it be male or female; he shall offer it perfect, before Iehovah. And he shall lay his hand, upon the head of his oblation: and he shall kyl it, at the dore of the Tent of the Congregation: and Aarons sonns the Priests, shall sprinkle the blood, upon the Altar, round-about. And he shall offer of the sacrifice of the Peace-offrings, a Fyre-offring unto Iehovah: the fat that covereth the inwards, and all the fat that is upon the inwards. And the two kidneyes, and the fat which is upō them, which is upon the flanks: and the caule above the liver, with the kidneyes, he shall take-away it. And Aarons sonns shall burn it on the Altar, with the Burnt-offring, which is upon the wood, that is on the fyre: it is a Fyre-offring, of a savour of rest, unto Iehovah.

And if his oblation, for a sacrifice of Peaceoffrings unto Iehovah, be of the flock: male or female, he shall offer it perfect. If he offer a Lamb, for his oblation: then shall he offer-it before Iehovah. And he shall lay his hand, upon the head of his oblation; and he shall kyl it, before the Tent of the congregation: and Aarons sonns, shall sprinkle the blood thereof, upon the Altar, round-about. And he shall offer

offer, of the sacrifice of the Peace-offerings, a Fyre-offring unto Iehovah: the fat therof, *and* the whole rump, it shall he take-off hard-by the back-bone: & the fat that covereth the inwards, and all the fat that *is* upon the inwards. And the two kidneyes, and the fat that *is* upon them, which *is* upon the flanks: and the caule above the liver, with the kidneyes, he shall take-away it. And the Priest shall burn it, upon the Altar: *it is* the bread of the Fyre-offring, unto Iehovah.

And if his oblation, *be* a Goat: then he shall offer it, before Iehovah. And he shall lay his hand, upon the head of it; and he shall kyll it, before the Tent of the congregation: and Aarons sonns, shall sprinkle the blood therof, upon the Altar, round-about.

And he shall offer therof, his oblation; a Fyre-offring, unto Iehovah: the fat that covereth the inwards, and all the fat, that *is* upō the inwards. And the two kidneyes, and the fat that *is* upon them, which *is* upon the flanks: & the caule above the liver, with the kidneyes, he shall take-away it. And the Priest shall burn them, upon the Altar: *it is* the bread of the Fyre-offring, for a savour of rest; all the fat, *is* Iehovahs. *It shalbe* an eternal statute, for your generations, throughout all your dwellings: any fat or any blood, ye shall not eat.

Annotations.

H Is oblation] his *kurban*, which the Greek translateth his gift unto the Lord: so *kurban* is by the Evangelist expounded a gift, *Mar. 7. 11.* Peace-offerings] or Pay-offerings: Hebr. a sacrifice of

of Paymētis, or of pacifications, or of perfictions, whereby men payd unto God Confession and thank for their peace and prosperitie, and for his performing of mercies, & pacification, and payd their vows; as is written, *Thy vows are upon me, o God: I will pay confessions unto thee, Psal. 116. 13. and, Peace-offrings are upon me; this day have I payed my vows, Prov. 7. 14.* These sacrifices were of sundry sorts, eyther for Confession or (Thanksgiving) *Lev. 7. 11. 12.* or for a Vow; or for a Voluntary offering; *Lev. 7. 16.* Here, and usually in the law, the word is *Shelamim*, as of many payments or thanks, due unto God for his many benefits, as David professeth, *Psal. 116. 12. 14. 17. 18.* but in *Amos 5. 22.* it is used singularly *Shelem*. The Greek often translateth it *Eirenikee*, that is, a Pacifying (or Peace) offering; but here, and most commonly *Soterion*, a sacrifice of salvation, (offered unto God for his salvation of men.) The Chaldee hath, the sacrifice of sanctities (or sanctifications;) whether, because none but clean and sanctified persons might eat of it? *Lev. 7. 19. 20.* or for sanctifying the name of God by it. *Sol Iarchi* sayth they are called Peace-offerings, because they bring peace into the world: as also because by them there is peace to the Altar, to the Priests, and to the owners: that is, every of these have a part in the Peace offerings. *R. Menachem* sayth, it is of like meaning as that in *Esa. 44. 28.* He shall performe all my pleasure. The myserie of this sacrifice is opened in *Hos. 14. 2.* Take-away (Lord) all iniquity, and receive (or give) good: and we will pay, the bullocks of our lips; which the Greek there translateth, the fruit of our lips: and the Apostle likewise sayth, By him (that is, by Iesus,) let us offer the sacrifice of praise to God continually: that is, the fruit of the lips, confessing to his name; *Heb. 13. 15.* These Peace-offerings, were also given, when men in their troubles prayed unto God for peace and salvation, *Iudg. 20. 26. & 21. 4. 1 Chron. 21. 26.* That as the Burnt-offring (in *Lev. 1.*) figured our reconciliation to God by the death of Christ; & the Meat-offring (in *Lev. 2.*) our sanctification

in him before God: so this Peace-offring signified both Christs oblation of himself, wherby he became our Peace and salvation, Ephes. 2. 14. 15. 16. Act. 13. 47. Heb. 5. 9. & 9. 28. & our oblation of praise, thanksgiving, and prayer unto God; in the midst of troubles, tentations, and spiritual combats which we fight by faith in this life: so that we come boldly unto the throne of grace, that we may receive mercie, and finde grace to help in time of need; Heb. 4. 16. or female] herein it differed from the Burnt offering, which was to be of the males only, Lev. 1. 3. By this distinction of sexes, the Hebrewes gather, that the beast which was neyther perfect male nor female, or both male and female, though it had no other blemish, was not fit for sacrifice: *Maimony in Issurei Mizbeach, ch. 3. f. 3.* Spiritually we may apply this to the state of the Church in Christ, in whom there is neyther male nor female, but all are one in him, Gal. 3. 28. And that God accepteth not onely the sacrifice of Christ, but ours also in him. Heb. 13. 15. perfect] in Greek, without blemish: See Exod. 12. 5. & Lev. 1. 3.

2 V. 2. lay] or, impose his hand, (in Greek, his hands;) to testifie by this signe his faith in God through Christ: see the notes on Levit. 1. 4. The difference there and here, the Hebrew doctors think to be this, that over the Peace-offring there was no confession (of synns), but speaking words of Praise (unto God:) and that hands might be layd on, in any place of the courtyard where he would, in the place where it was killed. *Maimony treat. of offering sacrifices, ch. 3. f. 14. 15.* he] that is, the Priest or some other Levite shall kill it: see Lev. 1. 5. It might be killed in any place of the Court; (*Maimony ibid. ch. 5. f. 4.*) and was not restrained to the Northside of the Altar, as the Burnt-offring, Levit. 1. 11. For these Peace-offrings the Hebrewes call the leighter holy things; to distinguish them from the Holy of holies, Lev. 2. 10. sprinkle] according to the manner observed on Lev. 1. 5. For the Burnt offering, Trespas-offring & Peace-offring; the

sprinkling of the blood of these three upon the Altar, was ever alike: *Maimony, treat. of Offering sacrifices, ch. 5. f. 6.* It figured the sprinkling of Christs blood, wherby wee, our words, and works are sanctified before God. 1 Pet. 1. 2. Heb. 12. 24.

V. 3. unto Jehovah] wholly burnt up on the Altar unto the Lord. There were besides, of every Peaceoffring, the Brest and the right shoulder, which were waved and heaved before the Lord, and given the Priests to eat: wherof see Lev. 7. 30. 32. &c. the other flesh of the Peace-offring, was eaten by the owner that brought it, and his family and friends; Lev. 7. 15. 16. the fat] or, the suet. This sometime signifieth the best of all things, (as is shewed upon Gen. 4. 4.) & so teacheth to offer the best unto the Lord: sometime it signifieth unbeleef, dulnes, and hardnes of hart, (as fat is without sense,) Psal. 119. 70. Act. 28. 27. so the fat consumed in the syre, signified the taking away of our corruptions by the spirit of Christ. And the kidneyes, (which are the seat of lust,) not the hart or braynes (which are the seat of wisdom and understanding,) were likewise burned; to teach mortification of our members which are on earth, fornication, uncleannes, inordinate affection &c, Colos. 3. 5. See the notes on Exo. 29. 13.

V. 4. which is] understand againe, the fat which is upon the flanks, or (as the Greek and Chaldees interpret it) upon the thighs: so the Hebrew doctors expound it as a distinct fat from the former, and say it was the fat which is in the roots of the thighs, on the forepart. *Maimony, treat. of forbidden meats, ch. 7. f. 6.*

V. 5. shall burn it] The order of offering this sacrifice was; the Priest killed it, and sprinkled the blood, and stayed it, and took out the inwards. Afterwards he cut in peeces the flesh, and separated the brest and the right shoulder, (Lev. 7. 30. 32.) and put the inwards with the brest and shoulder, into the owners hands. And the Priest put his hand under the owners hands and waved all before the Lord,

on the East side. And if it were a Thank-offring (Lev. 7. 12. 14.) he took of the bread that was brought therewith, one cake of ten, and layd it with the brest, shoulder, and inwards, and waved all upon the owners hands. First he layd the fat upon the owners hands, then the brest, and the shoulder above. And the two kidneys and the caule of the liver, above them. And if there were any bread, he layd it above, and so waved all. After that, he salted the inwards, and burned all upon the Altar: but the brest & the shoulder, were eaten by the Priests; and the remnant of the Peace offering was eaten by the owners. But the Priests might not have the brest and shoulder, til the inwards were burned. Likewise the bread waved with the Thank-offring, was eaten by the Priests; and the rest of the bread, by the owners. If two brought a peaceoffring in partnership; the one of them waved it, by leave of his fellow: and if they were 100. one waved for them all. If the owner of the sacrifice were a woman, she waved it not, but the Priest. A woman never waved, save onely in the offering of gealouse, (Num. 5.) and of a Nazirite, (Num. 6.) Maimony, in treat. of offering sacrif. ch. 9. f. 6. 7. &c. upon the Burnt-offring] that is, laying it on the altar after the Burnt offering; for that alwayes had the first place. Sol. Jarchi here sayth, this teacheth us, that the daily Burnt-offring, was before any other oblation. It signified, that wee are first to be reconciled unto God by the death of Christ, apprehended of us by faith, before any oblation of ours can be acceptable to God.

of rest] Gr. of sweet smell: in the Chaldee, an offering which shalbe received with favour, before the Lord. See Lev. 1. 9. Hereby Gods acceptation of us and of our service, prayers, thanksgiving &c, in Christ, was signified Heb. 13. 15. 16.

6 V. 5. of the flock] sheep or goats, as after is explaind: but here is no mention of foules, as was for the Burnt-offring, Lev. 1. 14. The Hebrewes say, Peace-offrings are brought of sheep, and of goats, and of breves, of males or of females, of great or of small. but no foule is brought for Peace-offrings. Small (beasts) are from eight dayes old, until a

complete yere, from day to day: and great (beasts) of the herd, til they be full three yeres old, from day to day; and of the flock, til they be full two yeres old, from day to day: if they be more then thus, they are too old, and may not be offered. Maimony treat. of Offering the sacrif. ch. 1. f. 11.

V. 7. a Lamb] or sheep; of the first yere, as is noted on Lev. 1. implying also a sheep of the second yere, which was lawful to be offered, as is before shewed.

V. 8. he] that is, the Priest or Levite shall kil it; so in v. 13. see Lev. 1. 5. before] the Greek translateth, at the dore of the Tent, (as Moses sayd in v. 2.) so after in verie 13. and these phrases explain one another.

V. 9. whole rump] the perfect (or intyre) tayl; which in some kind of sheep is very great and fat; especially in those parts of the world, and namely in Syria, as Plinie mentioneth, Hist. 6. 8. c. 48. Therefore it is here commanded to be burnt upon the altar, with the other fat and inwards.

V. 11. the bread] or, the food, meaning the flesh which the fyre on the altar was to eat up and consume. The Greek translateth it, a savour of sweet-smell: so in v. 16. And because these things were burnt unto God, therefore God calleth them also his bread, Num. 28. 2. Ezek. 44. 7. and the Priests which burned them, are sayd to offer the bread of their God, Lev. 21. 6. 8. 17. and the holy things which the Priests did eat, are called by the like name, Lev. 21. 22.

V. 12. a Goat] this is here handled in a section apart, (not together with the sheep, as was in the law of the burnt-offring Lev. 1. 10.) because of some difference in the oblation; as Sol. Jarchi observeth, there is in the fat of the sheep, that which is not in the fat of the goat, for the rump of the sheep was offered with the fat, v. 9.

V. 17. any fat] to weet, any such fat, and of such beasts as are here forepoken of, of heeves, sheep, or goats, as the law after explaineth it, Lev. 7. 23. and a man was not guilty, save for these three sorts of cleane

beasts onely: of other tame or wild beasts, whether clean or unclean, the fat was as the flesh: sayth Maimony, in tom. 2. treat. of Forbidden meats, ch. 7. f. 1. Moreover there were three sorts of fat, for eating wherof, men deserved to be cut off, (as in Lev. 7. 25.) the fat which is upon the inwards, and which is upon the two kidneyes, and which is upon the flanks: but the rump was lawful to be eaten, it was not called fat, but in the case of sacrifice onely: euen as the kidneyes and the caule above the liver, are called fat, in the case of sacrifice. The fat which was covered over with flesh, was lawfull: the fat upon the kidneyes was forbidden, not that which was within the kidneyes. The fat of the hart &c, was lawful. Maimony ibidem f. 5. 7. 9. any blood] to weet of foules or of beasts absolutely, as is explained, Lev. 7. 26. But blood of fishes, Locusts, and other such things, was not within this prohibition: therefore it was lawfull to eat or to drink the blood of such fishes, locusts &c, as were clean for food: sayth Maimony, ibidem, ch. 6. f. 1. See the annotations on Gen. 9. 4. Lev. 7. 26. & 17. 14. As eating and drinking, signifieth communion, 1 Cor. 11. 24. & 10. 16. 17. and the forbidding to eat, signifieth a forbidding of communion, Act. 10. 13. 14. 15. 28. Hebr. 13. 10: so this prohibition of eating blood (which was given upon the altar to make atonement for mens foules, Levit. 17. 11.) and of fat, (which was given upon the altar to be consumed there with fyre, and so was the Lords, Lev. 3. 16.) seemeth to forbid figuratively, all ascribing unto our selves of the work of our redemption, which is onely by the blood of Christ, Eph. 1. 7. and of the work of our sanctification, which Christ by his spirit performeth in us; 1 Cor. 1. 30. 31. Eph. 5. 26. Heb. 10. 10. 1 Pet. 1. 2.

CHAPTER 4.

1. The syn-offrings, for the ignorances of the anoynted Priest: 13. of the Congregation; 22. of the Ruler, 27. or of any of the people.

1 **A**ND Iehovah spake unto Moses,
2 saying. Speak unto the sonns

of Israel, saying: A soule, when it shall syn through ignorance, of all the commandements of Iehovah, which should not be doen: and shall doe, of any one of them. If the Priest that is anoynted, shall syn to the guiltie-syn of the people: then he shall offer for his syn which he hath synned, a bullock a yongling of the herd, perfect, unto Iehovah for a Syn-offring. And he shall bring the bullock, unto the dore of the Tent of the congregation, before Iehovah: & shall lay his hand, upon the head of the bullock, and he shall kyll the bullock, before Iehovah. And the Priest, that is anoynted, shall take of the bullocks blood: and shall bring it, into the Tent of the congregation. And the Priest shall dip his finger, in the blood: and shall sprinkle of the blood, seven times before Iehovah; before the veile of the Holy place. And the Priest shall put some of the blood, upon the hornes of the Altar, of the incense of sweet-spices, before Iehovah; which is in the Tent of the congregation: and all the blood of the bullock, he shall poure at the bottom of the altar of the Burnt-offring, which is at the dore of the Tent of the congregation. And all the fat, of the bullock of the Syn-offring, hee shall take off from it: the fat that covereth the inwards, & all the fat, which is upon the inwards. And the two kidneyes, and the fat which is upon them, which is upon the flanks: and the caule, above the liver; with the kidneyes, he shall take away it. As it was taken-off, fro the bullock of the sacrifice of Peace-offrings: and the Priest shall burn them, upon the altar of

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of

11 of the Burnt-offring. And the skyn
of the bullock, and all his flesh, with
his head, and with his legs: and his
12 inwards, and his dounge. Even all the
bullock shall he cary-forth, to with-
out the camp, unto a clean place, at
the powring-out of the ashe; & shall
burn him on wood, with fyre: at
the powring-out of the ashes, shall he
be burnt.

13 And if all the Congregation of Is-
rael, syn ignorantly; and the thing be
hid, from the eyes of the church: and
they have doen *any* one of all the cō-
commandements of Iehovah, which
should not be doen, and are guilty.
14 When the syn is knowen, which they
have synned, against it: then the
church shall offer a bullock a yong-
ling of the herd, for a Syn-offring; and
shall bring him, before the Tent of
15 the congregation. And the Elders
of the congregation, shall lay their
hands, upon the head of the bullock,
before Iehovah: and he shall kill the
16 bullock, before Iehovah. And the
Priest that is anoynted, shall bring of
the blood of the bullock: into the
17 Tent of the congregation. And the
Priest shall dip his finger, in *some* of the
blood: and shall sprinkle seven times,
18 before Iehovah; before the veile. And
he shall put *some* of the blood, upon
the horns of the Altar, which is be-
fore Iehovah, which is in the Tent of
the congregation: and all the blood,
he shall poure at the bottom of the
Altar of the Burnt-offring; which is
at the dore of the Tent of the congre-
19 gation. And all his fat, he shall take-
off from him: and burn it, upon the
20 Altar. And he shall doe with the bul-

lock, as he did with the bullock of the
Syn-offring; so shall he doe with it: and
the Priest, shall make-an-atonement
for them, and it shall be mercifully-
21 forgiven them. And he shall cary-
forth the bullock, to without the
camp; and shall burn him, as he bur-
ned the first bullock: it is the Syn- of
fring of the church.

When the Ruler, hath synned: and
doen *any* one of all the commande-
ments of Iehovah his God, which
should not be doen, through igno-
22 rance, and is guilty. Or if his syn, be
made-knowen unto him, that wherein
he hath synned: then he shall bring
his oblatiō, a goat-buck of the goats,
a male perfect. And he shall lay his
23 hand, upon the head of the goat-
buck; & he shall kyl him, in the place,
where he kylleth the Burnt-offring,
before Iehovah: it is a Syn-offring.
24 And the Priest shall take, of the blood
of the Syn-offring, with his finger; and
put it, upon the horns of the Altar of
Burnt-offring: and shall poure his
25 blood, at the bottom of the Altar of
Burnt-offring. And all his fat, he
shall burn upon the Altar, as the fat
of the sacrifice of Peace-offrings: and
the Priest, shall make-an-atonement
for him, concerning his syn, and it
shall be mercifully-forgiven him.

And if one soule, syn through ig-
27 norance, of the people of the land:
while it doeth *any* one of the cōman-
dements of Iehovah, which should
not be doen, and be guilty. Or if
28 his syn be made-knowen unto him,
which he hath synned: then he shall
bring his oblation, a shee-goat of the
goats, perfect, a female; for his syn,
which

- 29 which he hath synned. And he shall lay his hand, upon the head of the Syn-offring: and he shall kill the Syn-offring, in the place of the Burnt-offering. And the Priest shall take of the blood therof, with his finger; and put it, upon the horns of the altar of Burnt-offring: & all the blood therof, he shall powre, at the bottom of the altar. And he shall take-away all the fat therof, as the fat is takē-away, frō off the sacrifice of Peace-offrings: and the Priest shall burn it upon the altar, for a favour of rest, unto Iehovah: and the Priest shall make an atonement for him, and it shalbe mercifully forgiven him.
- 32 And if he bring a Lamb for his oblation, for a Syn-offring: he shall bring it, a female perfect. And he shall lay his hand, upon the head of the Syn-offring: and he shall kyl it for a Syn-offring, in the place where he kylleth the Burnt-offering. And the priest shal take the blood of the Syn-offring, with his finger, and put it, upon the hornes of the altar of Burnt-offring: and shall powre all the blood therof, at the bottom of the altar.
- 35 And he shall take-away all the fat therof, as the fat of the lamb is taken-away, from the sacrifice of the Peace-offrings: and the priest shall burn them upō the altar, according to Iehovahs Fyre-offrings: and the priest shall make an atonement for him; for his syn which he hath synned; and it shalbe mercifully-forgiven him.

Annotations.

2 **A** soule] that is, a person, or man, as the Chaldee translateth it. when it shall syn] or, if it syn. Whereas he had

taught the justification and sanctification of the church, by the former sacrifices, and how men ought to walk in newnesse of life: now, because there is not a just man upon earth that doeth good and synneth not, Eccles. 7. 20. but in many things we offend all, 1am. 3. 2. the Lord appointed meanes for the cleansing of his church and all the members therof, from the infirmities, errors & ignorant synns which they fall into. But if we syn wilfully, after that we have received the knowledge of the truth; there remaineth no more sacrifice for synns, but a certain fearful looking for of judgment, and fyerie indignation, which shall devoure the adversaries, (or enemies of the Lord) Heb. 10. 26. 27. Esa. 26. 10. 11. through ignorance] or, in error, unawares, by unadvisednes. Shegagah the word here used, signifieth error or going astray out of the right way, through ignorance or forgetfulness, or unadvisednes, or by being deceived, or the like. The Greek sometime turneth it *Agnōia*, Ignorance, but here and often translateth it *Acoṡsios*, unwillingly: which is contrary to that which the Apostle calleth *Heconṡsios*, willingly or wilfully, Heb. 10. 26. contrary also to that which the law calleth synning with an high hand, or presumptuously, Numb. 15. 27. -- 30. We may see the meaning opened by Moses in Numb. 35. 11. where he speaketh of kylling a person by error or unawares, which in Deuter. 19. 4. is sayd to be ignorantly or without knowledge; and both are joyned together in Ios. 20. 3. unawares, (or by error) and without knowledge (or unwittingly:) wherto is opposed a lying in wait, that is, a purpose and willingness to kill him, Deut. 19. 11. Exod. 21. 13. The Apostle likewise calleth such synns *Agnoemata*, Errors-doen-of-ignorance, in Heb. 9. 7. and more fully openeth it by two words, in Heb. 5. 3. shewing the Priests dutie to have compassion on the ignorant, and on them that erre. So that these ignorances or errors, were misdeeds arising from error of the mind, or of the affections; when men did eyther not know or understand the Law aright, or not remember or take heed thereto

that as they ought, when they knew not the nature of syn, or considered not how loathsome it was unto God; but were overtaken and miscaried by their errors or lusts, such are to be restored in the spirit of meeknes, Gal. 6. 1. for such God appointed sacrifices; but for presumptuous wilfull and malicious synns, men were to be cut off: Num. 15. 27. 30. These Enquirs or Ignorances are such & so many, as no man can understand, Psal. 19. 13. and God both cleanse us of them by the sacrifice of Christ, Heb. 10. 10. 12. and restreyneth us from them by afflictions, Ps. 119. 67. and warneth us to take heed of them, lest he be angrie, and destroy the work of our hands, Eccles. 5. 6. And whereas there foloweth a law in Lev. 5. 17. for synns not knowen, the Hebrewes put this difference: Shegagah (an error or syn through ignorance) is when he knoweth certainly: that he hath done the thing, but he did it in error (or unadvisedly:) but he that knoweth not, is he that is uncertaine whether he did the thing or no. Talmud Bab. in Cherebath (and Maimonie in his explanations on the same,) chap. 1. of all] understand, by doing any one of all the commandments. So Moses himself explaineth it in the words here folowing, and in v. 13. 22. 27. commandments] or, charges: meaning prohibitions, or forbodes. For God commandeth both to eschew evil, and to doe good: & most of the ten commandments (Exod. 20.) are forbiddings of syn. And thus the holy Ghost useth the word both wayes; as Take heed &c, lest ye make you the likeness of any thing, which Iehovah thy God hath commanded (that is forbidden) thee: Deut. 4. 23. And contrarywise in Deuter. 17. 3. hath served other Gods &c, which I have not commanded; to weete, to be doen. Hereupon the Hebrew Doctors (Maimony and others,) divide the lawes into Commandments to be doen, and Commandments which should not be doen. The Commandments given by Moses, they have summed up in all to be six hundred and thirteen: of them, they make affirmative precepts of things

to be doen, two hundred fourtie and eight, so many as (they say) there are bones in a mans body; and of negative precepts or prohibitions, three hundred sixtie and five, so many as there are dayes in the yere.

should not] the Greek translate it, ought not. To these prohibitions, the Hebrew doctors doe resceyn this law, saying, They bring no Syn-offring but for ignorance (in doing) that which should not be doen, as it is written (Lev. 4. 13. 27.) any one of all the commandments which should not be doen. Maimony, treat. Shegagah (or of Ignorances) chap. 1. f. 2. These which are counted the greater synns, the Lord appointed for them the greater sacrifices, according also to the estate of the persons that did them, differing one from another. For some synns also which the poorer sort should comit, there were lesser sacrifices prescribed, Levit. 5. 7. 11. Other sinns in emitting things to be doen, were expiated by Burnt-offerings, which were offered dayly for the whole Church, or by particular persons, as they would bring them, as is shewed on Lev. 1. Also by the sacrifices offered on Atonement day, wherof see Lev. 16. The Hebrewes account some synns more hea- vye, and some more leight. The heavy transgressions (they say) are those for which men deserve death (by the Magistrate,) or cutting off (by the hand of God,) also vayne and false oathes. Other, for which cutting off is not threatned, they hold the leighter. Maimony tem. 1. treat. of repentance, ch. 1. f. 2. should doe] this also they restreyn unto deeds or facts, saying: Every transgression, for the presumptuous doing wherof men deserve cutting off, (as Num. 15. 30.) they are bound for the ignorant doing thereof to bring a syn-offring; except for three transgressions; 1. blasphemie, 2. neglect of circumcision, 3. and of the Passover. The passover and circumcision, because they are commandments to be doen, and they bring no Syn-offring, but for ignorant doing of that which should not be doen, Lev. 4. 2. And the blasphemier, because in him there is no deed; and it is sayd, FOR HIM THAT DOETH THROUGH IGNORANCE Num. 15. 29. Therefore he that

receiveth an idolatrous opinion of God, although he deserve to be cutt off, if he doe it presumptuously, he is to be stoned; and if he receive it in ignorance, he is not bound to bring the sacrifice, because he hath not doen any deed; and it is written, when he doth any one, &c. *Maimony in Shegagoth, c. 1. f. 2.* Neyther if a man were accused to have doen any syn, and he denyed it, was he bound to bring a sacrifice: If witnesses say, we saw thee that thou didst work on the Sabbath, or eat fat; and hee say, I know certainly that I did not this thing: he is not bound (to bring) a Syn-offring. *Maim. ibidem c. 3. f. 1.*

3 V. 3. anointed] that is, the High Priest, (as both Greek, and Chaldee doe expound it:) for the high Priest onely, in the ages folowing, was anoynted; *Levit. 21. 10. & 16. 32. Exo. 29. 29.* And this law concerneth his syn committed after his anoynting onely: that which he doeth before, is counted but as of a private man. The anoynted Priest, or the King, which syn before they be put into office, although it be not known unto them, til after they are in office; loe they are as a private man. *Maimony in Shegagoth chap. 15. f. 10.* Thus the Law (as the Apostle observeth) made men High priests, which had infirmities, who needed daily to offer up sacrifices, first for their own synns, & then for the peoples; but our High-priest, Christ Iesus, was holy, harmless, undefiled separate from synners, and made higher then the heavens; *Heb. 5. 2. 3. & 7. 26. 27. 28.* Therefore the legal priesthood could not be perpetual; but was a figure for the time, til the coming of our Lord Iesus.

to the guiltie-syn] here may be understood, according to the syn of the people, that is, he synning like them. It may also be meant, that by his teaching, or practise, the people were caused to syn; as David was a guilty-syn, that is, a cause of syn, to Israel, *1 Chron. 21. 3.* And this latter the Greek version foloweth, saying, so that the people synn: and the old Latine expoundeth it, making the people to offend: and the Hebrews, as Chaxkuni here openeth it, to make the people guiltie, in that he hath taught

and permitted them to doe a thing forbidden. Of this the Hebrew canons say; If he that ignorantly errerh; in one of these &c, be a private man, he must bring a shee goat; or an ewe-lamb: and if it be the anoynted Priest, he must bring a bullock for a Syn-offring. Whereby is meant, he is to bring a bullock for his unadvisednes, when he erreth by teaching himself, and doeth a deed through unadvisednes of his teaching onely; and is withall a very wise man, as is written, If the anoynted Priest syn, to the guilty-syn of the people: Loe the Priest is as the Congregation. As the Congregation, that is the Judges, are not bound to bring a sacrifice, unless they be wise men, meet to teach, and doe err in teaching, and the Judges doe it at their mouth &c; so is the Priest, in all these things. If he err in fact onely, without teaching, whether it be in idolatry or other synns, he bringeth not the oblation. If the anoynted Priest teach with the Synedrion, & both he & they err in teaching, although they doe according to this teaching wherein they goe astray; for as much as he relyed not in the time of the fact, upō his teaching onely, but upon the Synedrions also; he is discharged, and needs not bring a Bullock for himself, but when the Synedrion bringeth an oblation, atonement is made for him, with the congregation in generall. If he teach with the Synedrion, in error, & they syn of ignorance, they in (eating) blood, and he in (eating) fat: then atonement is not made for him with the congregation, but he must bring a Bullock for himself. *Maimony, treat. of Ignorances, chap. 1. f. 4. & ch. 15. f. 1. 3. 4. 5.* See after, in the notes upon vers. 13. 14. a bullock] a greater sacrifice then the common persons, v. 28. or then the Rulers, v. 22. & equal to the Congregations, v. 14.

yon ling] Heb. son of the herd: see *Lev. 1. 5.* so after in v. 14. perfect] without blemish, as *Lev. 1. 3.* therein figuring the perfection of Christ. a Syn-offring] Hebr. a syn: so called because the syn was confessed and layd on the head of this sacrifice, offered for the synner. Figuring Christ whom God made syn for us, though he knew no syn; *2 Cor. 5. 21.* The Apostle in Greek translaterh it; For syn, (*Hebr. 10. 6.* from *Psal. 40.*) that is an offering for syn. So

after

after in this chapter and elsewhere; Exod. 29. 14.

4

V. 4. *lay his hand*] and confess his syn which he hath synned; (as is noted on Levit. 1. 4.) so putting it upon the head of the beast, Lev. 16. 21. and this should also be with repentance, and forsaking of the syn: Prov. 28. 13. and drawing near with a true hart in assurance of faith in Christ, whom that sacrifice figured: Hebr. 10. 4. 10. 22. *Neither Reconciliation day*, (Lev. 16.) nor Syn-offring, nor Trespass-offring, doe make atonement; saving for them that repent and believe in their atonement: sayth Maimony, treat. of Ignorances, chapt. 3. §. 10. *kill the bullock*] a figure of the death of Christ. Hebr. 10. 5. 6. 8. 10. See the notes on Levit. 1. 5.

5

V. 5. *anoynted*] in Greek, Christ, in Hebrew *Messiah*; so named as a ripe of our great high Priest Christ Iesus, who entred, not into the holy places made with hands, but into very heaven; not with the blood of goats or bullocks, but with his own blood, and obteyned eternal redemption: Hebr. 9. 24. 11. 12. This anoynted Priest was the synner himself, (for he offered up sacrifice for his own synns, Hebr. 7. 27.) The Anoynted Priests bullock, brought for any of the commandments; the Anoynted priest himself, took the blood, and sprinkled thereof &c. Maimony, treat. of offering the sacrifices, chapt. 5. sect. 15.

6

V. 6. *seven times*] a misccall number, signifying the full and perfect cleansing of syn, by the sprinkling of the blood of Iesus, Heb. 9. 13. 14. 1 Pet. 1. 2. 1 Ioh. 1. 7. &c. that our synns need much purgation, Psal. 51. 2. 3. Seven is a complete number, used for the perfect finishing of a work; as was in the seven dayes of the creation, Gen. 2. 2. 3. and is used for many, 1 Sam. 2. 5. Prov. 26. 25. & 24. 16. and in mysteries throughout the scriptures; as the like seven times sprinkling of blood on Atonement day, Levit. 16. 14. seven times sprinkling of oile upon the altar, when it was consecrated, Lev. 8. 11. seven times sprinkling of the leper, and seven dayes for his cleansing, Lev.

14. 7. 9. seven dayes for consecrating the Priests, Lev. 8. 35. and for purifying the unclean, Levit. 12. 2 Numb. 19. 19. seven times Naaman washed him in Iordan, 2 King. 5. 10. 14. Seven dayes was Iericho besieged, and 7. priests with 7. trumpets blew, and the walls fel down, Ios. 6. seven priests blew trumpets before the Ark, when David brought it home, 1 Chron. 15. 24. The lamb (Christ) hath seven horns, and 7. eyes, which are the 7. spirits of God, Rev. 5. 6. there also are seven seals on Gods book, Rev. 5. 1. seven Angels with trumpets, Rev. 8. 2. and seven with vials Rev. 15. 7. Every seventh day was a Sabbath, Exod. 20. 10. and the seventh yere, a yere of rest, and seven times seven yeres brought the Iubilce, Lev. 25. 3. 4. 8. Seven bullocks and seven ramms were sacrificed by David, 1 Chron. 15. 26. by Ezekias, 2 Chron. 29. 21. by Iob for his freinds, Iob 42. 8. and by Balaam for K. Balak, upon seven altars, Numb. 23. 1. 14. with many the like, as may be observed throughout the Bible. Ezek. 43. 25. & 39. 9. 12. Dan. 9. 24. And the mystrie of this number seven, was observed also among other of the heathens. To purify my self, I wash me in the sea, dipping my head seven times in the waves; for the divine Pythagoras hath taught that that number is most pure, especially in religion. L. Apuleij, de Asin. cur. lib. 11. the veyle of the holy place] Hebr. of holynes: which the Greek translateth, the holy veil. It was that which parted the holy place and the most holy, called the second veyle, Heb. 9. 3. This figured the preparation of the way for us into the Holy heavens, by the blood of Christ shed and sprinkled, to remission of synns: for by the blood of Iesus, we may be bold to enter into the holy place, by the new and living way which he hath prepared for us, through the veil, that is in his flesh. Hebr. 10. 19. 20. Moreover these rites thus described in the law, were exactly to be observed, as the Hebrew doctors say. All the bloods that were to be bestowed within the sanctuary, if there wanted any one of them, there was no atonement made; but all of them were of the

foundation of the atonement: for loe the scripture is careful of the very number, saying seven times. Blood which is commanded to be offered before the Lord, in the Sanctuary, and they bestow it on the altar that is without: or, that which should be on the altar without, they bestow it before the Lord within the sanctuary, &c. behold the flesh of the sacrifice is polluted. Maimony. treat. of holy things polluted, ch. 2. sect. 3. 10.

7 V. 7. of sweet-spices] the Greek translateth of composition; it was the golden altar, on which the sweet confusion was burned, Exod. 30. 1. 34 &c. The bullocks that were burnt &c. the blood of every one of them, was sprinkled seven times, upon the veile that divided between the holy place & the most holy: and foure times, upon the 4. hornes of the golden altar. And all the bloods that were put upon the golden altar, when (the Priest) entred in, he stood between the Altar and the Candlestick, and the altar before him. And he put (the blood) on the horns of the altar, on the outside, beginning at the northeast horne, and so to the northwest, and to the southwest, and to the southeast: Maimony treat. of Offring the sacrifices, ch. 5. f. 13. 14. This was done, to cleanse and sanctify the altar, from the uncleannes of the synner, Lev. 16. 19. And the altar of incense, figuring Christs mediation for us whē we pray in his name, (as is shewēd on Exod. 30. 6.) this rite here signified how by faith in the blood of Christ, our prayers are acceptable unto God, & our infirmities forgiven and purged. It may also prefigure his bloody sweat, when he prayed in the garden, Luke 22. 44. the bottom] or, foundation; in Greek the base. And the syn-offrings that were burned, he brought in their blood before (the Lord) into the sanctuary, and sprinkled thereof, as is expressed in the law: and the rest of the blood, he poured at the west bottom of the Altar that stood without: for that [west bottom] was the first that came to hand after he came out of the sanctuay. Maim. ibid. c. 5. f. 11. It is also recorded, that in the Temple at Ierusalem, there were at the southwest horne of the Altar, two holes, like two nostrils, that the bloods which were pour-

ed there might pass away, into the brook Kedron: Talmud Bab. in Middoth (or treat. of the measures of the Temple) ch. 3.

V. 8. the fat] or, suet: see Levit. 3. 3. 4. After the kylling and sprinkling of the blood; they cut open (the syn-offrings,) and took out the fat and inwards, and put them in a vessel, and salted them, and strowed them on the fyre, upon the altar. Maim. treat. of Offring the sacrific. ch. 7. f. 2. Hereby it became a sweet savour, unto the Lord; as after is sayd, in v. 31. For the burning of these fats and intrals upon the Altar (which sanctified the oblations, Mat. 23. 19.) figured the purifying of our affections by Christ, through the Spirit, and by our communion with his afflictions: Coloss. 2. 12 13. & 3. 1. -- 5. Rom. 6. 4. 5. 6. 10. 11. 12. Psal. 16. 7.

V. 11. the skyn] to weet, cleaving to the flesh: for the syn-offrings that were burned, were not stayed at all. But after they were caried out of the camp, they there cutt them in peeces, like the peeces of the Burnt-offering, (Levit. 1. 6.) with their skyn; and burned them there, in the place of the ashes. Maim. treat. of Offring the sacrific. ch. 5. f. 18. & ch. 7. f. 2.

V. 12. he shall cary] in Greek, they shall carie-forth: so after, and they shall burne.

without the camp] and after that they were seated in Canaan, and the Temple was in Ierusalem, they caried them out of the citie: (Maimon. ibid.) The like is after, for the syn offring of the church. v. 21. & upon expiation day, Lev. 16. 27. The mystery hereof, both touching Christ the sacrifice, and us the synners, Paul openeth thus: the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sye, are burnt without the camp; wherfore Iesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us goe forth therefore unto him, without the camp, bearing his reproch: for here have we no continuing citie, but we seek one to come. Heb. 13. 11. -- 14. See after in the notes upon Lev. 6. 30.

at the pouring out] that is, as the Greek explaineth it, where the ashes are poured out. So Christ was sacrificed at the place of skulls, or dead mens ashes, Ios. 10. 17. and that

that was part of his reproch, (Heb. 13. 13.) which he suffered to take away our synns on wood) all that were burned without the door (of the Sanctuary) any wood might serve for the burning of them: *Lyth. Admonitory in treat. of Offring sacrific. ch. 7. §. 5.* Compare herewith the notes on Lev. 1. 7. burnt] Hereby Christs suffering without Jerusalem gates was signified; and so the abolishing of syn, and reconciliation of the synner unto God. Heb. 13. 12. & 10. 10. Rom. 8. 10. Therefore in the sacrifices here following, v. 20, 26, 31. forgiveness of synns is promised; which is also to be understood in this place. Howbeit the Hebrew doctors observe the differences thus, that of this bullock, and the goat for the Ruler, v. 26. it is not sayd, for a sweet savour. &c. because of the bullocks, a part is without (the Sanctuary) for to remove away the uncleane spirit: and in the syn offering of the anointed Priest, it is not mentioned that it shall be mercifully forgiven him; for he hath not yet full pardon, until he make supplication unto his God, for he is the Angel of the Lord of hosts (Mat. 2. 7.) and he ought to be innocent and pure of hands. R. Menachem on Lev. 4. It is also here noted by Baal Hatturim, how the Law commandeth the Anointed. Priests oblation to be burnt openly without, at the pouring out of the ashes, that no man should be ashamed to confess his syn: for loe the high priest synneth, and confesseth, and bringeth an oblation for his syn.

V. 13. all the congregation] This sheweth, that the Church may err. The Hebrew doctors have here sundry observations, touching the Iudges or Magistrates, which taught error, and the people that practised the same: saying; Every thing, for the ignorant syn whereof men are bound to bring the syn-offring appointed; if the great Seß on of Iudges ignorantly syn in the teaching thereof, and teach that it is lawful; and the people syn of ignorance by their teaching, & the people doe the thing, & rely upon their teaching. And afterward it is known to the Iudges, that they have erred; the Iudges are bound to bring the syn offering, for their ignorance in teaching, although they themselves have

not doen the thing, &c. and the rest of the people are discharged of the syn offering, although they were the doers of the thing, because they relied on the Iudges. Provided, that they which teach, be the great Senate of 72. Iudges; and that the Chief of the Senate be with them when they teach it; & that they be all of them meet to teach; and that they all, not e most of them, err in the thing which they teach; and that they teach it expressly, and say to the people, it is lawful for you to doe it. Likewise if they which hear it from the mouth of the Iudges, say unto others, it is lawful for you to doe it; and all the church, or most part thereof, doe it at their speech, and doe it ignorantly at their speech, thinking that the thing which they teach is according to law. And they teach to infringe some part, & to confirme some part, and not to abrogate the whole body (of the commandment); and when it is known unto them, they know the body (or substance) of the thing wherof they taught through ignorance. When all these concur, the Iudges are bound to bring the syn-offring and be that doeth the thing at their speech, is discharged. But if there want any one of these things, then the Iudges are discharged of the offering; and whosoever have synned of ignorance and doen the deed, he brings the syn offering appointed for his ignorance. As for example. If the Iudges say, this thing is lawful: but teach it not to the people, nor say unto them, it is lawful for you to doe it. And some man heareth, when they determine the thing to be lawful, and goeth & doeth according as he hath heard: now who so doeth it, is bound to bring the syn-offring, & the Iudges are free, because they taught them not expressly to doe it. Likewise if they teach it, and the lesser part of the church doe it at their word, and the error be known: now the Iudges are discharged, and they that doe the thing are bound, and every one brings his syn offering, &c. If the Iudges teach an unlawful thing to be lawful, presumptuously; and the church doeth it at their mouth ignorantly: the Iudges are discharged of the sacrifice, because they syn presumptuously, and every one that did it at their mouth, is bound to bring a sacrifice for himself, because he synned ignorantly. If the Iudges teach it ignorantly, and the church know that they

err, and that it is not meet to receive it of them, and yet the church doe it at their mouth: now both of them are discharged of the sacrifice; the Judges are discharged, for the church did it not because of their teaching which caused them to err: and all the doers are discharged of the sacrifice, because they sinned presumptuously, for they knew that they erred, and that it was not meet so to doe. Maimony, treat. of Ignorances, ch. 12. & 13. *syn ignorantly*] or, *err, of ignorance and unadvisednes, not presumptuously*: as v. 2. So the Greek here translateth it, *be ignorant, or doe ignorantly. the thing*] Hebr. the word be hid. This the Hebrewes understand of some part of a commandement, not of the whole, which cannot be hidden from the eyes of the church. The Judges that *syn ignorantly*, and teach to abrogate a substantial-precept (or, body of a precept) of the substantial-precepts of the law; and all the people doe it at their saying: the Judges are discharged, and every one of the that doe it, is bound to bring the *syn-offring* appointed: as it is written, **AND THE THING BE HID**, and not the whole body of the precept. The Judges are never bound (to bring the sacrifice) til they teach to abolish a part, and to confirm a part of the things which are not expressed in the law, and explained. Afterwards, the Judges are bound to bring the sacrifice; & they that doe it at their saying, are discharged. As, if they teach that it is lawful to worship idols &c. loe it is as if they should say, there is no idolatry (forbidden) in the law; which abrogateth the whole body (of the commandement;) and this & the like is not ignorance in teaching, but forgetfulness. Therefore they are discharged of the sacrifice: & who so doth it at their saying, he is bound to bring the sacrifice for himself. But if they err; and teach saying, he that prostrateth himself to idols, &c. is guilty, for it is sayd thereof; thou shalt not prostrate thy self to an other God; but he that benderh towards the ground, and prostrateth not, that is lawful; now they are bound (to bring the sacrifice.) And so in all the like cases, if they teach, and the most part of the church doe it at their saying, these are discharged, and the Judges bring the sacrifice for their ignorance. Maimony in She-

gagoth, ch. 14. *are guilty*] or, *doe offend, syn, trespass unto guiltynes*. See Lev. 4. 3. 5. V. 14. *against it*] or, as the Greek translateth, *in it*. So the Hebrew word *ghnal* sometime signifieth, as in Exod. 29. 3. Esai. 38. 20. *the church*] or, *the assemblee*, in Hebr. *kahal*; whence the Greek word *ekklesi*, (a church) is derived. This the Hebrew doctors understand, not onely for the 12. tribes of Israel, but for every tribe, which is called (*kahal*) a church, as it is written (in 2 Chron. 20. 5.) Jehosaphat stood in the church (or assemblee) of Judah. And from this law they say, every tribe was to bring a bullock for a *syn-offring*; in all 12. bullocks. And, whether all the Israelites in the land, did the thing, at the saying of the Judges teaching them; or the most of Israel did it, though they were the least number of the tribes; or, the most of the tribes did it, though they were the least of all Israel; they brought according to the number of all the tribes, a bullock for every tribe. As, if the inhabitants of the land of Israel were 600000. and one; and they that did (the *syn*) by the teaching of the Judges, were 300000. and one; and all of them of the tribe of Judah onely: Or, if they that did it, were all of them the children of 7. tribes, though they were but 100000. the Judges were bound (to bring the sacrifice) &c. And the tribe of Manasses and of Ephraim, were not counted as two tribes in this busynes, but both for one tribe. Maimony, treat. of Ignor. ch. 12. s. 1. & chap. 13. s. 2. It is also observed by them, that All the sacrifices of the Church, were eyther Burnt-offrings, or *Syn-offrings*: and among the sacrifices of the Congregation there were no Peace-offrings, save the two lambs that were brought with the waved loaves, at the solemn-assemblee. (Lev. 22. 19.) and they were called the Peace-offrings of the Congregation. And the Church never offered a trespass offering, nor any Bird. Maimony, treat. of Offring sacrifices, ch. 1. s. 4. a bullock.] In Num. 15. 24. the law appointeth a bullock for a burnt-offring, and an hee goat for a *syn-offring*, when the congregation ignorantly synneth: & here, it commandeth a bullock for a *syn-offring* onely.

ly. The Hebrews reconcile these lawes thus. What is the offering they bring for this ignorance? If it be concerning idolatry that they (the Judges) ignorantly syn and teach in, they bring a bullock, for a burnt offering, and an hee goat for a syn-offering, for every tribe; and this is the offering spoken of in Numb. 15. 24. which by word of mouth hath bene taught, to be spoken of ignorant-synning by idolatry. But if it be concerning any other transgressions that they ignorantly offend and teach, for the ignorant doing whereof they are bound to bring the appointed sacrifice, then every tribe bringeth a bullock for a syn offering; and this is that spoken of in Levit. 4. 13. 14. Maimony treat. of Ignorances, ch. 12. f. 1. Others doe accord these lawes thus, that this here is meant of the syn of all Israel joyntly; and that in Num. 15 is meant of particular assemblies or synagogues; as they were distinct by their dwellings in Canaan. But I observe another difference, how this in Lev. 4. 13. speaketh of doing some one of all the commandements which should not be doen: that, in Num. 15. 22. speaketh of not doing all the commandements, which the Lord had spoken by Moses.

15 V. 15. lay their hands] There is no laying on of hands, upon the offerings of the congregation, but upon two; viz, upon the scape goat, (Lev. 16. 21.) and upon the Bullock for the thing hid from the eyes of the church; (Lev. 4. 13. 15) Upon it, three of the Synedrion, doe lay their hands. Maimony treat. of offering sacrific. ch. 3. f. 10. See also the notes on Lev. 14. It figured their faith in Christ, upon whom God would lay the iniquities of us all, Esa. 53. 6. and so would not impute their trespasses unto them, 2 Cor. 5. 19. he] that is, the Priest or Levite shall kill, see Levit. 1. 5.

16 V. 16. anointed] that is, as the Chaldee expoundeth it, the chief Priest in Greek, Christ, that is Anointed: a figure of our Lord Christ.

17 V. 17. seven times] signifying a full purgation: see the notes on vers. 5. &c. For the things doen to the sacrifice of the high Priest, the same were doen to the congregation.

V. 20. the syn-offering] in Greek, the syn: meaning the sacrifice which was for the high priests syn, v. 8. &c: the first bullock, as it is called in v. 21. shall] that is, as the Greek translateth, the syn shall be forgiven them.

V. 21. he shall carry] in Greek, they shall carie out the whole bullock: as v. 12.

V. 22. the Ruler] or, the Prince, in Hebrew Nasi, that is, one Preferred or Advanced above others; or, one that lifteth up and caseth the burdens of the people, by governing them; as Num. 11. 17. Exod. 18. 22. It is a common name, both to inferiour rulers, Num. 16. 2. Exod. 16. 22. and to the chief, as the King, Ezek. 34. 24. & 38. 2. & 45. 7. The Hebrew doctors understand this law, of the later, saying, Who is the Ruler spoken of in the law? It is the king, over whom, no man of Israel hath power; neyther is any above him in his kingdom, but the Lord his God. Whether he be of Davids house, or of the other tribes of Israel. And if there be many kings, and one of them doe not serve another, every one of them brings an hee goat for his syn of ignorance. Maimony, treat. of Ignorances, chap. 15. f. 6. So in Ezek. 46. 2. &c, the offerings of the Prince, are distinct from those of the people of the land.

through ignorance] or, by error: in Greek, unwillingly, as in v. 2.

V. 23. Or if] the Greek translateth it, And his syn be known &c. so in v. 28. But though Or, be sometimes used for And, or If: yet here it may be used properly, meaning, if his syn be known of himself, or be made known to him by others. So Chazkuni explaineth it, And is guilty, that he knoweth it of himself: or it be made known unto him, by the meanes of others. This is for his own particular syn, which he doeth when he is a Ruler. For, the ruler that doeth with the Congregation, by the teaching of the Judges; atonement is made for him, as for the people generally. If the Judges be they that offer for their ignorance, all the people and the king are discharged from bringing the sacrifice, as is before shewed. And if they that doe it at the saying of the Judges, be bound

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to bring the sacrifice, and the king be one of the doers, then he brings an hee goat: for the Rulers hee goat, is in place of the ewe lamb or shee goat of the common person. *Maim. treat. of Ignorances ch. 11. f. 8.* his oblation] in Greek his gift.

24 V. 24. killeth the Burnt-offring] that is, on the north side of the altar: see Levit. 1. 11. The Greek translateth, where they kill (that is, use to kill) the Burnt-offrings.

25 V. 25. of burnt-offring] herein it differed from the former of the high priest, and church, whose blood was caried into the Sanctuarie, and put on the horns of the altar of Incense, v. 7. 18. The syn-offrings that were eaten (as they were whose blood was not caried into the Sanctuarie, Levit. 6. 26. 30.) their blood was to be put on the 4. horns of the altar that stood without, from the midst of the altar and upward. When the Priest took the blood in a bason, he caried it to the altar, and dipped the forefinger of his right hand in the blood, and put it upon the horn: and so he did to every horn. And he was bound to dip his finger at every horn. And when he had made an end of putting it upon the horn, he wiped his finger on the edge of the bason; and after that, he dipped the second time: for the blood that remayned upon his finger, it was not lawfull to put therof upon an other horn. Of all the sacrifices, not any ones blood was to be sprinkled with the finger, but of the syn-offring onely. And thus he began; he went up on the footbank, and turned on his right hand and went round about; and put upon the south-east horn first: after that upon the next horn which was the north-east: then upon the north-west; and after that upon the southwest. And at the bottom of that horn, where he made an end of striking on the blood, he poured out the residew of the blood; which was at the southern bottom. *Maimon. treat. of offering the sacrific. ch. 5. f. 7. 8. 9. 10.* poure his blood] in Greek, poure all his blood, meaning al which remaineth after the sprinkling. So in v. 30, Moses sayth all the blood, likewise in vers. 34. which is to be understood here.

27 V. 27. one soule] in Chaldaee, one man: meaning, man or woman, as Num. 5. 6.

people of the land] that is, of the common people, except onely the high Priest, and Prince forementioned: any cyther Israelite, common Priest or Levite, as *Aben Ezra* explaineth it.

one] The sacrifice here tolowing, is for any one syn: if many synns be committed at once, there must, by proportion, so many syn-offrings be brought: as likewise the Hebrew doctors explain, in the foresayd treat. of Ignorances, chap. 4. where also they say, for example, He that killeth a beast of the holy things, out of the court-yard of the sanctuary, on the sabbath day, in the service of a false God; he is bound to bring three sacrifices; because he killed the holy things out of the Court; and because he profaned the Sabbath; and because he committed idolatry; for here three unlawfull things are doen in one.

28 V. 28. a shee goat] This is the sacrifice appointed of God, which therefore the synner might not alter, or bring any other in stead therof: though for some other synns, if he were poore and not able, he might bring a lesser sacrifice, Lev. 5. 7. 11. The Hebrewes have this rule; All synns that deserve cutting off by the Law, except those three before mentioned, [and shewed in the notes on vers. 2.] if a particular person transgress in any of them through ignorance, he is to bring the Syn-offring appointed: except the unclean person that eateth of the holy thing; and the unclean person that cometh into the sanctuary: both of them doe not bring the Syn-offring appointed, but the oblation mentioned in Lev. 5. 7. 11. a shee beast if he be rich; and two Doves, or Floure, if he be poor, *Maimony treat. of Ignorances, ch. 1. f. 3.* perfect] without blemish: see Lev. 1. 3. which he hath synned:] and not for any other of his synns: as he that separateth a Syn-offring for fat which he hath eaten, may not bring the same for the Sabbath which he hath polluted, or for blood which he hath eaten &c; for then it is unlawfull. Yea more then this (they say) he that separateth his syn-offring for fat which he did eat yesterday, may not bring it for fat which he did eat this day: and if he bring it so, it makes no atonement for him. *Maimony, treat. of Ignor. chap. 3.*

CHAPTER 5.

ch.3.f.3. If he bring two syn-offrings for two synns: the one is to be killed in the name of the first syn; and the other, in the name of the second syn. Ibid. f. 6.

29 V. 29. his hand] with confession of his syn: see Levit. 1.4. the Syn-offring] in Greek, the head of his syn: that is, his sacrifice. he shall] that is, the Priest or Levite shall kill: Greek, they shall kill the goat of Syn, that is, the goat to be sacrificed for syn. See Levit. 1.5.

30 V. 30. the horns] the foure horns of the altar, after the manner before described on vers 25.

31 V. 31. of rest] Gr. of sweet smell: the Chaldee explyneth it, to be accepted with favour: see the notes on Lev. 1.9.

32 V. 32. a Lamb] or, sheep. This sacrifice is spoken of, apart from the former of the goat, because of the difference in the fat which was burned; as is shewed in the annotations on Levit. 3.12.

33 V. 33. he shall kill] in Greek, they shall kill it for syn, that is, for a Syn-offring: which Sol. larchi expoundeth, that the killing be by the name of a Syn-offring. All these perfect unblemished sacrifices, for the synns of the people, figured Christ the lamb without blemish and without spot, 1. Pet. 1.19. the lamb of God, which taketh away the syn of the world, Ioh. 1.29. who once suffered for synns, the just for the unjust that he might bring us to God, 1. Pet. 3.18. For he made him who knew no syn, to be syn for us that we might be made the righteousness of God in him, 2 Cor. 5.21.

35 V. 35. according to] or, upon, or with Iehovahs Fyre-offrings: which the Greek translateth, upon the Lords Burnt-offring. For the daily Burnt-offring, was first offred to the Lord; and other sacrifices after, and as it were upon the same. But it may be referred to the fat of the Peace-offrings, Lev. 3. according to which, the fat of the Syn-offring was to be burnt. As for the flesh or bodies of this & the former Syn-offering of the Prince, they were not burnt without the host, (as the high Priests, & churches were,) but eaten by the Priests; as is commanded in Lev. 6.26.—30.

1. He that synneth, in concealing his knowledge, when he heareth an adjuration; 2. When he hath touched an unclean thing, or person, 4. or in making an oath: 6. His Trespass offering, of the flock, 7. or of foules, 11. or of flowre. 14. The Trespass-offring in sacrifices, 17. and in synns of ignorance, not known.

AND a soule when it shall syn, and hear the voice of an adjuration; and he is a witness; whether he hath seen, or knowen of it: if he doe not utter it, then he shall bear his iniquitie. Or a soule, that shall touch, any unclean thing; eyther the karkase of an unclean wild beast, or the karkase of unclean cattel, or the karkase of an unclean creeping-thing: & it be hidden from him; and he is unclean, and is guiltie. Or when he shall touch, the uncleannes of man; according to all his uncleannes, that hee shalbe unclean withall: and it be hidden from him; and he knoweth of it, and is guiltie. Or a soule, when it shall swear, pronouncing with the lips to doe-evil, or to doe-good; according to all that a man shall pronounce, with an oath, and it be hidden from him: and he knoweth of it and is guiltie, in one of these. Then it shalbe when he is guilty, in one of these: that he shall confesse, that hee hath synned, concerning it. And he shall bring his Trespass-offring unto Iehovah, for his syn which he hath synned; a female from the flock, a lamb, or a shee-goat of the goats, for a Syn-offring: & the Priest, shall make an atonement for him, concerning his syn.

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And

- 7 And if his hād reach not, to the sufficiencie of a lamb; then he shall bring for his trespass which he hath synned, two turtle-doves, or two yong pigeons, unto Iehovah: one for a Syn-offring, and one for a Burnt-offring.
- 8 And he shall bring them, unto the Priest; and he shall offer, that which is for the Syn-offring, first: and he shall cut-with his-nayl the head thereof, over-against the neck thereof, and shall not divide it-asunder. And he shall sprinkle of the blood of the Syn-offring, upon the side of the altar; and the rest of the blood, shalbe wrung-out, at the bottom of the altar: it is a Syn-offring. And the second, he shall make a Burnt-offring, according to the manner: and the Priest shall make-an atonement for him, for his syn which he hath synned, and it shalbe mercifully-forgiven him.
- 11 And if his hand atteyne not to two turtle-doves, or to two yong pigeons; then he that synned, shal bring for his oblation, the tenth-part of an Ephah, of fine-flowre, for a Syn-offring: he shall not put upon it, oile; neyther shall he give upon it, frankincense; for it, is a Syn-offring. And he shall bring it, unto the Priest; and the Priest shall take his handful of it, a memoriall thereof, and shall burn it on the altar, according to Iehovahs Fyre-offrings: it is a Syn-offring. And the Priest shall make-an atonement for him, for his syn which he hath synned, in one of these, and it shalbe mercifully-forgiven him: and it shalbe the Priests, as the Meat-offring.
- 14 And Iehovah spake unto Moses,
- 15 saying. A soule, when it shall trans-

gress a transgression; and syn through ignorance, in the holy-things of Iehovah: then he shall bring his trespass unto Iehovah, a ram perfect out of the flock, with thy estimation, of silver shekels, after the shekel of the Sanctuarie, for a Trespas-offring. And that which he hath synned, concerning the holy-thing, he shall pay; and the fift part thereof he shal add therunto, and give it unto the Priest: and the Priest shall make-atonement for him, with the ram of the Trespas-offring; and it shalbe mercifully-forgiven him.

And a soule, when it shall syn; and doe any one of all the commandments of Iehovah, which should not be doen: though he know it not yet is he guilty, and shall bear his iniquitie. And he shall bring a ram perfect out of the flock, with thy estimation for a Trespas-offring, unto the Priest: and the Priest shall make-an atonement for him, for his ignorance which he ignorantly committed, and he knew it not; and it shall be mercifully-forgiven him. It is a Trespasse-offring: trespassing he hath trespassed, against Iehovah.

Annotations.

A soule] that is any person, or a man, as the Chaldee translateth it. And Moses in v. 15 & 17. saying, when a soule synneth, he shall bring &c, sheweth a man to be meant hereby. Though under the man, the woman also is comprehended, as in Num 5. 6. touching which the Hebrew canons say, All sacrifices that a woman is bound to offer, her husband bringeth them by her hand. if he be poore, he brings the poore mans oblation, and if he be rich, he brings by

by her hand, the rich mans oblation Maimony, treat. of Ignorances, ch. 10. f 6. These Trespas offerings here following, were for synns of less importance, as omission of some duties, and not observing the legal washings and purifications &c; whereas the Syn-offrings in ch. 4 were for greater offenses, in doing things forbidden of God. Therefore the Oblations for these trespasses, were made less, if the synner were poore, Lev. 5. 7. 11. which in the former Syn-offrings were never lessened; Levit. 4. an adjuration] or, execration, oath, or curse, of which word, see the notes on Gen. 24. 41. The Greek here also translateth it, *adjuration*, (or *exaction of an oath*;) when one by oath or curse is charged to speak if he know; as *Judg. 17. 2* *Prov. 29. 24.* *1 King. 8. 31.* An example of such adjuration we have in *Math. 26. 63.* where the high Priest sayd unto Iesus, *I adjure thee by the living God, that thou tell us, whether thou be the Christ the son of God.* Vnto that adjuration Iesus gave an answer, and confessed it; whereas before, he held his peace. So the Apostle savth, *I adjure you by the Lord, that this Epistle be read unto all the holy brethren; 1 Thes. 5. 27.* And by the Hebrew canons, whether a man swear by his own mouth, or be adjured by the mouth of others, and he answer Amen, though he that adjured him were an infidel, or a child, he is bound. For who so answereth Amen after an oath, as if he uttered the oath with his own mouth. And whether he answer Amen, or speak a word of like meaning, as if he say yea, or I am bound, or doe take upon me this oath, or any the like, in any language: he is as a sworne man for any matter, whether he be (for synning therein) to be beaten, or to bring an oblation. Whether he swear or be adjured by Gods proper name, or by any of his titles; as that he swear by him whose name is Gracious, or Mercifull, or Long-suffering, or any the like, in any tongue: it is a full oath. And so an execration, and a curse, is an oath. Maimony, tom. 3 in Shebugnoth (or treat. of Oathes) ch. 2. sect. 1. 2. Accordingly the Evangelists set down these two as one, the son of God, *Mat. 26. 63.* and, the son of the Blessed, *Mark.*

14. 51. witness] The Hebrewes say, there are foure kinds of oathes; the oath of pronouncing a thing, [whereof see vers. 4.] and vaine (or rash) oaths, [forbidden in *Exod. 20. 7.*] the oath concerning that which was delivered to keep, [whereof see *Lev. 6. 2. 3.*] and the oath of witness; here spoken of. Which they explain thus; as when witnesses can give testimony concerning goods, and the owner requireth them to witness, and they deny that they can give testimonie, and swear that they cannot &c. for such an oath, they are bound to bring the sacrifice, here appointed, vers. 6. &c. Maimony treat. of Oathes, ch. 1. f 1. 12. not utter] or, not shew, declare, tell it. And this may be, though a man be not particularly called forth to witness: as the Hebrewes say, if the party that requireth testimony, doe say; *I adjure all that stand here, if they can witness for me, that they come and beare witness: if there be any witnesses among them all, and they deny, (or dissemble) it, they are guiltie of the oath of testimony.* Maim. treat. of Oathes, ch. 9 f 9. his iniquitie] that is, the punishment of his iniquitie, if he repent not, and be reconciled by sacrifice; as the like is sayd in *Levit. 19. 8.* & *20. 17.* where such as bear their iniquitie, are threatened to be cut off. It may also be Englished thus, if he utter (or shew) it not, and beareth his iniquity, that is, is subject to the wrath of God. So in v. 17.

V. 2. carcase] which who so touched, was by the law unclean, *Levit. 11. 8. 31.*

it be hidden] that is, the uncleannes be hidden from him, as *Sol. Jarchi* expoundeth it.

is unclean] that is, afterward knoweth himself to be unclean; as the explanation in the 3. verse seemeth to manifest.

is guiltie] or, trespasseth, synneth: for of this Hebrew word *Ashem*; the sacrifice appointed for it, is called *Asham*, in vers. 6. that is, a Trespas-offring, or Guilt-offring. But what syn or guiltynes was upon a man, for touching an unclean carcase? And seeing the law maketh such unclean but til evening, *Lev. 11. 24. 31.* when washing themselves and their clothes they were clean; and for uncleannes by a dead

man, the sprinkling water cleansed them, Numb. 19. 16. 17. 18. 19. wherefore is here confessing of syn, and a trespass offering required, in vers. 5. 6? The Hebrew doctors say, this is meant, for an unclean person, who when he was unclean came into the sanctuary, or did eat of an holy thing, ignorantly. For it is expressly sayd, (in Lev. 7. 20. 21.) if any eat of the flesh of the peace-offerings of the Lord, having his uncleannes upon him, the same person shall be cutt off &c. And of coming into the sanctuary it is sayd, (in Numb. 19. 20.) that soule shall be cut off from among the church, because he hath defiled the sanctuary of the Lord. And when the law condemneth men to be cut off, for defiling the sanctuary and holy things therof, [to weet presumptuously,] it implieth the sacrifice which they are to bring, for the ignorant doing therof. Maimony, treat. of Ignorances, ch. 10. f. 1. 5. And thus Sol. Jarchi also expoundeth it; is guiltie, for eating of the holy thing, or for coming into the Sanctuary. These things figured the pollutions which men have not onely by synns proceeding originally from themselves, but by partaking also with other mens synns, 1 Tim. 5. 22. 2 Cor. 6. 17. from which we are to be cleansed by the sacrifice and death of Christ.

3 V. 3. according to all] or, as the Greek translateth it, of all (or of any) his uncleannes: which might be sundry wayes, as the law after sheweth, in the 12. 13. 14. and 15. chapters of this book. [shall be unclean withall] by touching it, as the Greek explaineth it, which when he toucheth he is defiled. and he knoweth] to weet, if afterward by some means it be manifested. This the Greek version plainly sheweth saying, and after this he knoweth of it. And herein it differeth from an other case, following in v. 17. which he knew not: whereupon two sorts of trespass-offerings are appointed: for this which he knew, a female lamb, or a lesser sacrifice if he were poore, vers. 6. 7. &c: for that which he knew not, a ram, vers. 18. Of which difference, more is spoken hereafter. It may also be translated, whether it be hidden from him, or he know of it. Howbeit of this mat-

ter of uncleannes, the Hebrew canons say; The case of ignorance about defiling the sanctuary and holy things, differeth from the case of other synns that deserve cutting off. For all such synns, when one hath ignorantly doen them, and it be known vnto him in the end, that he hath synned; although he had no knowledge of it in the beginning, yet he is bound to bring a Syn-offering: but for defiling the sanctuary and holy things, he brings not the offering which is lesse if the man be poore (Levit. 5. 7. 11.) unless he have knowledge of the uncleannes, and knowledge of the holy thing, or of the sanctuary, in the beginning. And the knowledge of the uncleannes, and knowledge of the holy thing or of the sanctuary, in the end; and it be hidd from him between both. As; a man is unclean, and eateth of a holy thing &c; and afterwards it is known unto him that he is unclean, and was unclean when he did eat; and that it was a holy thing which he did eat. Loe he is not bound to bring a sacrifice, unless he knew that he was unclean, and that the thing was holy, before he did eat. As a man is unclean, and knowes that he is unclean, and knowes that the thing is holy. And afterwards the uncleannes is hidden from him, and he forgets that he is unclean, and eateth of the holy thing, and knowes that it is a holy thing; or he erreth and forgetteth that the thing is holy, but knowes himself to be unclean, and eateth. Or if he err or forget, both that he is unclean, and that the thing is holy, and so eateth: afterwards the things are known to him, which were hidden from him: loe now he must bring the sacrifice here appointed; which is lessened if the man be poore. The reason of this exposition is; for that concerning other ignorances it is sayd, (in Levit. 4. 27. 28.) while he doeth some one of the commandements of the Lord, which should not be doen, and be guiltie; Or if his syn be made known unto him, which he hath synned. When he knoweth it in the end, although he knew it not in the beginning. But concerning the uncleannes of the sanctuary and holy things, it is sayd, and it be hidden from him, and he knoweth of it, and is guiltie, (Lev 5. 3.) &c. Maimony, treat. of Ignorances, ch. 11. f. 1. &c. So in the Chaldee paraphrase called Jonathan, this scripture is thus interpreted,

4 preted, and it be hid from him, and he touch any holy thing, and afterwards it be revealed unto him, and he knoweth it. &c. *is guiltie]* or, is a trespasser, synneth: as Sol. Jarchi againe sayth, by eating of the holy thing, or coming into the Sanctuarie.

V. 4. a soule] in Chaldee, a man when he shall sweare. *pronouncing]* distinctly uttering. This is that which the Iewes call the oath of pronounciation, (as is noted before on v. 1.) and of it they make four particulars, two of things to come, and two of things past: as when one sweares of a thing past, that it was doen, or it was not doen; and of a thing to come, that he wil doe it, or he wil not doe it. And no oath of pronounciation is to be used, but for things possible for him to doe, whether to come or past. He that sweareth any of these foure oathes, and the thing be otherwise; as, he sweareth that he wil not eat, and he eateth; or that he wil eat, and eateth not, or that he hath eaten, when he hath not; or hath not eaten, when he hath; loe this is a false oath; and of this and such like, it is sayd, ye shall not swear by my name falsly, (Levit. 19. 12.) And if he swear falsly, of presumption, he is to be beaten: if of Ignorance, then he brings the sacrifice here appointed. Maimony treat. of Oathes ch. 1. f. 1. 2. 3. *to doe evil &c]* This the Hebrew doctors understand of things in a mans power, to doe if he wil, or to leave undone if he will. Therefore, he that sweareth to doe evil to others, (as to smite his neighbour, &c) this is not an oath of pronounciation, because he is commanded not to doe it; but it seemeth to be a vaine (or rash) oath. If he swear to his own evil and hurt, though he should not so doe, his oath remaines upon him: and if he doe it not, he is guiltie of the oath of pronounciation. If he swear to doe good to others, the good which is in his power to doe; the oath remaines upon him, if he doe it not, he is guiltie of this oath. And, whosoever sweareth to break a commandment, and breaks it not, he is not guiltie of this oath of pronounciation, but is to be beaten as for a vaine (or rash) oath. and is to observe the commandment which he sware to break. If one swear that he wil not sleep or eat for seven dayes, or the like vaine oath; they must not bid him watch or fast so long as he is able to

indure, and afterward to sleep or eat: but he is to be beaten out of hand for his rash oath, and so may sleep or eat when he pleaseth. Maimony, treat. of oathes, ch. 5. sect. 14. &c. Compare herewith Psal. 15. 4. he that sweareth to doe evil, (that is, to his own hurt) and changeth not: &c. *it be bidden from him]* that he hath transgressed against his oath, sayth Sol. Jarchi, on Levit. 5. And Thargum Jonathan explaineth it; and he hath falsified (his oath) and it be hidden from him, and after that he hath transgressed, it be revealed unto him, and he know that he hath falsified it &c.

is guiltie] or, trespasser: in Greek synneth; to weete, in breaking or falsifying ignorantly, that oath which he hath pronounced; or in any of the other three cases fore-propounded.

V. 5. in one of these] in one of these foure, sayth Tharg. Jonathan; meaning the foure synns mentioned in the 1. 2. 3. 4. verses before. *shall confesse]* laying his hands on the head of the sacrifice, & confessing the iniquity of his trespass; as is noted on Lev. 1. 4. And so other rites were performed according to the manner of the syn-offring in chap. 4. The trespass offring &c, were killed, and their blood sprinkled, as is before declared. Then they were flayed, the fat & inwards taken out, and salted, and strowed on the fyre (upon the altar.) And the residue of their flesh, was eaten by the males of the Priests, in the court, like the syn-offring. Maimony, treat. of offering the sacrifices ch. 9. f. 1. And touching this confession, they say, The owners of the Syn or trespass-offring, when they bring their sacrifices &c, atonement is not made for them thereby, untill they repent, and confesse with word of mouth: &c. And so he that is in his neighbours danger, and hath doen him damage in his goods, although he payeth him all that he oweth him: atonement there is none, untill he confesse, and turn away from doing the like againe for ever. Maimony, tom. 1. treat. of Repentance, ch. 1. f. 1. See the notes on Num. 5. 7.

V. 6. Trespass-offring] or, Guilt offering; in Hebrew *Asbam*, that is, Guiltynes or Trespass; as the Syn-offring, in chap. 4. was

for syn (as the words here following manifest,) and is likewise called a Syn-offering. And as the former, so this figured out the sacrifice of Christ for our synns, of whom it was prophesied that his soule should be made an *Asham*, an offering for trespass, (or for syn, as the Greek tranlatheth it,) *Esa. 53. 10.* which he hath synned] and respect must be had in the sacrificing, unto that particular sin which was committed, that atonement might be made for it. He that killeth a Syn-offering or a Trespass-offering, it is necessary that his cogitation be on that syn by name, which (the sacrifice) is brought for. *Maimony. treat. of offering the sacrifices, ch. 4. f. 11.* These things taught a special care that men should have of their wayes, an examination of their own synns, a particular repentance, sorow & sacrifice of a contrite hart, with faith in Christ (whom the Trespass-offering figured) even for their least transgressions; that so judging themselves, they may not be judged of the Lord: *1. Cor. 11. 31. Ex. k. 20. 43. Lam. 3. 40. 2. Cor. 7. 11.*

7 V. 7. his hand reach not] that is, he be not able ynough to bring a lamb: thus God provided for the poorer sort. This is that sacrifice which the Hebrewes call *Gnoleh vajored*; that is, *Ascending and descending*, (*Thalmud. Bab. in Erethoth, ch. 2.*) because it ascendeth or is greater, if the synner be rich, and descendeth or is lesser, if he be poore. And they observe, that Six are commanded to offer the oblation *Gnoleh vajored* (greater or lesser:) The Leper at his cleansing, (*Lev. 14. 21. &c.*) The woman after child birth, (*Lev. 12. 8.*) He that sweareth the oath of testimonie, (*Lev. 5. 1.*) He that sweareth the oath of pronounciation, falsly through ignorance, (*Lev. 5. 4.*) The unclean person that eateth of the holy things ignorantly; & the unclean that commeth into the Sanctuary ignorantly (*Lev. 5. 2. 3.*) *Maimony treat. of Ignorances, ch. 1. f. 1.* In these kind of sacrifices, the High priest, or the King, was not charged to bring a greater, as they were in the Syn-offering *Lev. 4. 3. 23.* but the offering fell lower for the poore, even to a pottle

of flower, *v. 11.* The King and the anoynted Priest, brought their offering for the oath of witness, or for the oath of pronounciation, or for defiling the sanctuary and holy things therof, as other private persons. - For the scripture puts no difference between the offering of the king, priest or private man, save in the syn-offerings appointed for their ignorances (*Levit. 4.*) *Maimony, treat. of Ignorances ch. 20. f. 7.* turtle-doves] see the notes on *Lev. 1. 14.* If a poore man brought the oblation of the richer sort, hee was discharged: but a rich man that brought the oblation of the poore, was not discharged. *Maimony, treat. of Ignorances c. 17. f. 13.* In that God would have men be at such charges for the expiating of their smallest synns and oversights; it was to teach them the ugliness of their synns in his sight, and with how great price by the blood of Christ, they were to be redeemed, *1 Pet. 1. 18. 19.* and how they should shew by such cost, their thankfulness to God for his grace, *1 Chr. 21. 24.* and towards his priests (the ministers of his grace) which had their livelihood in part by such sacrifices, *Num. 18. 9. 1 Cor. 9. 13. 14.* And in that he lessened the charge for the poorer sort; it was to shew the riches of his grace, who freely forgiveth the poore as well as the rich, not in respect of their expences but of his mercie, which is without respect of person, *14. 2. 5. Esa. 55. 1 &c. Ro. 3. 24. 25. &c.*

V. 8. first] that atonement might be made for his syn; after which was the Burnt-offring, a figure of a new and holy life. For Christ (whom the Syn-offering typed out) bare our synns, in his bodie, on the tree: that we being delivered from syn, should live in righteousness, *1 Pet. 2. 24.* Albeit, the Burnt-offring also was to make reconciliation for syn; as is noted on *Levit. 1. 4.*

cut-wth-his-nayl] see *Levit. 1. 15.* where the like is for the Burnt-offring. This here (by the Hebrew canons) was to be doen, at the south west horn of the altar. The Priest held the two feet (of the foule) between his two fingers, and the two wings, between his two fingers; and stretched out the neck therof unto the breadth of his two fingers, and cut it with

it with his naile. And this was one of the hardest services that were in the Sanctuary. Maimony treat. of offering the sacrifices, ch. 7. f. 6. 8. Thus the Priests greatest cunning was to be shewed in offering the sacrifices of the poore. not divide] he might not divide the head from the body: and if he did divide it, he did unlawfully, and was beaten. Maimony ibidem. sect. 4. See the notes on Lev. 1. 17.

9 V. 9. the side] Hebr. the wall. He sprinkled of the blood, upon the wall of the altar, beneath the midst thereof, and the rest of the blood, he wrung-out at the bottom. It is a general rule, that which was put upon the wall, the residue thereof was wrung-out at the bottom: and this was the nether wall. Maim. ibidem. This rite might fore-shadow the manner of Christs suffering, both his sweating drops of blood, Luk. 22. 44. and the shedding of his blood, on the cross: which oblation was sanctified by his death, as the blood of the sacrifice by the Altar; John 17. 19. Heb. 9. 14. Mat. 23. 19.

10 V. 10. the manner] or ordinance: Hebr. the judgment; which word is here & often used for the manner or rite of doing a thing; and it hath reference to the law in Levit. 1. 15. &c. The Greek and Chaldean translate it, as is fit, (or convenient.) The Hebrewes, give this reason why the doves were one a Syn-offering, the other a Burnt-offering; Because the Altar had nothing in the bird that was the Syn offering save the blood thereof, which is not food [as Levit. 3. 11.] therefore it was needfull to bring two, one for a Syn-offering to be meat for the Priest [Levit. 6. 26.] the other for a Burnt-offering, to be meat for the Altar. Chazkuni on Lev. 5. for his syn] or, from his syn; that is, cleansing him from it.

11 V. 11. attayne not] in Greek, find not: that is, if he be not able: as in vers. 7. he used an other word of like meaning, reach not. So in Levit 14. 21. 22. & 25. 26. 47. Num. 6. 21. an Ephah] that is, a Bushel: the tenth part whereof was called an Omer, about our Potile: the Chaldean here for an Ephah, translateth three Seahs (or pecks): see the notes on Exod. 16. 36. oil] be-

cause syn proceedeth from us for want of grace, which oil figured; and the memoriall thereof is not sweet or grateful unto God, which frankincense did signify: therefore neyther oil nor frankincense might be given with the syn offering, nor with the gealousie offering, which brought iniquitie to remembrance, Numb. 5. 15 but with the meat offerings, both were given, Lev. 2. 1. &c. In the common Meat-offering, (Levit. 2) the want of oil made it unlawfull for sacrifice. The synners meat-offering, if oil were put upon it, or upon the handful thereof, it was made unlawfull. Maimony, treat of unlawfull (or polluted) sacrifices ch. 11. f. 8. 10.

12 V. 12 shall take] or, shall gripe; shall gather up with the hand: see Lev. 2. 2. This was the manner of all meat offerings, that a handful was burned on the altar, and the residue eaten by the Priests; except the Priests own meat-offerings, for syn or otherwise; they were not eaten, but all burnt; Lev. 6. 16. 22. 23. according to] or, upon Jehovahs Fyre-offerings: which the Greek translateth, upon the Burnt-offerings to the Lord; see the notes on Lev. 4. 35.

13 V. 13. shall be the Priest] the residue which is not burnt on the Altar, shall be for the Priests to eat; the males among the priests were to eat it in the holy place, as the Meat-offering: see Lev. 2. 3. & 6. 25. 29. & 7. 5. 7.

15 V. 15. transgress] or, sacrilegiously-trepass, defraud. The Hebrew Maghna, though it be generally used for all transgression and disloyaltie that the inferiour committeth against the superiour, as the wife against her husband, Numb. 5. 12, and the like: yet for the most part, it is applied to evils committed against the Lord and his covenant, service, and holy things: whereof this law in speciall is: and so differeth from all the other lawes. The Hebrew doctors thus explyne it. It is unlawfull for a private man, to make profit (or use) of the holy things of the Lord: Whether they be things that are offered upon the altar, or things sanctified for the reparation (or maintenance) of the Sanctuary. And whosoever maketh profit (or use) to the value

value of a mite; of the holy things of the Lord, he transgresseth, Maimony in Meghnilah, (or, treat. of Transgression) ch. 1. f. 1. through ignorance] or unadvisednes, by error: see Lev. 4. 2. If he did it presumptuously, and God onely knew it, he was in danger to be cut off by his hand: if his presumption were known to men, the Magistrate punished him. The sacrifice was for ignorance onely. Whosoever sacrilegiously-transgresseth presumptuously, is to be beaten; and must pay for the detriment &c. Maim. in Meghnilah, ch. 1. f. 3. the holy things] these were many, and manifoldwise men mought transgress in them. As for a man to eat within his (private) gates, the tithe of his corn, wine, oile &c. Deut. 12. 17. 18. to doe work with his firstborn bullock, or sheer his firstborn sheep, Deut. 15. 19. to eat the first fruits of his land, Exod. 34. 26. Ier. 2. 3. to keep-back ought of the price of things dedicated to holy use; as did Ananias and Saphira, Act. 5. 1. 2. &c. and many like things. All the most holy things, men might sacrilegiously-transgress concerning them, (by making profit or use of them) from the time they were sanctified, until their blood was sprinkled. When the blood was sprinkled, they might transgress concerning them, in any thing that was wholly for the fyre, until it was burnt and caried out to the place of ashes. As the burnt-offring, whether beast or foule; and the handfull (of the meat offering) and the frankincense, the meat-offring of the Preists &c; they might transgress concerning them, from the howr they were sanctified, untill they were caried out after their burning upon the altar, unto the place of ashes. So for bullocks and goats that were burnt (without the camp:) So for the red kow (Nu. 19.) from the sanctifying therof till it were made ashes: for though it were of the holy things for the maintenance of the sanctuary, yet loe it is sayd therof, it is a syn offering; (Num 19. 9.) The syn-offring beast, and trespass offering, and peace-offrings of the congregation; they might transgress in them all, from their sanctifying, till the sprinkling of their blood. When the blood was sprinkled, they might transgress in the fat and inwards, til they were caried out to the

place of ashes. &c. In the meat-offrings, they might transgress from the sanctifying of them, (yea though they were not as yet sanctified in a ministring vessel,) untill the handfull was burnt on the altar. &c. The shew bread, they might transgress therein, from the sanctifying of it, (yea though it were not as yet baken,) until the incense upon it was burned. The drink-offrings, men might transgress in them, after they were sanctified. The bones, synewes, hornes and hoo's of the most holy sacrifices, which were separated, before the sprinkling of the blood, they might transgress in them. The ashes of the altar in the courtyard, before they were taken from upon it, or after; they might transgress in them. Any beast of the most holy things, that had a blemish &c, they might transgress therein, from the sanctifying of it, til it was redeemed. He that separateth mony, for (to buy) his syn-offring, burnt-offring, or trespass-offring, or for turtle doves, or pigeons: they might transgress therein, from the howre of the separating therof. A man sanctifieth for the maintenance of the sanctuary, a thing meet to repayr the same, as stone or timber; or a thing meet for the altar, as lambs or doves: or he sanctifieth for the altar, a thing meet to repayr the sanctuarie, as stone or timber. Or sanctifieth for one thing, that which is not meet for it, but for an other; or which is not meet for eyther of both, as henns, lands &c; yea though it be but dust or ashes: they might transgress in any of these, from the howr they were sanctified, until such things were redeemed as were meet to be redeemed. These and many the like cases, are shewed by Maimony in Meghnilah, chap. 2. &c. of which he sayth in the end, (ch. 8. sect 8.) It is meet for a man to set himself to understand the ordinances of the holy law, and to know the end of matters, according as he is able. And the thing wherof he can find no reason, nor know any worth therof, let it not be leight in his eyes. And let him not break through, to goe up unto the Lord, lest he break forth upon him: (Exod. 19. 24.) Neyther let him think of this, as he thinketh of other common things. Behold how great weight there is, in the law touching sacrilegious-transgression. And what though they be wood, and stone, and dust and ashes? when the name of the Lord of all the world, is called

called only upon things, they are sanctified. And whoso useth them to common use, he transgresseth therein; and though he do it through ignorance, he must needs bring an atonement. How much more, concerning the commandments which the holy blessed God hath prescribed unto us; that a man should not tread them under foot, because he knowes not the reason of them; &c. Behold it is sayd in the law, (Lev. 19. 37. & 20. 22.) ye shall keep all my statutes, and all my judgments, and doe them. Our wise men have sayd, that keeping and doing, must be applied unto the statutes, as unto the judgments; &c. Now the judgments, they are commandments, the reason (or meaning) wherof is manifest, and the good that cometh by doing them, is known in this world; as the forbidding to rob, and to shed blood; the commandment to honour father and mother. But the statutes (or ordinances) are commandments, the reason wherof is not known: &c. And all the sacrifices every one generally, are statutes (or ordinances:) and our wise men have sayd, for the service of the sacrifices, the world doeth continue: for by doing the statutes & the judgments, righteous men are made worthy of life in the world to come. And the law setteth the commandment of the statutes first saying, And ye shall keep my statutes & my judgments, which if a man doe, he shall live by them: Lev. 18. 3. In which last words of the Rabbin, it appeareth, how the Jewes, (as Paul telleth us) have a zeale of God, but not according to knowledge; being ignorant of Gods righteousness, and going about to establish their own righteousness. For Moses describeth the righteousness which is of the law, when he sayeth, the man which doeth these things shall live by them: but the righteousness which is of faith, speaketh otherwise; That if thou confest with thy mouth that Iesus is the LORD, and beleeve in thy heart, that God hath raised him from the dead, thou shalt be saved. Rom. 10. 2. 3. 5. 6. 9. his trespass] that is, his trespass-offering: or, for his trespass it self. a ram perfect] without blemish. The ram was to be of the second yere, see the notes on Levit. 1. 10. with thy estimation] or, by thy valuation. This is spoken to the Priest, who was to estimate

and value all holy things, as is expressed in Lev. 27. 8. 12. &c. of silver shekels] Hebr. silver of shekels: see the like transplacing of words in Lev. 6. 21. & 7. 21. & so the Greek translateth, a ram without blemish out of the sheep, of price of silver of sekles: This some understand, of the thing wherein the transgression is committed, which the Priest should value, as is explained in the next verse: others understand it of the ram brought for sacrifice, that it should be worth shekels of silver, that is, two at the least, & besides that he should pay the principall, and the fifth part. Thus Sol. Iarchi expoundeth it, Which is worth two shekels: and R. Levi giveth this reason, because multiplication in numbers is first made by two, therefore he sayth, Shekels, for two shekels. Maim. in Megnilah c. 1. f. 3. sayth, Hee that transgresseth through ignorance, payeth for that which he hath made use of to himself, and addeth a fifth part thereto; and bringeth a ram of two shekels (that is, worth so much) and offereth it for a trespass-offering, and makes atonement for himself. (Of the shekel, see Gen. 20. 16.) Again in an other place he sayth: All trespass-offrings in the law, are brought being of the second yere, and worth two shekels, except the Trespass-offring of the Leper, and of the Nazirite, for they are of the first yere, and there is no price of them set. The doubtful Trespass-offring, is brought of little or of great: and by tradition we have learned, that it comes not but worth silver shekels. If ramms be cheap, that he find not a ram worth two shekels; let him not buy, but tarry til they be dearer, and bring one of two shekels. For loe the law provideth concerning the price, and determineth it. Maim. in Pesulei hamukdashin, ch. 4. S. 22. 23.

V. 16. holy thing] Hebr. holynes; which the Greek translateth holies, that is, holy things. The worth of it or of them must be payed. fifth-part] so much was also added to holy things redeemed, Levit. 27. 13. 15. 19. The payment of the principall, with the addition of the fifth part, is commanded to be doen together with the bringing of the sacrifice. The payment of the principal, and bringing of the trespass, under the atonement, (to

weet, if they be not brought together; but the fift part hindreth not; for it is sayd (after) he shall make atonement with the Ram of the trespass: the ram and the trespass hinder, but the 5. part hindreth not. [Meaning, it may remain as a debt, to be payed afterward:] Maimony in Meghnilah, ch. 1. f. 3. 4. By the Trespass (*Asham*), the scripture sometime meaneth the principal thing wherein the trespass is committed, which is to be recompensed, besides the sacrifice: Nu 5. 8.

the Priest shall make atonement] Though restitution was made, by the transgressor, yet atonement could not be made but by the Priest and sacrifice appointed; both which figured Christ, by whose blood synns of all sorts, which men through infirmitie doe commit, are forgiven & purged. 1 Iohn. 1. 7.

17 V. 17. though he know it not] this may also be translated thus; and he know it not, and is guiltie, and beareth his iniquitie; This differeth from the former cases, in vers. 4. and 15. where there was knowledge of the syn, at least, in the end: but this law was for synns, though never known certainly, but in doubt or suspense; so that David sayd not without cause, Ignorances (or, Unadvised-synns) who can understand? deise thou me from secret-synn: Psalm. 19. 13.

18 V. 18 a ram perfect] that is, without blemish. Of this the Hebrew canons say; Every syn, for the ignorant-doing wherof, they are bound to bring the Syn-offring appointed, (Lev. 4.) they are bound, when it is not known, to bring the doubtful Trespass offering: (Levit. 5. 17. 18.) And what meaneth this, If it be not known? If it be doubtful unto him, whether he hath ignorantly-synned in the thing, or no. And this sacrifice is called *Asham talui*, (a doubtful Trespass-offring,) because it makes atonement for that which is uncertaine and doubtful unto him, &c. As for example; there is a sabbath day, and a working day; and a man doth work in one of them, and knowes not in which he did it. He eateth of a dish of meat; and one witness sayth unto him, this which thou hast eaten, is the fat (forbidden in the law. Levit. 3. 17.) another witness sayth thou hast not eaten fat: now

he bringeth a doubtful Trespass offering; and so in like cases. Maimony, treat. of Ignorances, ch. 8. f. 1. 2. On the other hand, for some cases known, they bring an other sort of sacrifice, called, *Asham Vaddai*, (that is a certaine, (or manifest) Trespass-offring, concerning which in the same book, chapt. 9. it is sayd. For five transgressions, men bring the sacrifice *Asham*, and it is called a manifest *Asham*; because there is not any doubt therein. And these are they: For lying with a bond-mayd, (Levit. 19. 20. 21.) For things taken-by-violence &c, (Levit. 6. 2. 6.) For sacrilegious-transgression, (Lev. 5. 15.) For the uncleannes of a Nazirite, (Numb. 6. 12.) And for leprosie, when a man is cleansed from the same, (Levit. 14. 12.) estimation] or, valuation. The Greek translateth it, of price of silver: see before in verse 15.

V. 19. trespassing he hath trespassed] that is, he hath certainly trespassed; or, he is surely guiltie. The Chaldee translatheth, It is a trespass offering for his syn which he hath synned: he shall offer a trespass-offring before the Lord. The rites about this sacrifice; were the same with the former: whether it were a manifest trespass offering, or a doubtful trespass-offring, it was killed, and the blood sprinkled; then it was flayed, the fat taken-out, and salted, and put on the fyre (of the altar,) and the flesh was eaten by the Priests, in the court: Maimony, treat. of offering the sacrifices, ch. 9. f. 1. The signification herof, was also like the former, that by the death and blood of Christ, we are cleansed from all syn: 1 Ioh. 1. 7. Heb. 10. 10. 11, 12.

CHAPTER 6.

1. The Trespass-offring for synns doen against the Lord, and a mans neighbour. 8. The law of the Burnt-offring, 14. and of the Meat offering. 19. The offering at the consecration of a Priest. 24. The law of the Syn-offring.

And Iehovah spake unto Moses, saying. A soule, when it shall syn; and transgress a transgression, against

gainst Iehovah: and falsly-deny unto his neighbour in a thing delivered him to-keep, or in the putting of the hand, or in a thing-taken-away-by-violence; or, hath deceytfully-oppressed his neighbour. Or have found a thing lost, and falsly-denyeth concerning it, and sweareth with falsehood: for *any*-one, of all that a man shall doe, synning in these. Then it shalbe, when he hath synned and is guiltie: that he shal restore the thing-taken-by-violence which he violently-took-away; or, the thing-deceitfully-gotten, which he hath gott-deceitfully; or, the thing-delivered him-to-keep, which was delivered unto him to keep; or the lost thing, which he found. Or, all that about which he hath sworn, with falsehood: and he shall pay it, in the principall therof; & shall add therto, the fift-parts therof: vnto him to whom it *apperteyneth*. shall he give it, in the day of his Trespas. And he shal bring his Trespas-offring, unto Iehovah: a ram perfect, out of the flock, with thy estimation for a Trespas offring, unto the Priest. And the Priest shall make-atonement for him, before Iehovah, and it shall be mercifully-forgive-him: for *any*-one, of all that he hath doen, in trespassing therein.



And Iehovah spake unto Moses, saying. Command Aaron and his sonns, saying; This is the law of the Burnt-offring: it is the Burnt-offring, because of the burning, upon the altar all night, unto the morning; and the fyre of the altar, shalbe burning

in it. And the Priest shall put-on, his linnen rayment; and linnen breeches, shall he put upon his flesh: & he shall take-up the ashes, which the fyre hath consumed, with the Burnt-offring, on the altar: and he shall put them, besides the altar. And he shall put-off his garments, and put on other garments: and shall carie forth the ashes, to without the camp; unto a cleane place. And the fyre upon the altar shalbe burning in it, it shall not be put out; & the Priest shall burn wood upō it, every morning; & shall lay in-order upon it, the Burnt-offring; and shall burn upō it, the fats of the peace offrings. Fyre, continually, shalbe burning upon the altar, it shall not be put-out.

And this is the law, of the Meat-offering: the sonns of Aaron shall offer it, before Iehovah; before the altar. And he shall take-up of it his handfull, of the flowr of the Meat-offring, and of the oile therof; and all the frankincense, which is upon the Meat-offring: and he shall burn upon the altar, for a savour of rest, the memoriall of it, unto Iehovah. And the remainder therof, shall Aaron & his sonns eat: in unleavened-cakes shal it be eaten, in the holy place; in the court of the Tent of the congregation, they shal eat it. It shall not be baken with leaven; I have given it for their portion, of my Fyre offrings: it is holy of holies; as the Syn-offring and as the Trespas offring. Every male, among the sonns of Aaron, shal eat of it; it shalbe a statute for ever, in your generations; concerning Iehovahs Fyre-offrings: all that toucheth them,

shalbe holy.

19 And Iehovah spake unto Moses,
20 saying. This is the oblation of Aaron, and of his sonns, which they shal offer unto Iehovah, in the day that he is anoynted; the tenth part of an Ephah of fine-flowre, for a continuall Meat-offring: half of it in the morning, and half of it in the evening. On
21 a pan, it shalbe made with oile, hastily-fryed shalt thou bring it: the baken peices of the Meat-offring, thou shalt offer for a savour of rest, unto Iehovah. And the Priest that is anoynted in his stead, of his sonns, shall doe it: it is a statute for ever, unto Iehovah, it shal be burnt for a Whole-burnt-offring. And every Meat-offring of the Priest, shalbe a Whole-burnt-offring: it shall not be eaten.

24 And Iehovah spake unto Moses,
25 saying. Speak unto Aaron, and unto his sonns, saying; This is the law, of the Syn-offring: in the place where the Burnt-offring is kylled, shall the Syn-offring be kylled, before Iehovah; it is holy of holies. The Priest that
26 offreth-it-for-syn, shall eat it: in the holy place, shall it be eaten; in the court, of the Tent of the congregation. All that shall touch the flesh
27 therof, shalbe holy: and when there is sprinkled of the blood therof, upon a garment; that wheron it is sprinkled, thou shalt wash, in the holy place. And the earthen vessel, wherein it is
28 sodden, shalbe broken: and if it be sodden, in a brazen vessel; it shalbe both scowred and rinsed, in water. Every male among the Priests, shall
29 eat therof: it is, holy of holies. And
30 no Syn-offring, wherof any of the blood

therof, is brought into the Tent of the congregation, to make-atonement with in the holy-place, shalbe eaten: it shal be burnt, in the tyre.

Annotations.

A Soule] that is, man or woman, as God explayneth it, in Numb. 5. 6. to the Chaldee expoundeth it, a man.

transgress] it is the word before used, in Levit. 5. 15. The Greek here translateth, despising despise the comandements of the Lord: (or, neglect them.) falsly deny] or, lye, as the Greek translateth: but the word meaneth lying by denyall of a thing, as Gen. 18. 15. This tyn, God generally forbiddeth, Levit. 19. 11. And this law here, concerneth synns both against God, by swearing; and against our neighbour by injuring him. a thing delivered-him-to-keep] a thing-committed-to one, which shall agayn be required; called in Hebrew Pikkadon, of encomending a thing, and requiring it: in Greek, Paratheke, of committing it to ones fidelitie, (which word Paul useth in 2 Tim. 1. 12. of God; I am perswaded that he is able to keep that which I have committed unto him:) in Latine, a Depositum. So in 1 Tim. 6. 20. & 2 Tim. 1. 14. In Gen. 41. 36. the word is used for store or provision layd up. See the judiciall lawes for these cases, in Exod. 22. 7. 10. & c.

the putting of the hand] This phrase (here onely used,) seemeth to mean fellowship, or partnership, when men deal, and put their hands as it were together in a matter: so the Greek translateth it communion (or societie); and the Chaldee, the communion (or fellowship) of the hand; that is commerce. Or we may take it, for putting into the hand, that is, committing of a thing to ones care and fidelitie to use or imploy for him. It may also imply, the lending of a thing, or borrowing. Thus Sol. Iarchi expoundeth it, that he hath put money into his hand to occupie: or hath lent it him.

a thing-taken-by-violence] or, a robbrie, rapine. It implieth force, as the text doeth
frawd.

fraud. 2 Sam. 23. 21. Judg. 9. 25. This God hateth, though it be for Burnt-offring: *Esa. 61. 8.* deceitfully oppressed] or, defrauded, by cavillation, calumination, false accusation, or other like unjust means. Of this syn, Zacheus cleared himself by fowifold restitution; Luk. 19. 8. The Hebrew doctors thus distinguish these. *Who* is a taker by violence, (or robber?) He that taketh a mans goods by force, as by plucking it out of his hand &c. or, that forubly-taketh ones servant or beast, and useth them for his own work; or goeth into ones field, and eateth the fruit thereof, and the like. *Who* is a deceitfull-oppressor? He that hath his neighbours goods in his hand, with the owners consent; and when they are demanded agayn, he keeps the goods in his hands by force, and restores them not; and the like. *Maimony, treat. of Robbery and lost things, ch. 1. f. 3. 4.*

3 V. 3. *a thing lost*] Hebr. a loss: which the law bindeth him to restore unto the owner: See Deut. 22. 2. Exod. 23. 4. in the annotations. *with falshood*] that is, falsely; and as the Greek translateth it, unjustly. Of this kinde of oath, the Hebrew canons say, *Who* so hath his neighbours goods in his hand, whether they be delivered him to keep, or lent him, or he hath taken them by violence, or by fraud; or hath found a thing lost, and restoreth it not, or the like; and the goods which he hath in his hand, be demanded of him; and he denyeth them, loe he is a transgressor against this law, ye shall not falsely deny; (Levit. 19. 11.) And if he swear unto him falsely, concerning the goods which he denied; now he transgresseth an other law, ye shall not deal-falsly; Lev. 19. 11. And this oath is called, the oath concerning a thing delivered to keep. And for this false oath, he is bound to pay the principal, which he denied, and to add the fift part more thereto, and to offer a manifest Trespas-offring; &c. *Maimony, treat. of Oathes, chapt. 1. f. 8. 9.* synning] or, as the Greek translateth, so that he synneth in these.

4 V. 4. *he shall restore*] in Num. 5. 7. God requireth also to confesse the syn; which is to be understood here, and in all like synns and trespasses. About this restitution, the

Hebrewes have these observations. *Whether* he be a violent robber, or a fraudulent-oppressor, or a stealer, or a borrower, or that hath by him a thing delivered to keep, or hath found a thing lost, and falsly-denyeth it, or that there was partnership between him & his neighbour, and some of the goods remayn in his hand; or that he hath doen work for him, and he hath not given him his wages. It is a general rule for every thing such as these, he that confesseth, is bound to pay by sentence (of the Judges) & he that denyeth and sweareth, must pay the principal and the fift part, Levit. 6. 2. &c. This is meant, when a man is bound to pay for himself. but if he be bound to pay for his father, he payes not the fift part. As, when his father robbeth, or stealeth, or is indebted to others, & the son knoweth it, and denyeth it, and sweareth, and afterwards confesseth it; he payeth but the principall onely; for it is written, (Levit. 6. 4.) which he violently-took away; for his own violent-taking away, he addeth the fift part more, but not for his fathers. This is meant, when the thing violently-taken away is not remayning then present; but if his father did violence, and dyed, and the thing-taken-away remayneth there, & the heyre denyeth it, and sweareth, and afterwards confesseth it; he payeth the principal and the fift part. If the father rob, and swear, and confesse it, and afterwards dye: now the heyre payeth the principall and the fift part. If he rob, and swear, and so dye: and the heyre confesseth it, he payeth but the principal onely; but in both these cases, the heyre is discharged of the Trespas-offring. *Maimony treat. of Robbery and lost things, chap. 7. f. 2. 3. &c.*

5 V. 5. *all*] or of any thing: so implying other particulars besides these mentioned; as some are before noted. *principall*] or, summe; Hebr. head: which Sol. Iarchi expoundeth the principal (the thing it self.) Head sometime is used for beginning or first: & so Chazkuni here noteth that the meaning may be, before he bring his Oblation he shall put out of his hand, the thing got by rapine &c. *the fift-parts*] the Greek translateth, the fift part, as the Hebrew also was in Lev. 5. 16. And it may be put for every fift part, the fift part of every thing defrauded,

defrauded; as in *Exek. 16. 55.* thy sisters, me-
neth each of thy sisters. But the Hebrew
Doctōrs insist upon the number thus; He
that restoreth the principall to the owners, and
denyeth at the second time the fift part, & swea-
reth about it; that fift part is made as the princi-
pall in every respect, and he must pay for it an
other fift part, as it is written, he shall add thereto
the fift parts therof; teaching that he must add a
5 part for a fift part, until the fift part which he
denyeth and sweareth for, be become less then the
worth of a mite. Who so hath by him a thing
delivered to keep, and he pleadeth that it is lost,
and sweareth; and returneth and confesseth that
he hath it by him: And commeth agayn, and
pleadeth that it is lost and sweareth; and again
returneth and confesseth that he hath it by him;
he must pay a fift part for every oath, with that
one principall; as it is written, He shall add ther-
to the fift-parts therof, teaching that he may pay
many fifts for one principal. *Mum. treat. of Rob-
bery &c. ch. 7. f. 12. 13.* Now what the fift-
part is, he there sheweth in *S. 7.* one of fowr,
with the principal: as if he robbed the value of 4,
and sweareth; he payeth five. And if the stolen
thing be remayning, he must restore it, and give
the price of the fourth part therof. to whom
it perteyneth] or, whose it is, by right,
whether the owners, or the heyres, to
him against whom he is guilty, *Numb. 5. 7.* He
that robbeth his neighbour, if he that is rob-
bed dyeth; must restore the robbery unto the
heyres: and if it be lost, or changed, he must give
thē the price of it. And if he sware unto him, &
afterwards he dyed; he must give to the heires,
the principal and the fift part. He that robbeth
his father, and sweareth unto him, and the fath-
er dyeth; if the thing taken by robbery doe not re-
myn, or if it be changed; he must make an ac-
count with his brethren, for the principal & for
the fift part. If the thing taken by robbery re-
remayneth; he is bound to bring forth the thing
it self, from under his hand. Therefore he is to
give the thing taken by robbery, & the fift part
also to his brethren; and make an account with
them: &c. *Mumony, treat. of Robberie, chap.
2. f. 1. 2. &c.* But if the man have no kins-
man to recompense the trespass unto, it
must be recompensed unto the Lord, even

unto the Priest: *Num. 5. 8.* of his trespass]
or, of his guiltynes; that is, the day wherein
he is found a trespasser: which the Greek
interpreteth, the day wherein he is convicted:
(or reprehēded) Or we may understand it;
the day wherein he offereth for his tres-
pass: so *Chazkuni* explaineth it, The rob-
ber shall give the goods to him that is robbed, in
the day that he bringeth his Tresp[ass]-offring: tur-
ning from his syn, that his oblation may be ac-
cepted with favour.

V. 6. perfect] without blemish. This ob-
lation was performed with such rites, as
the other before mentioned; in *ch. 5.* see
the notes there; and on *Num. 5. 8.* in tresp-
assing] or, by guilty-tresp[ass], or, with guilt-
tynes therein. The Greek translateth, and
hath trespassed therein. These sacrifices, could
not by themselves make atonement, or
procure forgiveness of synns: but they
signified the atonement made by the sa-
crifice of Christ: *Heb. 10. 1. 4. 10. 14.* and
taught men mortification, and dying un-
to syn, as David sayth, Thou delyste not sa-
crifice, that I should give it &c; the sacrifices of
God, are a broken spi. it, a broken and a contrite
hart, &c. *Psal. 51. 18. 19.* And where true
repentance, faith in Christ, and amende-
ment of life is found in the synner; there
is promise of grace, and of forgiveness of
synns; though they be as scarlet, they shalbe as
white as snow; though they be red like crimson,
they shalbe as woo'l. *Eesai. 1. 16. 18.*

Here beginneth the 25. sectiō
of the law: see *Genes. 6. 9.* Hi-
therto in this book, God hath
shewed what sacrifices men should offer:
now he declareth the manner and rites
about those sacrifices, more particularly.

V. 9. because of the burning] or, it is
that which ascendeth by the burning. Here is
the reason of the name: for the Burnt-of-
fring, is in Hebrew *Gnolah*, that is, an As-
cension, because by burning all in fyre, it
went up in smoke and vapour. Therefore
the Holy ghost translateth it in Greek *Holocausta*, that is, a whole Burnt-offring:
Heb. 13. 6. from *Psal. 40.* The use of this sa-
crifice is shewed on *Lev. 1.* Here the Thar-

gun called Ionathans, sayth, it was to make atonement for the imaginations of the hart.

all night] though the time of the Evening sacrifice began about mid afternoon (as is shewed on Exo. 12. 6.) yet the burning might continue all night, till break of the day. No sacrifices were offered, but by day: therefore they killed no sacrifice but by day, nor sprinkled any blood, but in the day that it was killed; for when the Sun was set, the blood became unlawful (to be sprinkled.) Sacrifices whose blood was sprinkled by day, their fat was burned by night, till the pillar of the morning ascended, (that is, till break of the day.) And so the peeces of the burnt-offerings, were burned by night, till break of the day. But for to keep men farre from trespassing, our wise men have sayd, that they should not burn the fatts, or peeces of the burnt-offering, but until midnight. Although it was lawful to burn them by night, yet they did not deferre them purposely, but endeavored to burn all by day. Gracious is a commandment (doen) in the howr of the same. Maimony, treat. of offering the sacrific. ch. 4. f. 1. 2. 3. This law here given, seems specially to intend the dayly Burnt-offering of the church, which was offered first in the morning, and last in the evening, as the Hebrew doctors say, It is unlawful to offer any sacrifice at all, before the dayly sacrifice of the morning: neyther kill they any sacrifice, (to witte, for particular persons,) after the dayly evening sacrifice, except the sacrifice of the Pasche onely. Maim treat. of the dayly sacrific. ch. 1. f. 3. [shalbe burning] or, shalbe made to burne, that is, nourished continually: so in v. 12.

10 V. 10. his linnen rayment] or, the linnen robe; as the Greck translateth, a linnen coat. Such were made for the interiour Priests to minister in, Exod. 28. 40. 11. The original word Middo, signifieth a large garment, proportionable to the bodie. It is the Coat (as Sol. Garchi observeth) and the scripture calleth it Middo, because it was like [Middatho] his measure that wore it. Hence the Greeks borrowed their word Mandue, which is a coat, or mantel. And the Hebrew bad signifieth finer linnen then that

of common flax, (which is called by another name,) therefore the Chaldee here translateth it garments of byss: see the notes on Exod. 25. 4. The linnen rayment (sayth Chazkuni on this place,) is the Coat, the Mitre, and the Girdle, which all are of linnen; and the scripture speaketh of them as of one, because they all are as one garment, for he is not clothed with one without the other. his fl:sh] in Greek his body; meaning, his secret parts; which for honestie & reverence of Gods sanctuary, were to be covered with these breeches, next the skin. See the notes on Exo. 28. 43. and compare Ezek. 44. 17. 18.

bath consumed] or, hath eaten: ashes are sayd to be consumed, when the wood & sacrifices are consumed and turned to ashes. So meale is sayd to be ground, Esai. 47. 2. When the corne by grinding is turned to meale. besides the altar] on the east side, furthest from the sanctuary: Levit. 1. 16. The taking up of the ashes from on the altar, is commanded to be doen, every day: and it is one of the Priests services, Lev. 6. 10. They did it, when the pillar of the morning ascended [that is, at break of the day.] And at the feasts, (they did it) at the beginning of the third part of the night; and on Reconciliation day, at midnight. He whose dutie it was to take them up, washed himself and put on the clothes in which he was to take them up, and sanctified (that is, washed) his hands and his feet. And took a fyre pan, and went up to the altar &c. Maim. treat. of the dayly sacrific. chap. 2. f. 10. 11. &c. The taking up of the ashes, is the first of all the services in the day; and the meaning and mysterie of it is, to remove away the spirit of uncleannes that remaineth after the digestion of the members and fat intrals, that lyeth on them. And therefore it is not done but in white garments onely, because by mercie, iniquitie is purged, (Prov. 16. 6.) R. Menachem, on Lev 6.

V. 11. other garments] Unto the Altar, no priest might come but in the holy garments appointed of God; and those garments they used not but in the Sanctuary. Hereupon it is written, when the Priests goe forth into the utter court to the people, they shall put off the garments wherein they

they ministred, and lay them in the holy chambers: and they shall put on other garments, and they shall not sanctifie the people with their garments; Ezek. 44. 19. Yet forasmuch as the carying away of the ashes, belonged to the Priests, by other garments the Hebrewes understand not common clothes, but other holy garments. The Priests garments wherein he took away the ashes, were lesse then those wherein he ministred in other services; as it is written (in Lev. 6.) he shall put on other garments, and cary forth the ashes: he sayth not other, for that they were common garments, but for that they were less then the former. Maimony in Tamidin (or treat. of the dayly sacrif.) c. 2. f. 10.

without the camp] As the turning of the Burnt-offring to ashes, was a signe of Gods acceptation therof, Psalm. 20. 4. so the carying out of the camp, into a clean place, signified his regard of the very reliques of that holy thing: which had accomplishment in Christ his death & burial, without the gates of Ierusalem, in Golgotha, and in a garden, Hebr. 13. 11. 12. 13. Iohn. 19. 16. 17. 18. 41. 42. the memorie wherof is blessed. Of these ashes, the Hebrew canons say, they were to be left in a place, where the wind did not blow strongly. And it was not lawfull for strangers, to gather them up: neyther might they be scattered there, but layd down: and it was unlawfull for men to make profit (or use) of them. Maimon. treat. of the dayly sacrif. ch. 2. f. 15.

a clean place] the contrary is sayd touching the stones & dult of a leprous house, that they should be poured out into an unclean place, Levit. 14. 40. 41. for they came from a polluted house; but these ashes came from the Lords holy house, therefore were to be layd in a clean place, where no dead carkelesses, dounge, or other filth was layd.

12

V. 12. *shalbe burning*] or, *shalbe kindled* (or made burne) on it. From hence the Hebrewes gather, that the fyre might not be kindled beneath, and then layd upon the altar, but was to be kindled on the altar it self: Maimony, treat. of the dayly sacrif. c. 2. f. 9. And Baal Haturim noteth how fro hence

they have sayd, Although fyre came downe from heaven, yet they were commanded to bring of common fyre. *be put-out*] or, *quenched*. The Hebrew canons say, He that quencheth the fyre of the Altar, is to be beaten; for it is sayd, It shall not be put out, (Levit. 6. 12.) though it be but one coale, and though it be down from upon the Altar, he that putteth it out is to be beaten. Maim. ibidem c. 2. f. 6.

wood] no other fewel was allowable for the altar, and it was to be the wood of the publick congregation, (as is observed on Lev. 1. 7.) And as all things about Gods service, were to be of the best: so of this the Hebrewes say, the wood was to be none but choise; such as had no wormes in it. And that, timber of buildings pulled down, was ever unlawfull: they might bring none but new wood. Maimony in Issurei mixbeach, ch. 6. f. 2.

every morning] Hebr. in the morning in the morning. Of this service it is thus recorded; In the morning they layd the wood in order, and they made upon the top of the Altar a great fyre &c: likewise towards evening. Three fyres were orderly made upon the top of the Altar every day: the first was the great fyre on which they offred the dayly sacrifice with the other oblations; the second was a little fyre in the side, from which they took fyre in a censer to burne incense with, every day; the third was not for other use but to confirme the commandement concerning the fyre, which is written, *FYRE CONTINUALLY SHALBE BVRNING*, Lev. 6. 13. We have been taught that that which is sayd, *BECAUSE OF THE BVRNING VPON THE ALTAR*, Lev. 6. 9, is meant of the great fyre: and this, *THE FYRE OF THE ALTAR SHALBE BVRNING IN IT*, Levit. 6. 9. is the second (fyre) for the incense; and this, *THE FYRE VPON THE ALTAR SHALBE BVRNING IN IT*, Levit. 6. 12. is the third, for keeping of the fyre, Maimony, in treat. of dayly sacrif. c. 2. f. 2. 4. 5.

V. 13. *Fyre continually*] This commandement for nourishing the fyre allwayes, being so oft repeated, sheweth it to be of weight, and carefully to be observed:

13

served: and signified, how by Christ our Altar, we should have continually through his Spirit, meanes ready for the purging and taking away of our synns, and access to offer unto God the sacrifices of praise, 1. Ioh. 1. 9. Heb. 13. 10. 15. likewise the dutie of Gods ministers, by dayly preaching of the word (which is likened unto fyre, Ier. 23. 29.) to kindle & styrr up the graces of the spirit in men, which may never be quenched, Mat. 3. 11. 1. Thes. 5. 19. It foreshadowed also the work of Christ, who came to send fyre on the earth, and earnestly desired to have it kindled, Luke 12. 49. likewise the afflictions of Christ and his church, which are continuall in this world, and through which we must enter into the kingdome of God. Mar. 9. 49. Heb. 2. 10. 1. Pet. 4. 12. The Hebrewes say of the fyre on the Altar, that it was as a ladder for the Angels to ascend by: as (in Iudg. 13. 20.) the Angel of the Lord ascended in the flame of the Altar; and in Ezekiel 9. 2. six men stood beside the brazen Altar: Baal Hatturim on Lev. 6.

14 V. 14. Meat-offering] the *Minchah*, wherof see Levit. 2. and the annotations there. before the Altar] or, on the face of the Altar: that is sayth Sol. Iarchi, the South, for that was the face (or fore part) of the altar; for the foot bank was set on that side.

15 V. 15. of rest] of sweet smell: see Levit. 2. 2. The Ierusalemey Thargum translateth it, of favourable-acceptation: and Onkelos, to be received with favourable acceptation.

16 V. 16. unleavened cakes] that is, made into unleavened cakes; as the next verse sheweth. This, and the like that follow, shew, how they that wrought about the holy things, lived of the thinges of the sanctuary; and they which wayted at the altar, were partakers with the altar: so the Lord proportionably ordeyned also under the gospel, 1. Cor. 9. 13. 14. Ezek. 44. 29. See Deut. 18. 1. 2. &c. What leaven, & unleavened cakes signified, is noted on Exo. 12. holy place] meaning the court of the sanctuary, in Num. 18. 10. it is called the Holy of holies, that is, the most holy

place; yet hereby was meant neyther the most holy within the Tabernacle, (into which none went but the high Priest once a yere, Lev. 16. 2. &c) neyther the holy place there: but the court of the sanctuary, where al the most holy things were boyled, baken, dressed and eaten, by holy persons: as is explained after, and in v. 26. & Lev. 8. 31. See the notes on Levit. 24. 9.

V. 17. with leaven] or, leavened; as the Greek translateth it. holy of holies] that is, most holy: Hebr. holynes of holyness. The like is sayd after, touching the syn-offerings &c. Levit. 6. 25. & 7. 1. 6. &c. Other things were called holy, as the pass-over, tithes, firstfruits &c. Such the Hebrewes call leight holy things, to distinguish them from the most holy: and the lawes concerning them differ. The syn-offering, trespass-offring, and remaynder of the peace-offrings, were not eaten but by the males among the Priests, within the court. Other offrings, tithes, firstfruits, shoulder and brest of the peoples Peace-offrings and the like, were for the Priests, their sonns, daughters, &c, that were clean; Numb. 18. 9. 10. 11. 19. Agayn the most holy things are here limited to be eaten within the court: the leight holy things were to be eaten in the place which the Lord should choose &c, Deut. 12. 5. 6. 7. & 16. 5. 6. which after, was Ierusalem; wherupon the Hebrew canons say, who so eateth a bit of the flesh of the most holy things, without the court, is to be beaten &c: the same judgment is for him that eateth the leight holy things, out of Ierusalem. For Ierusalem walls, are for the leight holy things; as the walls of the court, for the most holy. Flesh of the most holy things, that is caried out of the walls of the court; and flesh of the leight holy things, caried out of the walls of Ierusalem, is polluted and unlawfull for ever. And though it be brought back agayn to his place, yet is it unlawfull to be eaten. Maimony, in treat. of offring the sacrif. ch. 11. f. 5. 6. Hereupon, Ierusalem is called the holy Citie: Nehem. 11. 3. E. ai. 48. 2. & 52. 1. Mat. 4. 5.

18

Verf. 18. Every male] although he be a blemished preist, sayth Sol. Tarchi. *all that toucheth*] or, whoſoever toucheth: whether perſon or thing, as any veſſel of miſterie, and the like: meaning that no unclean perſon, or common veſſel, might touch them. The Greek tranſlateth, whoſoever toucheth them, ſhal be ſanctified: and ſo Chazkuni, adding this, and he ſhall purifie himſelf, before he touch them. See after, in v. 27. & Exod. 29. 37.

20

V. 20. in the day] and ſo, from that day forward, every day. Chazkuni ſayth, that *in* here is in ſtead of *from*. And that it is uſed for *After*, is noted on Exod. 2. 23. *the day that he*] that is Aaron himſelf, (as Levit. 8.) or any of his ſonns after him. The Chaldee called Ionathans, ſayth, in the day that they anoint him to poſſeſſ the high Prieſts office. The Prieſthood was by natural ſucceſſion to Aarons ſonns, ſuch as were meet for the ſame, having no blemiſhes, or other impediments; which the Magiſtrates of the highelt court judged of, and put him in place. None doe conſtitute an high prieſt, but the Senate of 71. Iudges: and they doe not anoynt him, but by day, as it is written (Lev. 6. 20.) In the day that he is anoynted: &c: and they ſet not up two high Prieſts at once. The high Prieſt, he is the head of all the prieſts: and they doe anoint him with the anoynting oile (Exod. 30.) and clothe him with the garments of the high Prieſthood (Exo. 28.) They cloth him with the 8. garments, and when he putts them off, they clothe him againe on the morrow; ſo 7. dayes, day after day; as it is written (Exod. 29. 30.) the ſon that ſhalbe Prieſt in his ſted, ſhall put them on 7. dayes. And as they aray him with the clothes, ſeven dayes, ſo they anoint him with oile ſeven dayes, one after another. Maimony, in treat. of the Implements of the ſanctuarie, ch 4. ſ. 15. 12. 13. This high Prieſt was a figure of Chriſt, clothed with the garments of juſtice and ſalvation, offering himſelf to God for us, & us unto God through himſelf; making us, and our ſervice acceptable unto his Father: Heb. 8. 1. & 7. 25. 28. & 10. 10. 12. & 13. 15. Ephab] or Buſhel: the tenth

part wherof, was an Omer: ſee Exod. 16. 36. *continual*] or thus, a Meaſt offering, continually. The ordinary preiſts offered their Minchah but at their Initiation, or entering upon their office: the high prieſt, continually, every day. See the notes on Lev. 2. 1.

21

V. 21. a pan] to weet, a flat-pan, plate or ſlice: wherof ſee Levit. 2. 5. Such being baked dry, without liquour, were the more ſubject to the heat and parching of the fyre. And as the high Prieſt was in ſpeciall manner a figure of Chriſt; ſo his dayly Meaſt-offring being of this kinde, figured out the ſufferings of Chriſt, who was ſo parched with the fyre of afflictions for our ſynns. *haſtily-fried*] or, baken-with-bubbles, that is, ſo fried, that it may be hoven as with bubbles: ſo in Lev. 7. 12. The maner of making theſe cakes, is ſayd to be thus. The high Prieſt brought a whole tenth-deal (of flowre,) and ſanctified it, and divided it by the half tenth-deal meſure which was in the ſanctuarie: for although the oblation was half at once, yet was it not ſanctified by the half. And he brought therewith, three logs of oile, as it is written, it ſhalbe made with oile, to add oile therunto, like the meaſt-offrings of the lamb. Then he mingled the flowr with oile, and haſtily-baked it with bubbles. And he kneaded of each half tenth-part, ſix cakes. And they were made one by one thus; he divided the 3. logs (of oile) by the quarter meſure that was in the ſanctuarie: a fourth part for every cake. And he baked the cake a litle, and after that fried it uppon the pan, with the other fourth part of oile which belonged to it. And he did not bake it much, as it is written Taphinei [i. Bakings, Levit. 6. 21.] between baken and raw. And afterwards he divided every cake into two, by meſure; that he might offer the half at morning, and the half at evening. And he took the halſes, and doubled them every one, into two; and brake them in peeces, till he found every peece doubled into two. And he offered the one half, with half the handſul of frankincenſe, in the morning; and the other half, with half the handſul of frankincenſe at evening. And if it were the Meaſt offering of Initiation (or firſt entering upon the office,) he divided

vided it not, but offered all at once, with the handfull of frankincense: and both of them were a whole-burnt-offring, for offerings made by fyre. Maimony, in treat. of offering the sacrifices, ch. 13. §. 2. 3. 4. *baken peeces*] Hebr. bakings of the Meat-offring of peeces, that is, which was broken into peeces. See the like phrase in Lev. 5. 15. *thou shalt*] meaning, thou priest, whosoever; as the next verse sheweth: therefore the Greek explaineth it, *he shall offer*. *of rest*] that is, of sweet smel, as the Greek translateth: in Chaldee, *to be accepted with favour before the Lord*.

22

V. 22. *the Priest that is anoynted*] Thargum Jonathan explaineth it, *the high Priest that is anointed with oile*. *a whole-burnt-offr.*] Hebr. *a Calil*: that is, whole, or altogether; in Greek it is translated here *Hapan*, *All*; in the verse following, *Holocautos*, that is, *wholly burnt*. The peoples Meat-offring was eaten by the Priests, that made atonement for them, v. 15. 16. Lev. 7. 7. but because no Priest being a synner, could make atonement for himself; therefore his Meat-offring might not be eatē, but all burnt on the Altar; to teach him to expect salvation not by himself, nor by his legal service or works, but by Christ. For the eating of the Syn-offring, figured the bearing of the synners iniquitie, Lev. 10. 17.

25

V. 25. *be killed*] that was, on the north side of the altar: see Levit. 1. 11, Hereby was figured that Christ our Syn-offring should be kylled by the Priests in Ierusalem and mount Sion, which was on the sides of the North, Psalm. 48. 2. crucified on mount Calvarie, which was on the North-west side of Ierusalem: as by the Jewes tradition, the morning sacrifice was killed at the North west horne of the Altar.

16

V. 26. *offreth*] or, *expiateth-syn-by-it*; as the Chaldee translateth, *that maketh atonement by the blood therof*: in Greek, *that offreth it*. The Priest did eat it, and so bare the iniquitie of the synner; (Levit. 10. 17.) and in type, abolished the same. It was also a part of their livelyhood; Ezek. 44.

28. 29. which covetous priests abused, eating the Syn of Gods people; and lifting up their soule, unto their iniquitie: Hos. 4. 8. It further figured our communion with Christ our sacrifice, eating his flesh by faith, Ioh. 6. 56. as he hath made us an holy Priesthood, even Kings and Priests unto God his Father, 1 Pet. 2. 5. Rev. 1. 6. *in the holy place*] within the courtyard of the sanctuarie, not without the same. Seven other things were also to be eaten there; noted on Lev. 24. 9.

27

V. 27. *blood therof*] of the Syn offering; whether it were that which was to be eaten, or that which was to be burnt. And this rite, was peculiar to the syn-offring, above all the other most holy things: Maimony, treat. of offering the sacrif. ch. 8. §. 1. 2. As the Syn-offring in speciall sort figured Christ (who was made syn for us, 2 Cor. 5. 21.) so this ordinance for all that touched the flesh of the Syn-offring to be holy; the garments sprinkled with the blood, to be washed; the vessels wherein the flesh was boyled, to be broken, or scoured & rinsed: taught an holy use of this mysterie of our redemption, wherof they that are made partakers, ought to be washed, cleansed and sanctified, by the spirit of God; that we possess our vessels in holynes and honour, and yeild not our members as instruments of unrighteousnes unto syn, any more. 1 Thes. 4. 4. Rom. 6. 13.

wash] This washing was for casuall sprinkling, as when any blood sprung out of the basin, upon a garment: or the like. And as the Hebrew canons say, *Nothing was charged to be washed, but the bloody place onely: and that which was upon an instrument apt to receive uncleannes, and apt to be washed*. But if it were sprinkled on an instrument of wood or of metall, it was not to be washed, because they are things not fit to be washed, but they are onely scraped. If it be sprinkled on the skin of a fish: it is not required to be washed; because that is not a thing apt to receive uncleannes. If on the skin of a beast, before it be slayed; it is not charged to be washed: if it be after it is slayed, then must it be washed: for though it receiveth

receiveth no uncleannes now, yet loe it is apt to receive uncleannes, after it is dressed for use. If it spring out of the neck, upon a garment, or from upon a horn of the altar, or after that it is shed on the ground, it be gathered up, and any of it put on a garment, they are not charged to wash it, for it is written, *And when there is sprinkled of the blood &c.* It is not meant, but of blood received in a ministring vessel, and fit for to sprinkle; and that ther be ynough for that use. If he hath put the blood on the foure horns of the altar, and afterward some of the blood left in the bason, be put on a garment, it is not required to be washed &c. When they wash the bloody place, they must wash it very faire, til ther be left no mark of the blood. &c. Maimony in *offring sacrif. ch. 8. f. 4.—10.* These ordinances shadowed the contagion of syn; (as did all the like in other cases, *Levit. 11. 32. 33. &c.*) and the care that we should have to cense our selves by repentance and faith; *2 Cor. 7. 1. Heb. 10. 10. 22.* The ancient Hebrew doctors had some knowledge of these mysteries; for speaking of this washing of garments, they give a reason, because it was necessarie to doe away uncleannes, by the waters that are on high: R Menachem on *Levit. 6.* These are the spirituall waters, mentioned in *Heb. 10. 22. Ioh. 7. 38. 39. Rev. 1. 5. & 22. 1. Zach. 13. 1. Esai. 4. 4.*

28 V. 28. *scowred*] as the washing, was to be in the holy place, or court; *vers. 27.* so it was required that the earthen vessel should be broken in the court; and the vessel of metall, should be scoured and rinsed with water in the court. The scowring, was with hot water, and the rinsing, with cold. With water, not with wine, or any mixture, or other liquour. *Maim. ibidem. chapt. 8. sect. 11. 12.* Of breaking the earthen vessels, see the notes on *Levit. 11. 33.*

29 V. 29. *holy of holyes*] *Hebr. holynes of holynesses*, that is, most holy; & the Greek addeth, unto the Lord.

30 V. 30. *into the Tent*] as was the blood of the syn-offrings for the high Priest, & for the Church. See *Lev. 4. 5. 16.* The signification of this law, for the burning of

such sacrifices, and that the Priests might not eat of them; was to shew the inability of that legal priesthood to reconcile men to God: and that men cleaving therto, & not seeking for the better priesthood of Christ, could not be saved. For such syn-offerings as those Priests did eat, so typically bearing the peoples iniquity, *Lev. 10. 17.* and taking it away,) the blood of them came not into the sanctuary before God; which argued their unworthynes. But Christ with his blood (shed for our synns,) entred into the holy place; (not that which was made with hands, but into very heaven,) and hath obteyned eternal redemption: *Heb. 9. 11. 12. 24.* And in that the legal priests, might not eat the flesh of that syn-offring, whose blood was caried into the holy place, but the body was all burnt without the camp: th'Apostle from hence sayth; we have an Altar (meaning Christ,) wherof they have no right to eat, which serve the Tabernacle: (so excluding from Christ, all that cleaved to the rudiments of Moses. Which he proveth thus,) For the bodies of those beasts, whose blood is brought into the sanctuary by the high Priest for syn, (wherin Christs sacrifice was most lively figured,) are burnt without the camp; (so that the Priests had no meat, or livelyhood therby:) Wherfore Jesus also, that he might sanctify the people with his own blood, suffred without the gate; (so accomplishing the type; and shewing withall, that such as would stil serve the worldly Sanctuary, had no right to eat of him, and live by him.) Let us goe forth therefore unto him, without the camp, bearing his reproch. &c. *Heb. 13. 10.—13.* Teaching us hereby, to have communion with Christ, both by faith, in applying to our selves his death and suffrings, *1 Pet. 3. 18. Gal. 2. 20.* and in partaking of his afflictions; going out fro our earthly habitations, and seeking the things that are above, *1 Pet. 4. 1. Coloss. 2. 12. 13. & 3. 1. 2.* Knowing this, that our old man is crucified with him, that the bodie of syn might be destroyed, that henceforth we should not serve syn. *Rom. 6. 6.*

CHAPTER 7.

1. The law of the Trespals-offring, 11. Of the Peace-offrings, 12. Whether they were for Thanksgiving, 16. or a vow, or a voluntary offering, 23. The Fat, 26. and the blood are forbidden to be eaten. 28. The Priests portion in the Peace-offrings.

And this is the law, of the Trespals-offring: it is, holy of holies. In the place, where they kill the Burnt-offring, shall they kill the Trespals-offring: and the blood thereof, shall he sprinkle upon the altar, round-about. And hee shall offer of it, all the fat thereof: the rump, and the fat that covereth the inwards. And the two kidneyes, and the fat which is upon them, which is upon the flanks: and the caule, above the liver; with the kidneyes, he shall take away it. And the Priest shall burn them, upon the altar; for a Fyre-offring unto Iehovah: it is a Trespals-offring. Every male among the Priests, shall eat thereof: in the holy place shall it be eaten, it is holy of holies. As is the Syn-offring, so is the Trespals-offring; there is one law, for them: the Priest, that shall make-atonement therewith, his shall it be. And the Priest, that offreth a mans Burnt-offring: the skin of the Burnt-offring, which he hath offered, it shall be, for the priest himself. And every Meat-offring, that is baken in the oven, and all that is made in the frying-pan, and on the pan: shall be for the priest himself that offreth it. And every Meat-offring mingled with oile, and dry: shall be, for all the sons of Aaron, one as much as another.

And this is the law, of the sacrifice of Peace-offrings: which he shall offer, unto Iehovah. If he offer it, for Confession; then he shall offer with the sacrifice of Confession, unleavened cakes mingled with oile; & unleavened wafers, anoynted with oile: and of fine-floure hastily-fryed, cakes mingled with oile. With the cakes, leavened cakes of bread, shall he offer for his oblation: with the sacrifice of Confession, of his Peace-offrings. And he shall offer, one of them, out of the whole oblation; for an Heave-offring, unto Iehovah: it shall be the Priests, even his that sprinkleth the blood of the Peace-offrings. And the flesh, of the sacrifice of Confession of his Peace-offrings; shall be eaten, in the day of the offering of it: he shall not leave of it, until the morning. And if the sacrifice of his oblation, be a vow or a voluntary-offring; it shall be eaten, in the day that he offreth his sacrifice: and on the morrow, the remaynder also of it shall be eaten. But the remaynder, of the flesh of the sacrifice: in the third day, shall be burnt with fyre. And if any of the flesh of the sacrifice of his Peace-offrings be eaten at all, in the third day; it shall not be favourably-accepted: he that offreth it, it shall not be imputed, unto him, it shall be a polluted-thing: and the soule that eateth of it, shall bear his iniquitie. And the flesh, that toucheth any unclean-thing, shall not be eaten; it shall be burnt with fyre: and the flesh; every one that is clean, shall eat the flesh. But the soule that eateth the flesh, of the sacrifice of Peace-offrings which pertain unto Iehovah,

21 and *hath* his uncleannes upon him: even that soule shalbe cut-off, from his peoples. And the soule that shall touch any unclean-*thing*; the uncleannes of man, or an unclean beast, or any abomination *that is* unclean; and eat of the flesh of the sacrifice of Peace-offrings, which *perteyn* unto Iehovah: even that soule, shalbe cut-off, from his peoples.

22 And Iehovah spake unto Moses,
23 saying. Speak unto the sonns of Israel, saying: ye shall not eat any fat,
24 of ox, or of sheep, or of goat. And the fat of a carkeffe, and the fat of that which-is-torn-in-peeces; shalbe used for any work: but eating ye shall not eat of it. For whosoever eateth
25 the fat, of the beast, of which he offereth a Fyre-offring, unto Iehovah: even the soule that eateth it, shalbe cut-off, from his peoples. And ye
26 shall not eat, any blood, in any of your dwellings: of foule, or of beast. Any soule, that eateth any blood: eue
27 that soule shalbe cut-off, from his peoples.

28 And Iehovah spake unto Moses,
29 saying. Speak unto the sonns of Israel, saying: He that offereth, the sacrifice of his Peace-offrings, unto Iehovah, shall bring his oblation unto Iehovah, of the sacrifice of his Peace-offrings. His hands shall bring, Iehovahs Fyre-offrings: the fat with the breast, it shall he bring; the breast, to wave it for a Wave-offring, before Iehovah. And the priest shall burn the fat, upon the altar: and the breast shall be Aarons and his sonns. And
31 the right shoulder, shall ye give for a
32 Heave-offring, unto the priest: of the

sacrifices, of your Peace-offrings. He of the sonns of Aaron, that offereth the blood of the Peace-offrings, and the fat; his shall the right shoulder be, for a portion. For the wave breast, and the heave shoulder, have I taken of the sonns of Israel, from off the sacrifices of their Peace-offrings: and have given them, unto Aaron the Priest & unto his sonns, by a statute for ever, fro among the sons of Israel.

This is the anoynting of Aaron, and the anointing of his sonns; out-of Iehovahs Fyre-offrings: in the day when he presented the, to minister-in-the-priests-office, unto Iehovah. Which Iehovah commanded to give unto them, in the day that he anoynted them, from among the sonns of Israel: by a statute for ever, throughout their generations. This is the law, of the Burnt-offring, of the Meat-offring, and of the Syn-offring, and of the Trespas-offring: & of the fyllings (of the hand,) and of the sacrifice of Peace-offrings. Which Iehovah commanded Moses, in mount Sinai: in the day that he commaunded the sonns of Israel, to offer their oblations unto Iehovah, in the wilderness of Sinai.

Annotations.

Trespas-offring] Hebr. *Asham*, that is, trespass, or, guiltynes: in Greek, the *Ram for trespass*. This is an explanation of things commanded in *Levit. 5.*

holy] Hebr. *holynes of holynesses*, that is, a most holy thing; so in v. 6.

V. 2. the place] the Northside of the altar, *Leviticus 1. 11.* figuring the place where Christ our Syn and Trespas-offering should be kylled for us; as is noted on *Lev. 6. 25.* he *sprinkle* meaning the Priest;

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Priest; as he sprinkled the blood of the Burnt-offerings, and of the Peace-offerings. See the notes on Lev. 1.5. & 3.2.8.

3 V. 3. the ramp &c] Of these rites, see the notes on Lev. 3.4.9. &c: for the same order, in most things, was for all these sacrifices. Whether it were a manifest Trespass-offering, or a doubtful Trespass-offering, he killed it, and sprinkled the blood, as is before declared. And flayed it, and took out the inwards, and salted them, and strowed them on the fyre upon the altar. And if he would bring them in a vessel, he might: and the residue of the flesh, was eaten by the males of the Priests, in the court, as the Syn offering. Maimony, treat. of offering the sacrifices, ch. 9. f. 1.

4 V. 4. which is upon] or, and that which is upon the flanks; in Greek, upon the thighs, it was a distinct thing from the former: see the notes on Lev. 3.4. A like phrase is in Psal. 133.3. the dew of Hermon; which descendeth, that is, and the dew which descendeth upon the mountains of Sion.

5 V. 5. Fyre-offering] in Chaldee, an oblation; and the Greek addeth, a smell of sweet-savour.

6 V. 6. holy place] the court of the Tabernacle; see Lev. 6.16.26.

8 V. 8. skin of the Burnt-offering] and so of other like offerings. Touching this point, the Hebrew canons say; All the skins of the most holy things, were the Priests: whether they were sacrifices of the congregation, or sacrifices of particular persons. But the skins of the leight holy things, were the owners. And every Burnt-offering, whose flesh was not meet to be offered on the altar, the priests had no right to the skin thereof. All the most holy things, unto which pollution happeneth, before they be flayed; their skins belong not to the Priests: if after they be flayed, the priests have their skins. And all the skins, the men of custodie (which serve in their course,) doe divide them among them, from Sabbath evening, to Sabbath evening. He that taketh his burnt-offering, for the maintenance of the Sanctuary: likewise he sanctifieth his goods, if there be males among them, whose right is to be offered for Burnt-offerings: the Priests have not their skins; for

it is written, THE PRIEST THAT OFFERETH A MANS BURNT-OFFERING, particularly distinguishing it from the Burnt offerings of the Sanctuary. But those skins are sold, and fall to the reparation of the Sanctuary. Whether it be man or woman, stranger or servant; the skins of their sacrifices are the Priests: he sayeth not A mans burnt offering, but to except the sanctuaries. Maimony, treat. of offering the sacrific. ch. 5. f. 19.20.21. This ordinance, compared with the coats of skin, wherewith God clothed our naked first parents, Gen. 3.21. and with the goats skins, wherewith Jakobs hands were covered when he got the blessing, Gen. 27.16. may lead us to the gift of God, in bestowing upon us Christ & his righteousness. to be clothed with him by faith, & sanctification, partaking of his death and sufferings; Rom. 13.13.14. Phil. 3.9.10.

V. 9. the pan] or, the flat-plate. Of these, see the notes on Lev. 2.5.6.7. for the priest] or, the Priests, even his that offereth it. The scripture thus speaketh, (as the Hebrew doctors observe) of this and the other sacrifices, to teach that the Priest who is meet for to serve, he hath his part in them to eat the same. And he that is not fit at the hour of the offering; or, one that is unclean, he hath no part to eat, although he be purified at evening. But in this matter of parting, all is for those that offer in the same day. And they all have their parts, in all the holy things of the sanctuary, one as much as another. Maimony, treat. of offering the sacrific. chap. 10. f. 14. This figured our thankfulness unto God for his graces, which we should use & imploy unto his honour: communicating unto them that teach us the word, in all good things, Gal. 6.6. 1 Cor. 9.7--11.

V. 10. dry] that is, not mingled with oile, as the Greek translateth. Such were the Meat-offerings of the sinner, and the like: see Lev. 5.11. one as another] Hebr. man as his brother; that is, every man alike; as the Greek explaineth. From this word, man, The Hebrew doctors say, A child hath not a share, no nor in the leight holy things, although it be lawful for him to eat even of the

of the most holy things. Likewise a woman, or one that is both man and woman, have no share in the holy things of the sanctuary at all; for it is sayd, *MAN AS HIS BROTHER*. But he that hath a blemish, whether continual or transitory; whether he be born with his blemish, or is unblemished and yet disabled; he hath a share and eateth, as it is written, The bread of his God, even of the most holy, and of the holy, shall he eat, (Lev. 21. 22.) He also that is meet to eat. But if he be unclean, he hath no portion to eat at evening. And the high Priest eateth, not by share, but taketh what he pleaseth. Maimony, treat. of offering the sacrif. ch. 10. f. 17. &c.

12

V. 12. for Confession] or, for Thanksgiving: the Greek translateth it, for Praise: and the sacrifice of praise, with confessing to Gods name, is mentioned by the Apostle, Hebr. 13. 15. alluding to this law. See before in Levit. 3. This Confession, the Hebrewes (as Sol. Jarchi on this place) say, was for mercies & deliverances received from God; as by them that goe down into the sea, or that travel through the deserts, or have been prisoners, or sick and recovered; for such are bound to make confession, as it is written, Let them confess unto the LORD his mercie, &c: and let them sacrifice the sacrifice of Confession. Psal. 107. 4. 10. 17. 21. 22. 23. &c. If for any of these, a man hath vowed Peace-offerings, with these Peace-offerings of Confession he is bound to bring the bread here spoken of, and they are not to be eaten but that day and that night. with the sacrifice] Maimony, in treat. of offering the sacrifices, ch. 9. sect. 3. &c. sheweth, that there were four sorts of Peace-offerings: One, the Peace-offerings, of the Congregation: and three, the Peace-offerings of particular persons. The peace offerings of the congregation, they were killed, and their blood sprinkled, as is before declared. Then they were flayed, their inwards taken out with the fat, & salted, and burnt on the altar. And the remainder was eaten by the males of the priests, in the court, as the Syn-offering and as the Trespass-offering; for they were most holy. The Peace-offerings of particular men were of three sorts. The one was Peace-offerings brought without bread, as the Peace-offerings of the Chagigah (or Pass-

ver, Deut. 16.) & Pentecost (or feast of weeks): these are called simply, Peace-offerings. The second sort was brought with bread, for a vow or for a voluntary-offering; this is called Confession (or Thanksgiving,) and the bread thereof is called, the bread of the Confession. The third sort, was that which the Nazirite offered, in the day of the accomplishment of his Naziriteship, this was also brought with bread; and it was called, the Nazirites ram: (Numb. 6. 13. 14. 15. &c.) These three sorts, were killed, their blood sprinkled, they flayed, their fat and inwards taken out. Afterwards, the flesh was cut up, the breast & right shoulder separated: and the inwards, with the breast and shoulder, were put in the hands of the owners of the sacrifices, and the Priest put his hand under the owners hand, and waved all before the Lord. See further touching this in the annotations on Levit. 3. 5. unleavened] see the notes on Lev. 2. 4. hastily-fried] see Lev. 6. 21.

V. 13. With the cakes] namely, with the unleavened cakes aforesayd, he shall also bring leavened cakes. So the Greek translateth, with the unleavened breads.

13

leavened cakes of bread] The Hebrew Lechem, (that is bread;) is sometime used for many loaves, or cakes; as in Levit. 23. 17. wave bread, two: meaning, two wave cakes, or loaves. So in this place: for, the bread brought with the sacrifice of Confession, was thus prepared. He took 20. tenthes (or pottles) of fine flowre, and made of them, ten pottles leavened, and ten unleavened. The ten that were leavened, he made of them, ten cakes. And the ten that were unleavened, he made of them 30. cakes equally; ten cakes of every sort; to wit, ten cakes baken in the oven, and ten cakes wafers, and ten cakes hastily fried. These 30. cakes were made with the quantity of half a log of oile; a fourth part thereof, for the cakes hastily fried: an eighth part for the baken cakes, and an eighth part for the wafers: &c. And the Priest took one of all four cakes, one of every sort. Maimony treat. of offering the sacrifices, chap. 9. f. 17. &c. Leaven (figuring corruption of nature and actions, 1. Cor. 5. 8.) is usually forbidden in all sacrifices: here, with the sacrifice of Confession or Thanks, God

God accepteth of it; eyther to teach us due preparation of our prayers & thanks unto him, (for leavening sometime is used in the good part, denoting the secret working of things in time, *Math. 13. 33.*) or to teach us to temper our joyes with sorow and affliction in this life, (as the Prophets *hart was leavened, Psal. 73. 21.*) or, to signify, that he would graciously accept of our thaks & service, though mixed with our infirmities, which of his mercie in Christ he forgiveth unto us, *1. Ioh. 1. 8. 9. 10.*

14 V. 14. *one of them*] to weete, one of the cakes afore mentioned, of ech sort one, as is above noted. The Hebrew is *one of it*, to weete of the bread, (that is the cakes) spoken of in *vers. 13.* *the whole oblation,*] or, *all the oblation*: the Greek translate it, *all his gifts*. The Priest had but one cake of every sort; the rest were eaten by the owners: so in the sacrifice, the priest had the brest and shoulder; the other flesh was eaten by the owners. Yea (notwithstanding that law in *Levit. 6. 23.*) if the owner of the sacrifice of confession were a priest, yet the residue of the bread, was eaten by the owners, as the sacrifice of an other Israelite: for the bread that commeth with the sacrifice of Confession, or with the Nazirites ram, is not called a Meat-offring. *Maimony, treat. of offring the sacrif. ch. 9. sect. 11. 12. 14.* an Heave-offring] so called, because it was heaved or lifted up: the Chaldee and Greek expound it, *a separation, or separated thing.*

15 V. 15. *eaten in the day*] the eating of the Peace-offrings was a religious feast wherein they rejoyced before the Lord, and gave him thanks: *Deut. 12. 6. 7.* The eating of it the same day it was offred, taught them to hasten and not to delay to keep Gods commandements; and with speed whiles it is called to day, to be made partakers of Christ by eating his flesh in faith; and to be thankfull unto God for his grace, *Psal. 119. 60 Psal. 95. 7. 8. Heb. 3. 12. 13. 15.* See also the notes on *Exod. 12. 10.* And as the time of (eating) the flesh, so was the time for (eating) the bread, as

Sol. Jarchi, here observeth.

V. 16. *a vow, or a voluntary-offring*] which he bringeth not for Confession for deliverance, as before is noted on *vers. 12.* then he is not bound to bring bread with them, and they may be eaten two dayes: sayth *Sol. Jarchi.* The difference between these two, is declared in the Hebrew canons, thus. He that sayeth, *Loe upon me be a Burnt-offring; or, loe upon me be a Meat-offring; or, loe, the price of this beast be upon me for a Burnt-offring, or a Peace-offring; this is a Vow.* But he that sayeth; *Loe, this beast, or the price of this beast, be a burnt-offring or peace-offring; or this tenth-deal of flower be a Meat-offring: loe, this is a Voluntary-offring.* What difference is there between vowes, and voluntary-offrings? He that voweth, if he have separated his offring, and it be lost or stollen, he is bound for the worth of it afterward, til he offer one like that which he hath vowed. But he that voluntarily promiseth; if the thing dye, or be stollen; he is not bound to bring another for it. He that sayeth, *the price of this ox be upon me a burnt-offring; or, the price of this house be upon me an oblation: if the ox dye, or the house fall, he is bound to pay; &c.* Syn-offrings and Trespas-offrings, they are not brought but for syn: they come not by Vow, or by voluntary-offring. He that sayeth, *Loe, upon me be a Syn-offring &c; or, loe this be a Syn or Trespas offring: he sayeth nothing.* If he be indebted to bring a Syn or Trespas offring, and say; *Loe this be for my syn or for my trespass offring; or, this money be for my syn or trespass offring: his words must be performed.* He that voweth, or voluntarily-promiseth, is not bound, til his mouth and his hart accord. As he that intends to say, *upon me be a Burnt-offring; and sayth, a Peace-offring: he sayeth nothing.* If he intend to vow a burnt-offring, and sayeth (generally) an offring: his words must stand: for the Burnt-offring is an offring; and so in all like cases. In vowes and voluntaries, it is not necessarie that a man pronounce ought with his lipps: but if he have fully determined in his hart, though he hath uttered nothing with his lips, he is indebted. *Maimony, treat. of offring the sacrif. ch. 14. sect. 3. 5. &c.*

V. 17. *in the third day, shal be burnt*] as being

being unlawful to be eaten: see the notes on Exod. 12.10. So the longest time for eating the flesh of any sacrifice, was but the second day; in the third, none might ever be eaten. Which ordinance was given, partly that the holy flesh might be eaten while it was pure & sweet, for by the third day, it might easily in those hot countries putrefie; partly to teach men diligence to apply and make use to themselves of the signes of grace in due time, as before is noted. But chiefly it seemeth to foreshadow the time of Christ, who rising from death the third day, abolished all legal offerings: see the annotations on Genes. 22.4. And the scripture useth to day, and to morrow for a short time, set and limited; as Behold I cast out devils and doe cures to day and to morrow, and the third day I shall be perfected; Luke 13.32.

18

V. 18. eaten at all] Hebr. eating be eaten. The rules for this, are thus explaind. The Peace-offrings are eaten, the day that they are killed, and all that night, and all the next day, untill sun setting: Lev 7.16. 17. 18. so they are eaten two dayes, and one night; whether it be the portion of the Priests, or the portion of the owners. The same law is for the first born, and for the tithe; for they are leight holy things, like the Peace-offrings. But the sacrifice of Confession, though it be of the leight holy things, is not eaten, save in the day that it is killed, with the night, Lev. 7.15. Likewise the Nazirites ram, and the bread that come with it, are like unto them, whether the portion of the priests, or the portion of the owners. And the same law is for the Syn-offring, and for the Trespass-offring, and for Peace-offrings of the congregation, and the residew of the Meat-offrings, for all are eaten that day and that night, Lev. 7.15. All the offrings are thus to be eaten, save the Peace-offrings which the scripture expresseth, & the first born, and tithe, which are like unto the. All these which are to be eaten that day and that night, they may be eaten by the Law, until the break of the day: but for to keep men farr from transgression, our wise men have sayd, they are not to be eaten, but until midnight. Maim. treat. of offering the sacrific. chap. 10. sect. 6. 7. 8. By this, we may see the reason why the

Paschal Lamb being eaten the night before, the Jewes on the morow would not goe into the judgment hall, lest they should be defiled; but that they might eat the Passover: Mark. 14.12. Ioh. 13. & 18.28. For the Paschal lamb was eaten the night before, and nothing of it might be eaten on the morow, Ex. 12.10. but the voluntary Peace-offerings sacrificed therewith, (which are also called the Passover, in Deut. 16.2.) might be eaten also the day following, but not on the third day; as this Law sheweth. *not be imputed*] or, *not reckoned, counted, or thought; to weete, by the Lord, as a pleasing service, or acceptable sacrifice.* So this phrase is used, in Num. 18.27.30. But the Hebrew doctors gather from hence another thing somewhat strangely; they say, There are three thoughts (purposes or intendements,) that make the offrings unlawful; which are, the thought (or purpose) of changing the name, and the purpose of the place, and the purpose of the time. Of changing the name: as he that killeth the sacrifice, and not by the name thereof; but reputeth the burnt offering, that it is a peace-offring; or the peace offering, a burnt-offring, and the like. The purpose of the place; as he that killeth a sacrifice by the right name, upon condition to sprinkle the blood thereof, or burn that which is to be burnt, without the court; or to eat that which is to be eaten, out of the place where it ought to be eaten &c. The purpose of the time; as he that killeth a sacrifice by the right name, upon condition to sprinkle the blood thereof after the Sun setting, which is not the time for sprinkling of it; or to burn that which is to be burned thereof, on the morow after day light, which is not the time for burning of it; or to eat that which is to be eaten thereof, after the time appointed for the eating of it: &c. These are called sacrifices killed out of their due time; and they are called Pigul (that is, Polluted,) in every place, & this is the Polluted thing spoken of in the Law. By word of mouth we have been taught, that that which is sayd in the law, (Lev. 7.18.) If any of the flesh of the sacrifice of his Peace-offrings be eaten &c; is not spoken but of him that purposeth in the bow of offering it, that he will eat thereof in the third day. And

And the same law is for every offering, concerning which he purposeth in the howr of offering it, to eat thereof after the due time. And so if he purpose to burne thereof on the altar, the thing which is fit to be burned: whether it be that which is eaten by man, or eaten (that is consumed) by the Altar, if he purpose concerning it for after the time, the oblation is polluted. But the offering which is not corrupted with his purpose, but the blood thereof is sprinkled on the altar in due manner, & there remaineth thereof till after the time that it should be eaten: that which remaineth, is called Nothar (the Remaynder, Lev. 7. 17.) and it is unlawful to eat it. But the Oblation now is favourably-accepted, and hath made atonement. Behold he sayth of the blood, I have give it to you upō the Altar, to make an atonement; (Lev. 17. 11.) when the blood is applied to the altar in due manner, the owners (of the sacrifice) have atonement made for the, and the offering is accepted; &c. In four services, the sacrifice is polluted by the purpose: in the killing, & in the receiving of the blood, & in the carying of it (to the altar), & in the sprinkling of it upō the altar. And the (sacrifice of) foules, in two things: in the cutting of the neck with the nayl, and in the wringing-out of the blood. And the Meat-offrings out of which the handful is taken, in fower: in the taking of the handfull; and in the putting of the handfull into a ministring vessel; and in the carying of it to the altar; and in the sprinkling of it upon the fyre. But if he purpose, in other things, except these: as in the howr of slaying, or of cutting in peeces, or in the howr when the fat is carried to the altar, or when the meat-offring is mingled, and the like: those purposes effect not any thing at all; whether it be the purpose of changing the name, or the place, or the time. And so he that purposeth in any of these fower services, or in them all, any other purpose (or thought) then these three; that purpose causeth no corruption at all: as if he purpose in the time of killing, carying the blood, or sprinkling, to leave of the blood of the sacrifice; or of the fat, till the morow, or to cary them out of the court, &c. or to put the blood on the golden altar, which should be put on the brazen altar, or purposeth, that they which are unclean, shall eat the

sacrifice, or to mix the blood of the sacrifice, with the blood of unallowable things; or to break the bones of the Paschal lamb, or to eat of it raw, or any the like; in all such thoughts (or purposes) the sacrifice continueth good; &c. No thought (or purpose) goeth save after him that serveth: but the purpose of the owner of the sacrifice availeth nothing: if the purpose of him that serveth be right, the sacrifice is good. Neither doth the purpose availe, save of him that is fit to serve, and in the thing that is fit for service, and in the place that is fit for service. Maimony in *Pesulei hamukdashin*, ch. 13. f. 1. &c. &c. 14. f. 1. 2. To the like effect they write in *Talinud Bab. in Zabachim* ch. 2. but this exposition hath no firme ground: for though such thoughts or purposes were unlawful, yet is it not manifest that they made the sacrifice a polluted thing; besides that the Law sayth, If it be eaten at all in the third day, it is a polluted thing. Lev. 19. 7.

a polluted thing] or abominable, a thing to be refused for the corruption of it: in Hebrew it is called *Pigul*; and properly it is meant of a thing polluted by passing the time of eating, offering, or the like; as in the annotations before going, is shewed. The word is used here, and againe in Lev. 19. 7. *Esa. 65. 4.* & *Ezek. 4. 14.* and not elsewhere. The Greek translateth it sundry wayes, a thing polluted, unsacrificeable, & profane. The Apostle useth a word *Apobleton*, (that is, a thing to be refused, or rejected,) speaking of meats, in 1 Tim. 4. 4. which may be the interpretation of this word: and so *Aquila*, one of the exactest translators of the Bible into Greek, turneth this *Pigul*, *apobleton*, Lev. 19. 7. the soule] in Chaldee, the man: so in v. 20. his iniquitie] that is, the punishment of his iniquitie; see the notes on Gen. 19. 15. Any oblation that is become polluted through purpose of the time, as is before declared: who so ever eateth so much as an olive thereof presumptuously is guiltie of cutting-off, as is written, The soule that eateth thereof, shall bear his iniquitie. And if he eat thereof ignorantly; he is to bring the Syn-offring appointed. Maimony in *Pesulei hamukdashin*, ch. 18. f. 6. The Lord himselfe expoundeth

expoundeth it thus ; because he hath profaned the hallowed thing of Iehovah , even that soule shalbe cut-off from among his peoples: Lev. 19.8. In the Babylonian Talmud in Zebachim, ch.2. they have these canons; He that killeth a sacrifice, to sprinkle the blood thereof without (the courtyard) or some of the blood thereof without; to burne the fat thereof, or some of the fat thereof, without; to eat the flesh thereof, or so much as an olive of the flesh thereof without; it is an unlawful thing , but there is no cutting off for it . If (with purpose) to sprinkle the blood, or some of the blood thereof on the morrow; to eat the flesh, or so much as an olive of the flesh thereof on the morrow, it is Pigul (a polluted thing) and they are guiltie of cutting off for it .

19 V. 19. the flesh] that is , as the Chaldee explyneth it, the holy flesh; which Sol. Jarchi expoundeth , the holy flesh of the Peace-offrings. burnt with fyre] The like law was for the remaynders of things the second or third day, vers.15.17. And generally , that which remayned and was polluted , and all the holy things that became unallowable, were all burned. An oblation that became polluted or unallowable ; was burnt in the Sanctuary out of hand . Flesh of the most holy things, if it were made unclean within (the sanctuary,) they burned it within : and if it were made unclean without, they burned it without. If any of the leight holy things remayned : the owners thereof burnt it in their houses. Who so went out of Jerusalem, and remembered that there was holy flesh in his hand ; if he were past the Spies , [such as used to watch upon the walls, 2 King.9.17.] he burned it in his place: and if not, if he had a morsel with him, or more; he went back and burned it in Jerusalem. All the bones of the holy things, which had no marrow in them: they were not bound to burn them, except the bones of the Passover. These are the things that were burned : Holy flesh that was made unclean , or that remayned ; or was made disallowable. Likewise the Meat-offring , that was made such . And the doubtful trespass-offring , when it was known to a man , before the blood of it was sprinkled, that he had not synned; and the syn-offrings of fowles that were brought

upon doubt. And the hayr of the clean Nazirite, (Numb.6.18.) And the superfluitie and mixtures of the vinyard, (Lev.19.23. Deut.22.9.) And the thing which was not accustomed to be burnt , was buryed. Such were , the holy things that dyed, and that had untimely birthes: the ox that was stoned, (Exod.21.28.) the heifer that was beheaded, (Deut.21.4.) the sparrow of the Leper , (Lev.14.) the hayr of the unclean Nazirite, (Numb. 6. 9.) the firstborn ass, (Exod.13.13.) flesh in milk : and profane things killed in the court of the sanctuary. All that were buried, the dust of them was unlawful: and all that were burnt , of the holy things , the dust of them was lawfull, except the ashes of the outward & inward Altar, and of the Candlestick. Whatsoever was to be burned, might not be buryed ; and whatsoever was to be buried, might not be burned. Maimony in Pesule hamukdashin, chap. 19. sect. 1.2.6.7.—14. and the flesh] that which abideth clean and fit to be eaten; the holy flesh, as the Chaldee expoundeth it : the flesh of the Peace-offrings: vers.21. that is clean, shall eat the flesh] in Chaldee, shall eat the holy flesh. Here Sol. Jarchi noteth, that whereas it is sayd (in Deut. 12. 27.) and thou shalt eat the flesh, lest any should say, perhaps none may eat of the Peace-offrings but the owners (that bring it,) therefore it is sayd, every one that is clean shall eat (or may eat) the flesh.

V. 20. uncleannes upon him] The Hebrewes expound this of an unclean person that eateth of an holy thing before he is washed. He that eateth of it after he is washed , before his Sun be set, or before he hath brought his atonement , is to be beaten. But he is not guiltie of cutting off; because it is sayd, AND HIS UNCLEANNES VPON HIM; whiles all his uncleannes is upon him. Maimony in Pesule hamukdashin, ch.18. s.14. that soule shalbe cut-off] the Chaldee expoundeth it , that man shalbe destroyed ; in Greek, shall perish; meaning, by the hand of God. See Lev.1. 22.3.9.

V. 21. of man] that is , of an unclean man: such as had leprosie, running yssue, or the like, Levit. 13. & 15. See also Levit. 22.2.3.4. &c. Uncleannes of man, is put for man

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21

man of uncleannes: see the like in Lev. 5. 15. In the Hebrew canons, it is thus explained: Any man that is made unclean with such uncleannes, as if he come into the sanctuary, he is guiltie of cutting off; if he eat so much as an olive of the holy things, whether it be of the clean holy thing or of the unclean holy thing, doing it presumptuously, he is guiltie of cutting off. Levit. 7. 20. and if he eat ignorantly, he must bring the sacrifice appointed (in Lev. 5. 2. & 11.) Maimony in *Pesulei hamukdashim*, ch. 18. § 13.

of peace-offerings] and so by proportion, of other sacrifices: for the same law is for other holy things of the altar. sayth Maimony, *ibidem*. The flesh of these sacrifices being a figure of the flesh of Christ, to be eaten of the saints by faith: this law signified, that all unbelievers, hypocrites and wicked ones that profess the Gospel, & partake of the signes and seals of grace unworthily, doe eat and drink judgment to themselves; 1 Cor. 11. 27. 28. 29.

V. 23. fat of oxen] This explayneth and limiteth the law before given, in Levit. 3. 17. to the fat of these three kinds of beasts: see the annotations there.

V. 24. of a carkeß] to weet, that which dieth of itself, or otherwise, after an unlawfull manner. To eat the flesh of carkeßs, or of things that were torn; was unlawfull, Exod. 22. 31. Levit. 17. 15. & 22. 8. Deut. 14. 21. Ezek. 4. 14. & 44. 31. to eat the fat of such, was a double trespass. He that eateth the fat of a dead or torn beast, is guiltie both for eating the fat, and for eating the dead or torn beast: &c. Maimony, tom. 2. treat. of Forbidden meats, ch. 7. § 2.

V. 25. shall be cut-off] the Greek translateth, shall perish: to weet, if he doe it with a high hand. He that eateth so much as an olive of fat, presumptuously, is in danger to be cut-off: if he doe it ignorantly, he is to bring the Syv-offering appointed. Maim treat. of Forbidden meats, ch. 7. § 1. So for the next case, of eating blood: vers. 27.

V. 26. or of beast] This also is a limitation: wherupon the Jewes hold no prohibition of the blood of fishes, locusts, creeping things, and the like: see the

notes on Lev. 3. 17. & 17. 10. 14. & Gen. 9. 4. So Solom. Iarchi here noteth, of fowle or of beast, so except the blood of fishes, locusts &c.

V. 29. his oblation] in Greek this gift, meaning those things which were given out of the Peace-offerings, to the Lord and to the Priest.

V. 30. His hands] he might not doe it by an other person: but the Priest put the parts of the sacrifices into the owners hands, and received them of him. See the notes on Lev. 3. 5. & 7. 12. fat with the breast] of which, the fat was the Lords, burnt on the altar; the breast was the Priests, to eat. v. 31.

waye it] The manner of doing this, and the significatiõ of it, see in Levit. 3. 5. & Exod. 29. 24. It figured the giving of our breast, that is of the hart and affections, unto Christ, in newnes of life; in the fellowship of his afflictions: Prov. 23. 26. 1 Chron. 28. 4. Rom. 6. 3. 4. 5. 6. Phil. 3. 10.

V. 32. Heave-offering] in Greek and Chaldee, a separation, or separated thing; because it was separated from the rest of the body, heaved up towards heaven, & after given to the Lords Priest. It signified, an acknowledgement that all good things came down from God, and an endeavour that all the wayes of his people should tend upward unto God, that so their conversation might be heavenly, Jam. 1. 17. Phil. 3. 20. Prov. 15. 24.

V. 34. statute for ever] or, an eternal ordinance, to continue so long as the law of sacrificing should continue, that is, till Christs coming: and after that, the equitie of it to remaine still, for as they which wayted at the Altar, were partakers with the Altar: even so hath the Lord ordeyned, that they which preach the gospel, should live of the gospel, 1 Cor. 9. 13. 14.

V. 35. the anoynting] that is, the portion or reward of the Anoynting; meaning, of the anoynted Priests. For that he speaketh of their portion, the words before and after manifest, and in v. 36. it is that which Iehovah commanded to give unto them. And Anoynting, is figuratively put

for the Priest anoynted; 25. Oile is used for Christ, which had the oile of grace without measure on him, *Esaï. 60. 27.* So dreams, are put for dreamers, *Ier. 27. 9.* Spirits, for spirituall-gifts, *1 Cor. 14. 12.* thanksgivings, for companies of thanksgivers, *Nehem. 12. 31.* Circumcision, for persons-circumcised, *Rom. 2. 25.* and many the like. In like manner, divination is used for the rewards of divination, sent unto Balaam, *Numb. 22. 7.* iniquitie; for the punishment or desert of iniquitie, *Lev. 7. 18. Iob 11. 6.* So Chazkuni here expoundeth, the anoynting, to be the reward of their anoynting.

presented] or, offered them, and here in the day, meaneth from that day forward, for ever, as appeareth by *vers. 36.*

37 V. 37. *syllings of the hand]* that is, as the Greek explaineth it, *Perfection or Consecration*: when the hand was tyllled with parts of the sacrifices: see *Exod. 29. 9. &c.* in the annotations. That sacrifice is here reckoned among the rest, because it was commanded at mount Sinai, *Exod. 29.* and is after to be shewed in practice, *Lev. 8.*

38 V. 38. *in the wilderness of Sinai]* named of Sinai the mountaine in Arabia where the Law was given, which is Agar, gendering to bondage; *Gal. 4. 24. 25.* Before they came thither, they offered no sacrifice; there God gave them these lawes, (described from the beginning of Leviticus hitherto,) as shadows of good things to come, *Heb. 10. 1.* til the Lamb (Christ) on mount Sion, should by the sacrifice of himself, when he made his soule a Trespass-offring, *Esaï 53. 10.* cause the Sacrifice and Oblation to cease, *Dan. 9. 27.* who hath by one offering, perfected for ever them that are sanctified, *Heb. 10. 14.* so that now among the Gentiles, in every place incense is offered unto the name of God, and a pure Meat-offring, *Mal. 1. 11.* By him the fore let us offer the sacrifice of praise to God continually: *Hebr. 13. 15.*

CHAPTER 8.

Moses consecrath Aaron and his sonns, to the Priestly office. 14. The Syn-offring. 18.

Their Burnt-offring. 22. The ram of the Fything of the hands. 31. The place and time of their consecration.

AND Iehovah spake unto Moses, saying. Take Aaron, and his sonns with him; and the garments, and the anoynting oile: & a bullock for a Syn-offring, and two rammis, and a basket of unleavened cakes. And gather thou together, all the congregation: unto the doore, of the Tent of the congregation. And Moses did, as Iehovah commanded him: & the congregation was gathered together; unto the doore, of the Tent of the congregation. And Moses sayd, unto the congregation: This is the thing, which Iehovah commanded to be doen. And Moses brought-neer, Aaron and his sonns: and washed them with water. And he put upon him the Coat, & girded him with the girdle, and clothed him with the Robe, and put the Ephod upon him: & girded him with the curious-girdle of the Ephod, & fitly-girded him therewith. And he put the Breastplate upon him, and he put in the Breastplate, the Vrim and Thummim. And he put the Miter, upon his head: and he put upon the Miter, even-upon his forefront, the plate of gold, the crown of holynes; as Iehovah commanded Moses. And Moses took the anoynting oile, & anoynted the Tabernacle, and all that was therein: and sanctified them. And he sprinkled therof upon the altar, seven times: and anoynted the altar, and all the vessels therof; and the laver, and the foot therof, to sanctify them. And he powred of the anoynting oile, up-

3 on Aarons head: and anointed him,
 to sanctifie him. And Moses brought
 4 neer, Aarons sons; & clothed them
 with coats, and girded them with
 girdles, and bound bonnets upon
 them: as Iehovah commanded Moses.
 5 And he brought nigh, the bullock for
 the Syn-offring: and Aaron and his
 6 sons layd their hands, upon the
 head of the bullock for the Syn-offring.
 7 And he kyled it, and Moses took the
 blood, and put it upon the hornes of
 the altar round-about, with his finger;
 8 and purified the altar: and the
 blood, he poured at the bottom of
 9 the altar, and sanctified it, to make
 atonement upon it. And he took, all
 the fat, that was upon the inwards; &
 the caule of the liver; & the two kid-
 10 neyes, and their fat: and Moses burn-
 ed them upon the altar. And the bul-
 11 lok, and his skin, and his flesh, and
 his dung; he burnt with fyre, with-
 12 out the camp: as Iehovah comman-
 ded Moses. And he brought neer, the
 13 ram for the Burnt-offring: and Aaron
 & his sons, layd their hands, upō the
 head of the ram. And he kyled it: &
 14 Moses sprinkled the blood, upon the
 altar, round about. And he cut
 the ram, into his peeces: and Moses
 burnt, the head, & the peeces, & the
 15 fat. And he washed the inwards & the
 legs, in water: & Moses burnt all the
 ram, upō the altar; it was a Burnt-off-
 16 ring, for a favour of rest; it was a Fyre-
 offering unto Iehovah; as Iehovah com-
 17 manded Moses. And he brought
 neer the second ram, the ram of the
 18 Fyllings of the hand: and Aaron and
 his sons, layd their hands, upon the
 19 head of the ram. And he kyled it,

and Moses took of the blood of it,
 and put it upon the tip of Aarons
 right ear: and upon the thumb of
 his right hand, & upon the great-toe
 of his right foot. And he brought
 20 neer Aarons sons; and Moses put
 of the blood, upon the tip of their
 right ear, and upon the thumb of
 their right hand, and upon the great-
 21 toe of their right foot: and Moses
 sprinkled the blood, upon the altar,
 round-about. And he took the fat
 22 and the rump and all the fat that was
 upon the inwards; and the caule of
 the liver; and the two kidneys, and
 their fat: and the right shoulder.
 23 And out of the basket of unleavened
 cakes, that was before Iehovah, he took
 one unleavened cake, and one cake of
 oiled bread, and one water: and put
 24 them, on the fatts, and on the right
 shoulder. And he put all, on the
 25 palmes of the hands of Aaron, and
 on the palmes of the hands of his
 sons: and waved them for a Wave-
 26 offing, before Iehovah. And Mo-
 ses took them from off the palmes of
 their hands, and burnt them on the
 altar, upon the Burnt-offring: they
 27 were the Fyllings of the hand, for a fa-
 vour of rest; it was a Fyre-offring unto
 Iehovah. And Moses took the brest,
 28 and waved it for a Wave-offring before
 Iehovah: of the ram of the Fyllings
 of the hand, it was Moses part, as Ieho-
 29 vah commanded Moses. And Mo-
 ses took of the anoynting oyle, and of
 the blood, which was upon the altar;
 and sprinkled it upon Aaron, upon
 his garments; and upon his sons,
 and upon his sons garments with
 30 him; and sanctified Aaron, his gar-
 ments,

31 ments; and his sonns, and his sonns garments, with him. And Moses sayd unto Aaron and to his sonns, Boyle the flesh, ~~at~~ the dore of the Tent of the congregation: and there eat it, and the bread, which is in the basket of the Fyllings of the hand: as I commanded, saying; Aaron and his sonns shall eat it. And the remayn-
32 der of the flesh, and of the bread: ye shall burn, with fyre. And ye shall not goe-out of the dore of the Tent of the congregation, seven dayes: un-
33 til the day of fu'fylling, the dayes of your Fylling of the hand: for, seven
34 dayes, shall he fyll your hand. As he hath doen, in this day: Iehovah hath commanded to doe, to make-atone-
35 ment for you. And ye shall abide, at the dore of the Tent of the con-
gregation, day and night seven dayes; and shall keep the charge of Iehovah, that ye dye not: for so, I am coman-
36 ded. And Aaron, and his sonns did: all the things, which Iehovah com-
manded, by the hand of Moses.

Annotations.

2 **A**ron] who was before designed unto the Priests office, Exod. 28. 1. Hitherto God hath given lawes for holy things: now, for holy person, both ministers and others; unto Chapt. 15.
garments] the holy garments which were prescribed in Exod. 28. 2. &c: and made in Exod. 39. 1. &c. So in Targum Jonathan it is explained, the garments which I commanded thee. ~~the~~ *toile*] whereof see Exod. 30. 23. &c. ~~the~~ *bull*] or bull, as the Chaldee explyneth it. The Hebrew Par, here and alwayes in the sacrifices meaneth a bull of the second yere at the least: Maimony treat. of offering sacrific. ch. 1. sect. 14. ~~for a syn-offring~~ Hebr. offryn

which the Greek translateth for syn. This and the other sacrifices, were to sanctify them unto the Priests office; see Exod. 29. 1. 2. &c. ~~two rammes~~] the one for a Burnt-offring, vers. 18. the other for Consecration of the Priests, or Filling their hand, vers. 22. These also were to be above a yere old, for all rammes for sacrifice were to be of the second yere, as Lambs were of the first yere. Maimony, ibidem.

V. 3. of the congregation] in Greek, of testimony: see Lev. 1. 1. Thus the presence of God, and of the Church, is here at the consecration of the Priests. And by the doore of the Tent, is meant the Courtyard of the same, which was before the dore; and all the Court was so called, as Sol. Iarchi noteth on Exod. 29.

V. 5. the thing] Hebr. the word: of this commandment, see Exod. 29. 4.

V. 6. water] to wash away uncleannes: a signe of their sanctification from syn, by repentance and faith, through the spirit of our Lord Iesus Christ, who came by water and blood, 1. Joh. 5. 6. Ezek. 36. 25. Heb. 10. 22. Esai. 1. 16. See the notes on Exodus, 29. 4.

V. 7. put] Hebr. gave. The putting off of his own clothes, signified the taking away of his iniquitie, Zach. 3. 4. and these other garments signified the gifts of justice and salvation, Psal. 133. 9. 16. See the particulars observed on Exo. 29. 5. &c.

the Coat] the linnen coat, which was next his skin, save onely the linnen breeches under it upon his secret parts. See the annotations on Exod. 28. 4. &c.

fitly gyrded] the Greek sayth, tyed-fast: a signe of making him strong and ready in hart, to doe his service: see Exod. 29. 5.

V. 8. the Breast-plate] called the Breast-plate of judgement: the making and meaning whereof is shewed, on Exod. 28. 15. &c.

Vim and Thymmin] that is, Lights and Perfections: in Greek, Manifestation and Truth: see Exod. 28. 30. These ornaments of the high Priest, figured the perfection of all graces in Christ, whom the legal Priests typed: Heb. 5. 1. 5. &c. e

- 9 **Verf. 9. crown of holynes].** the holy diademe, on which these words *Holynes to Jehovah* were graved: wherof see *Exod. 28. 36. 38. & 29. 6.* It was a signe of the holynes and excellencie of his calling; by the gifts of Gods spirit upon him: and figured Christs meditation for his church; for now Aaron did bear the iniquity of the holy things, which the sonns of Israel should hallow, in all the gifts of their holy things; &c. *Exod. 28. 38.*
- 10 **V. 10. the anoynting oile]** called the oile of holy anoynting; it was made of *Mirrh, Cinnamon, Calamus, Cassia, and Oile olive; Exod. 28. 23. 24. 25.* and it figured the graces of the Spirit upon Christ and his church, *Esa. 61. 1. 1 Ioh. 2. 20. 27.*
- 11 **V. 11. seven times]** to signifie a full sanctification: see the notes on *Lev. 4. 6.*
- 12 **V. 12. head]** and it ran down upon his beard, and on the collar of his garments, *Psal. 133. 2.* This anointing signified the graces of Gods spirit, wherby their ministration of Gods word, became a sweet savour unto God, in them that heard it: *2 Cor. 2. 15. 16.* He anointed him after that he had clothed him, as is sayd in *Targ. Jonathan*: and first he poured it upon his head, and afterwards put it between his eye browes, and drew it with his finger from the one to the other; sayth *Sol. Iarchi* on *Levit. 8.*
- 14 **V. 14. syn-offring]** *Hebr. the syn bullock; see Exod. 29. 10. &c.* layed] or, imposed their hands: so renouncing and disburdening themselves of their synns, which now were imputed to the sacrifice, a figure of Christ. See the notes on *Exod. 29. 10. & Levit. 1. 4.*
- 15 **V. 15. killed it]** wherby Christs death for syn was shadowed; for, without shedding of blood, is no remission: *Hebr. 9. 22. -28.* **horne]** of this rite, see *Levit. 4. 7. 25. & Exod. 29. 12.* **purified]** or, clenfed from syn: see the notes on *Exod. 29. 36.* **the blood]** that which remayned. **sanctified it]** the Altar was by these rites sanctified, that from thenceforth atonement might be made for the synns of the people, by the sacrifices that should dayly be offered thereon: for after this, the Altar sanctified the gifts and oblations upon it: *Mat. 23. 19.*
- V. 16. fat]** or, *suet*: see *Lev. 3. 3. 4. 5. & 4. 8. Exod. 29. 13.* **caule of the liver]** sayd in *Lev. 3. 4. 10.* to be the caule above the liver. And they used to take a little of the liver with the caule: as the Hebrewes doe record. *Maimony treat. of Offring the sacrific. chapt. 1. sect. 18.*
- V. 17. without the camp]** a figure of Christ, suffering without the gate of Jerusalem. *Hebr. 13. 12.* See the annotations on *Exod. 29. 14. Levit. 4. 12. & 6. 30.*
- V. 18. Burnt offering]** the law, and signification herof, see in *Lev. 1. & Exod. 29. 15. &c.* Here for the Priests, as the former Syn-offring taught them to have Christ for their justification, and atonement, for the forgiveness of their synns: so this Burnt-offring taught them to expect by Christ, their transformation by the renewing of their mind, to present their reasonable service, even their bodies for a living sacrifice, holy and acceptable unto God: *Rom. 12. 1. 2.*
- V. 21. of rest]** in Greek, *of sweet-odour.* in Chaldee, *to be accepted with favour.* See *Gen. 8. 21. Exod. 29. 18.* So after in *vers. 28.*
- V. 22. fyllings of the hand]** that is, as the Greek sayth, *of perfection, or of consecration*: see *Exod. 29. 9. 19.* This Ram was a kind of Peace-offring, as *Sol. Iarchi* here sayth, *The ram of fylling (the hand) is the ram of Peace-offrings (or of perfections) for they filled and perfected the Priests in their Priesthood.* It signified a sanctification of their calling, office, administration, by the sacrifice of Christ, whom Paul calleth the Consecrator, *Heb. 12. 2.* through whom they should with thankfulness and joy, performe the work of their ministerie.
- V. 24. foot]** these rites signified, both the sufferings of Christ, whose hands and feet were pierced; and how the Priests should in Christ be sanctified to hear and receive the word from God, to administer the same unto others, and to walk themselves accordingly. See *Exod. 29. 20. 1 Cor. 11.*

1. Cor. 11. 23. & 9. 27. [sprinkled the blood] that is, all the residew of the blood, as in Thargum Jonathan is explained: which being sprinkled on the Altar, figured the perfection of their consecration to be in Christ.

25 V. 25. the rump] or tayle, wherof see Lev. 3. 9.

26 V. 26. oiled] Hebr. bread of oile; meaning, tempered with oile, as Exod. 29. 2. wa-fer] which also was unleavened, and anointed with oile, Exod. 29. 2. These Meat offerings of the Priests, signified how they and their service of God, should be without leaven of hypocrisie, errour, wickednes; and with sinceritie and trueth, and with the gracious oile of his spirit, given up unto God, acceptably in Christ. Esai. 65. 25. Psal. 141. 2. 1 Cor. 5. 8. 1 Ioh. 2. 10. 27. See the annotations on Lev. 2.

27 V. 27. waved] that is, moved to and fro: of these and their signification, see the notes on Exod. 29. 24. 27.

28 V. 28 upon the Burnt offering] this Sol. Iarchi expoundeth, after the Burnt offering, adding withall, & we find not that the shoulder of the Peace offerings was offered in any place saving in this. For usually the shoulder, as wel as the Breast was given to the priest, Levit. 7. 31. 33. 34. Here Moses (who was Priest extraordinarily) hath the breast onely, v. 29.

29 V. 29. part] or, to Moses for a part, (or portion:) see Exod. 29. 26.

30 V. 30. upon the Altar] which sanctified the things upon it, & figured Christ; from whom they were to receive blood for atonement and justification, and oile of grace for sanctification: that both their persons, office and administration might be acceptable unto God his Father.

31 V. 31. at the dore] which the Greek explayneth, in the court: see before, on v. 3 In Exod. 29. 31. it is called the holy place: and in v. 32. the dore of the Tent. I commanded] Moses speaketh this in the person of God, whose commandment it was, Exod. 29. 31. The Greek, for more playnes, translateth, as it was commanded me.

Elsewhere, the holy Ghost translateth an active, passively; see Gen. 15. 6. Exod. 9. 16. & 20. 12.

V. 32. the remaynder] which cannot be eaten that night, but remayneth til the morning, Exod. 29. 34.

V. 33. day of fulfilling] that is, the day, that the dayes of your consecration be fulfilled: which the Chaldee translateth thus, till the day that the dayes of your offering, be fulfilled; for seven dayes shall your offering be offered. seven dayes shall he fill] that is, the Lord shall fill, or consecrate. In Exod. 29. 35, God sayd to Moses, thou shalt fyll their hand: so the same thing is attributed unto the Lord, and unto Moses. These seven dayes, signified their whole life, which should be consecrated to the service of God: see v. 11. & Levit. 4. 6. From hence also the Hebrewes gathered (as Sol. Iarchi here noteth,) that the high Priest was to be separated from his house, seven dayes before Atonement day every yere. Of which point, see the annotations on Lev. 16.

V. 34. he hath doen] or, is doen. As, he told, 2 Sam. 15. 31. that is, it was told. And they brought, Mark. 10. 3. or, Then were brought, Mat. 19. 13.

V. 35. abide] Hebr. sit; which word is often used for abiding, or continuing, as Levit. 12. 4. Ios. 5. 8. 1 Sam. 22. 5. Exod. 16. 29. Act. 18. 11. charge.] or watch: ward. Hebr. keep the keeping: or, observe the observation; in Greek, the observations. The Chaldee translateth it, the charge (or observation) of the Word of the Lord. This phrase is used in Luke 2. 8. of the shepherds, observing the observations (or keeping the watches) of the night, over their flock. So in Numbers 9. 19.

V. 36. things] Hebr. words. Thus the covenant of the Priesthood, was confirmed unto the tribe of Levi, in Aaron and his sonns; which covenant was, life and peace, Mal. 2. 5. But these are made Priests without an oath, also they were many Priests, because they were not suffered to continue, by reason of death, and they served unto the example and shadow of heavenly things, offering gifts and

and sacrifices, which could not make him that did the service, perfect, as pertaining to the conscience; for they were carnal ordinances, imposed on them, til the time of reformation, that is, until the coming of Christ, Who now is sprung out of the tribe of Judah, and was made Priest of God, with an oath, and suretie of a better testamental-covenant, established upon better promises. And because he continueth for ever, he hath a Priesthood that passeth not from him to another; and is a minister of the Holies, and of the true Tabernacle, which the Lord pitched, and not man; and not by the blood of goats and bulls, but by his own blood, he entred in once into the Holy place, (into Heaven it self,) having found eternal redemption; and is able to save fully and wholly, them that come unto God by him; as the Apostle largely manifesteth, in Heb. 7. 8. 9. & 10. chapters. which Jehovah commanded] R. Menachem here observeth, In every (other) place it is sayd, As the LORD commanded Moses; but here, because they added unto the commandment, he sayth not so: for they did not as the LORD had commanded, but did all things which the LORD commanded, and added moreover unto them strange fyre which he had not commanded them; Lev. 10. 1.

CHAPTER 9.

1. The first offerings of Aaron, for himself & the people. 8. The Syn-offring, 12. and the Burnt-offring for himself. 15. The offerings for the people. 23. Moses and Aaron blest the people. 24. Fyre cometh from the Lord, upon the altar.

§ § §

1 **A**ND it was, on the eight day,
2 Moses called Aaron and his
sons; and the Elders of Israel. And
he sayd unto Aaron; Take thee a calf
a yongling of the herd, for a Syn-off-
ring; and a ram for a Burnt-offring,
both perfect; and offer, before Jeho-

vah. And unto the sons of Israel, thou shalt speak saying: Take ye a goat-buck of the goats, for a Syn-offring; and a calf, and a lamb, both of the first yere, perfect, for a Burnt-offring. And a Buli and a Ram, for Peace-offrings; to sacrifice before Jehovah; and a Meat-offring, mingled with oile: for to day, Jehovah appeareth unto you. And they took, that which Moses commanded, before the Tent of the Congregation: and all the congregation drew-neare, and stood before Jehovah. And Moses sayd; this is the thing which Jehovah hath commanded that ye should doe: and the glorie of Jehovah, shall appeare unto you.

And Moses sayd unto Aaron; goe near unto the Altar, and make thy Syn-offring, and thy Burnt-offring; & make atonement for thy self, and for the people: and make the oblation of the people, and make atonement for them, as Jehovah commanded. And Aaron went-neer, unto the Altar: and killed the calf of the Syn-offring, which was for himself. And the sons of Aaron brought-neer the blood, unto him; and he dipt his finger, in the blood; and put it, upon the horns of the Altar: and poured out the blood, at the bottom of the Altar. And the fat, and the kidneyes, and the caul of the liver of the Syn-offring, he burnt upon the Altar: as Jehovah commanded Moses. And the flesh, & the skin: he burnt with fyre, without the camp. And he killed, the Burnt-offring; & Aarons sons, presented unto him, the blood; and he sprinkled it upon the Altar, round-
about,

13 about. And they presented unto him, the Burnt-offring, by the peeces therof, and the head: and he burnt *them*, upon the Altar. And he washed the inwards, and the leggs: and burnt *them* upon the Burnt-offring, on the Altar.

15 And he brought-neer, the peoples oblation: and took the goat-buck of Syn, which *was* for the people; and killed it and offred-it-for-syn, as the first. And hee brought-neer, the Burnt-offring: and made it, according to the manner. And hee brought-neer, the Meat-offring: and fylled his hand out of it, and burnt *it*, upon the Altar; beside the Burnt-offring of the morning. And he killed the bull, and the ram; the sacrifice of Peace-offrings, *weh was* for the people: and Aarons sonns presented the blood, unto him; and he sprinkled it upon the Altar, round-about. And the fat, of the bull; and of the ram; the rump and that which covereth *the inwards*, and the kidneyes; and the caule of the liver. And they put the fat, upon the breasts: and he burnt the fat, upon the Altar. And the brests, and the right shoulder; Aaron waved, *for* a wave-offring, before Iehovah: as Moses commanded. And Aaron lift-up his hand, towards the people, and blessed them: and came-down, from making the Syn-offring, and the Burnt-offring, and the Peace-offrings. And Moses and Aaron, went into the Tent of the congregation; and came-out; and they blessed the people: and the glorie of Iehovah appeared, unto all the people. And *there* came out a fyre, from before Ie-

hovah; and consumed upon the Altar, the Burnt-offring, and the fat: and all the people saw *it*, & shewed; and they fell on their faces.

Annotations.

§ § §

Here beginneth the 26. section or lecture of the Law: see Gen. 6. 9.

T He eight day] which was the first day after the Priests consecration, Lev 8. 33. All creatures for the most part, were in their uncleannes and imperfection seven dayes, and perfected in the eight; as children, by circumcision, Lev. 12. 2. 3. yong beasts, for sacrifice, Lev. 22. 27. persons that were unclean by leprosies, yssues and the like, Levit. 14. 8. 9. 10. & 15. 13. 14. Numb. 6. 9. 10. so here the Priests until the eight day, were not admitted to minister in their office. Wherby the day of Christ was foreshadowed, who by his resurrection the day after the Sabbath, hath sanctified his church and ministerie, and all their actions; and made us *an holy Priesthood to offer up spirituall sacrifice, acceptable to God*, 1 Pet. 2. 5. see the annotations on Gen. 17. 12. & Exod. 22. 30. So in Ezek. 43. 26. 27. it is sayd, *Seven dayes shall they purge the Altar, and purifie it; and they shall fyll their hands: and when these dayes are expired, it shall be, on the eight day and so forward, the Priests shall make your Burnt-offrings upon the Altar, and your Peace-offrings; and I will accept you sayth the Lord G O D.*

the Elders] in Greek, *the Senate*: who together with the people (v. 23. 24.) were now assembled; the Elders being in special to impose hands on the Syn-offring of the congregation, Levit. 4. 15.

V. 2 *a calf*] a beast of the first yere, as is observed on Exod. 29. 1. In the former chapter, the sacrifices and rites for the Priests consecration to their office; in this, their first administration for themselves and the people, are declared. This *Calf* for Aarons Syn offering, is by Tharg. Jonathan, the Zohar, & other Hebrewes sayd

sayd to be in respect of his syn which he had committed in making the golden calf, *Exod. 32.* But whether it were for that or other synns, God teacheth that without remission of synns (by Christ who was made syn for us, *2 Cor. 5. 21.*) there can be no acceptation of any mans person or service.

yongling] Hebr. son of the herd, that is, a yong bull: see *Gen. 18. 7. Lev. 1. 5.* a ram] a beast of the second yere: see the notes on *Leviticus 8. 2.*

perfect] in Greek, unblemished: see *Levit. 1. 3.* offer] in Greek, offer them: these were, to make atonement for himself and for the people, *v. 7.*

V. 3. the sonns of Israel] in Greek, the Senate (the Elders) of Israel; as *v. 1.*

a goat-buck] a goat of the second yere; for the Hebrew *Seghnir* so signifieth alwayes, as *Maimony* sheweth in treat. of *Offering the sacrif. c. 1. s. 14.* where also hee sayth (in *S. 15.*) that *All the oblations of the congregatio were males, and the Syn-offrings of the congregation, were of goats, or bulls, and none of lambs.*

of the first yere] Hebr. sonns of a yere: of which phrase, see *Exod. 12. 5. Gen. 5. 32.* And hence the Hebrewes gather, that *Ghnegel* (a Calf) & *Chebes* (a Lamb) whersoever they are spoken of in the Law, mean yonglings of the first yere.

V. 24. a Meast offering] of fine floure of wheat, as *Exod. 29. 2. Levit. 2. 1.* with oile] and frankincense upon it, according to the Law, *Lev. 2. 1.*

Iehovah appeareth] that is, the glorie of Iehovah will appear, as in *v. 6. 23.* and so the Chaldees translateth it *The glorie of the LORD is revealed.* And because of this appearance, the people were to prepare and sanctifie themselves with all kindes of sacrifice, that they might with joy be made partakers of his grace and blessing: which was a shadow of a more glorious appearance, wherof it is sayd, *We know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure; 1. Ioh. 3. 3.* The presence and assistance of God in Christ, is alwayes necessary unto his

church, and therefore promised here and otherwhere, both unto it and all the ministers therof, *Ezek. 48. 35. Revel. 22. 3. 4. 5. Math. 28. 20.* And of this it is prophesied, *When Iehovah shall build up Sion, shall appear in his glorie; shall turn unto the prayer of the lowly, and not despise their prayer. Thus shall be written for the generation after; and the people created, shall praise Iah. Psal. 101. 17. 18. 19.*

V. 5. they took] all they forementioned; as in *Targ. Jonathan* it is explaind, *Aaron and his sunns, and all the sonns of Israel took. before Iehovah*] before the sanctuary, in the courtyard.

V. 7. Goe near] before this time, Aaron offred not, but Moses for him, *Lev. 8. 14. 15.* now Moses from the Lord authorizeth him to goe neer himself and offer; for no man taketh this honour to himself, but he that is called of God, as was Aaron: so also Christ glorified not himself, to be made an high Priest, &c. *Heb. 5. 4. 5.* make] or doe; that is, make-ready, and offer: see the notes on *Exod. 10. 25.* Thus the legal preists were to offer for themselves and their owne synns first, otherwise then Christ needed: for such an high Priest became us, who is holy, harmles, undefiled, separate from synners, and made higher then the heavens: *Heb. 5. 3. & 7. 26. 27. 28.*

V. 9. the Altar] of Burnt-offring, at the bottom wherof the rest of the blood was poured. And herein this first syn-offring seemeth to differ from the rest that followed after, whose blood was to be carried into the sanctuary, *Lev. 4. 4. 5. 6. 7.* because Aaron as yet, had not access into the Holy place, till he had prepared a way by this first sacrifice in the Court. The like is to be observed, in the peoples syn-offring, *v. 15.* compared with *Levit. 4. 13. 17. 18.* Of this dipping his finger in the blood, see the notes on *Lev. 4. 25.*

V. 10. comanded] of these rites, see the annotations on *Levit. 4. 8. 9. 10.* They figured the purging away of all corruption, by the sufferings and spirit of Christ, likened unto fyre: and the giving up of all our inward parts, to serve the Lord. *1. Pet.*

3.18. *E[sa. 4. 4. 1 Thes. 5. 23. Psal. 103. 1.*

V. 11. *skin*] with all other parts, even the whole beast: see Lev. 4. 11. 12. Sol. Iarchi here observeth, that *We finde no Syn-offring whose blood is sprinkled on the Altar without, to be burned without the camp, but this, and that for Consecration (Lev. 8.)*

V. 12. *the Burnt-offring*] the ram, which was also for himself, v. 2. *presented*] or, *reached, brought*, as the Greek translateth. Hebr. *made-to-finde*: so in v. 13. 18. The former oblation, was to purge from syn: this Burnt-offring, was also to make the Priests acceptable to God in Christ, by communication of his grace. See the notes on Lev. 1. 3. &c.

V. 13. *peeces*] or, *members*, as the Greek translateth. See Levit. 1. 6. 8.

V. 14. *washed*] in water; see Lev. 1. 9. *upon the Burnt-offring*] that is, *upon* (or *with*) the other parts of the Burnt offering. The Greek translateth, *he put the Burnt-offring upon the Altar.*

V. 15. *of syn*] which was for the syn of the people; sayth the Greek version.

offed it for-syn] The Greek translateth, *purified it*; so the word sometime meaneth: but it signifieth also a purifying of others from syn thereby, as Levit. 6. 26. and so the Chaldee here expoundeth, *and he made atonement by the blood thereof.* *as the first*] spoken of in v. 8. and so he burnt it without the camp, as the other was, in vers. 11. for which he was reprov'd by Moses, Levit. 10. 16. 17.

V. 16. *the manner*] or, *the ordinance*; Hebr. *the judgment*; the Greek sayth, *as was meet*. It respecteth the Law, in Levit. 1.

V. 17. *fylded*] that is, took his handfull out of it; see Lev. 2. 2. *of the morn*] that is, which was dayly to be offred every morning, as God commanded, Exod. 29. 38. 39. 40. This therefore was extraordinary; that as the dayly meat-offring, was to testify their thankfulness, for Gods ordinary and dayly mercies: so this, for his special grace now manifested. Chazkuni explaineth it thus, *It teacheth that there were two Meat-offrings, one with the Burnt-of-*

fring, and one by it self. Sol. Iarchi sayth, *All this he did after the dayly Burnt-offring.*

V. 18. *sprinkled*] according to the law in Lev. 3. 2. The Greek translateth, *he powdered it.*

V. 19. *fat*] Hebr. *fats*: so in vers. 20. *rump*] or, *taile*, to weet, of the ram: see Levit. 3. 9. *that which covereth*] in Greek, *the fat which covereth the inwards*; & so the text explaineth it, in Lev. 3. 9.

V. 20. *they put the fat*] Hebr. *the fats*. Sol. Iarchi sayth, *After the waving, the Priest that waved gave them to another Priest to burne them.*

V. 21. *waved*] as was commanded Lev. 7. 30. &c. By these sacrifices the sanctification of the people was signified; by the Syn-offring and Burnt-offring they had remission and justification from their synns, and reconciliation unto God; by the Meat-offring, their renovation by the spirit; and by the Peace-offrings, their thankfulness unto God, whom they honour with the fruits of his own graces: all these obteyn'd by faith in Christ, and in his death; for *he of God is made unto us, wisdom, and righteousness, and sanctification, and redemption*: 1 Cor. 1. 30.

V. 22. *lift-up his hand*] or, *his hands*, as the Hebrew vowel, and reading in the margine, both shew: so the Greek translateth, *hands*. See Exod. 32. 19. R. Menachem giveth this reason, why it is written *Hand*; to signifye the right hand, because that was lifted up higher then the left. The lifting up of the hand was a gesture used in speaking or signifying of any weighty thing, *Esa. 49. 22.* and particularly, in swearing, *Gen. 14. 22.* praying, *Psal. 28. 2.* and blessing, eyther of God, *Psal. 134. 2.* or of men, as in this place. So Paul, speaking of prayer, useth the phrase of *lifting up holy hands*, 1 Tim. 2. 8. and David; *let the lifting up of my hands, be as the evening sacrifice*, *Psal. 141. 2.* *blessed them*] This apperteyned to the Priests office, to bless the people in the name of the Lord for ever, *Deut. 10. 8.* 1 Chron. 23. 13. and was accomplished by our high Priest Christ Iesus, when

when having finished his ministry on earth, he lift up his hands, and blessed his disciples, Luk. 24. 50. The forme of Aarons blessing is prescribed in Numb. 6. 23.--27, see the annotations there. And this being doen in the Lords name; by his Priests, (a figure of Christ whom God hath sent to bless us, Act. 3. 26.) without all contradiction the less is blessed of the greater, Heb. 7. 7.

came down] from the bank or hilly place of the altar, which was higher than the other ground; see Exod. 20. 26. So in Targ. Jonathan it is explained, he came down from the Altar with joy, after that he had finished the making of the Syn-offring &c. On the contrary, Christ when he had blessed, went up into heaven, Luke 24. 51.

from making] or doing that is, offering, as vers. 7. After that he had doen; as before is shewed.

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V. 13. went into the Tent] the Priest went in (according to the Law, in Exod. 30. 7. 8) to burne incense on the golden altar; Moses went in with him, in likelihood, to direct him how to doe the service: so Sol. Iarchi here explaineth it. But he addeth withall, an other exposition thus; When Aaron saw that they had offered all the oblations, and doen all the works, and the Majesty of God came not down to Israel; he was greived, and sayd, I know that the holy blessed (God) is angry with me, and for my sake, the Majesty of God cometh not down to Israel; &c. Immediately Moses went in with him, and prayed for mercie; and the divine Majesty came downe unto Israel. After this manner Targ. Jonathan also expoundeth it they blessed] This was a second blessing by Moses and Aaron, when the people were dismissed. Vnto which (and the like at other times, especially on Atonement day, Levit. 16.) David, prophesying of Christs dayes, seemeth to have reference, in Psal. 118. 26. We bless you out of the house of Iehovah. glorie] the visible signe of Gods glorie, and favour, out of his holy place: eyther by the fyre, mentioned in the next verse; or, by a cloud, as was in Exod. 16. 10. & 40. 34. or by

them both. It was a token of his gracious acceptance of them and of their service, as after in 1 King. 8. 10. 11. 12.

V. 24. from before Iehovah] the Greek translateth, from the Lord. And it was, eyther from heaven, as after in Solomons dayes, Fyre came down from heaven, and consumed the Burnt-offring and sacrifice, 2 Chron. 7. 1. or, out of the Tabernacle. By this miracle God confirmed the people, touching the doctrine and ordinances given by Moses, and the priesthood now committed to Aaron and his sons, as appeareth by the prayer of Elias, (when the like miracle was shewed from heaven;) Let it be known this day day that thou art God in Israel, and that I am thy servant, and that I have doen all these things at thy word; 1 King. 18. 36. consumed] or, ate up: by which signe, the church was assured that their sacrifices were accepted: See Psal. 20. 4. The like was, at the dedicating of Solomons Temple, 2 Chron. 7. 1. 2. 3. and at Elias sacrifice, 1 King. 18. 38. 39. This Fyre which now came from God, was nourished on the Altar, (as the Hebrewes say) unto Solomons time. Chazkuni here writeth thus, The fyre which came out (from the Lord) in the dayes of Moses, went not up from the brazen Altar, untill he came into the eternal House [that is, into Solomons temple, so called because of that promise, in 2 Chron. 7. 18. that Gods name should be there for ever.] And that Fyre which came downe in the dayes of Solomon, went not up from the Altar of Burnt-offring, until it went up in the dayes of Manasseh. Of the departing of that fyre in Manasses dayes, we finde no mention in the Scriptures, But after Solomons Temple was destroyed, and the second builded, the Hebrewes testifie (in Talmud Bab. in Ioma c. 1.) that they had not the Fyre from heaven any more. See the annotations on Exo. 28. 30. shouted] with astonishment & joy, humbly thanking God for this signe of grace towards them: as the Greek translateth, they were astonished; & the Chaldee, they gave thanks. So in 2 Chron. 7. 3. when all the sons of Is-

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rael saw how the fyre came downe, and the glory of Iehovah upon the house: they bowed themselves with their faces to the ground, upon the pavement, and worshiped; and confessed to Iehovah, (saying) For he is good, for his mercie endureth for ever.

CHAPTER 10.

Nadab and Abihu, for offring of strange fyre, are burnt by fyre. 6. Aaron and his sonns, are forbidden to mourn for them. 8. The Priests are forbidden wine, when they are to goe into the Tabernacle. 12. The law of eating the holy things. 16. Moses blameth the Priests for not eating the syn-offring. 19. Aaron excuseth the transgression.

1 AND Nadab and Abihu, the
sonns of Aaron, took *ech* man
his censer, and they put fyre in them,
and put incense thereon: and offred
2 before Iehovah, strange fyre; which
he had not commanded them. And
there went-out fyre, from before
Iehovah, and devoured them: and
3 they dyed, before Iehovah. And
Moses sayd unto Aaron; This *is it* that
Iehovah spake, saying, I wil be sancti-
fied in them that come-nigh me; and
before all the people, I wil be glorifi-
4 ed: and Aaron, held-his-peace. And
Moses called, Misael and Elzaphan;
the sonns of Vzziel, the uncle of Aa-
ron; and sayd unto them; Come-
neer, carry your brethren, from before
5 the Sanctuarie; out of the camp. And
they went neer, and caried them in
their coats, out of the camp: as Mo-
6 ses had spoken. And Moses sayd un-
to Aaron, and unto Eleazar, and un-
to Ithamar, his sonns; Make not bare
your heads, neyther rend your
clothes, that you dye not; and wrath-

come, upon all the congregation: but
your brethren, all the house of Israel,
shall weep for the burning, which Ie-
hovah hath burned. And ye shall
not goe-out, from the dore of the
Tent of the Congregation, lest you
die; for the oile, of the anoynting of
Iehovah, *is* upon you: and they did,
according to the word of Moses.

And Iehovah spake, unto Aaron,
saying. Doe not drink wine or strōg-
drink, thou, or thy sonns with thee;
when ye goe-in, to the Tent of the
Congregation, that ye die not: *it shall*
be a statute for ever, through-out your
generations. And that *ye may* sepa-
rate, between holy and profane: and
between unclean, and clean. And
that *ye may* teach, the sonns of Israel:
all the statutes, which Iehovah hath
spoken unto them, by the hand of
Moses.

And Moses spake unto Aaron, and
unto Eleazar and unto Ithamar, his
sonns, that *were* left: Take ye the Meat-
offring, that *is* left, of the Fyre-offrings
of Iehovah, and eat it *in* unlevened
cakes, beside the altar: for it, *is* holy
of holies. And ye shall eat it, in the
holy place; for it *is* thy due and thy
sonns due, of the Fyre-offrings of Ie-
hovah: for so, I was commanded.
And the wave brest, and the heave
shoulder, ye shall eat in a clean place;
thou, and thy sonns and thy daugh-
ters, with thee: for they are given, *as*
thy due and thy sonns due; out of the
sacrifices of the Peace-offrings, of the
sonns of Israel. The heave shoulder,
and the wave brest, with the Fyre-of-
frings of the fat, shall they bring; to
wave for a wave offring, before Ieho-
vah: and

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vah: and it shall be for thee, and for thy sons with thee, by a statute for ever; as, Iehovah hath commanded.

16 And Moses, seeking sought the goat-buck of the Syn-offring; and behold it was burnt: and he was wroth with Eleazar and with Ithamar, the sons of Aaron, that were left, saying. Wherefore, have ye not eaten the Syn-offring, in the holy place; for it is holy of holies: and it, he hath given to you, to bear, the iniquitie of the Congregation; to make atonement for them, before Iehovah? Behold, the blood of it was not brought-in, to the Holy-place, within: ye should eating have eaten it, in the Holy-place, as I commanded. And Aaron spake unto Moses; Behold this day, they have offered their Syn-offring and their Burnt-offring, before Iehovah; and such things, have befallen me: and if I had eaten the Syn-offring, to day; should it have been good, in the eyes of Iehovah? And Moses heard it, and it was good, in his eyes.

Annotations.

I Censer] or, fyre-pan, a vessel wherein coles of fyre were put; see Exod. 27. 3. thereon] upon the fyre. How the incense was burned, see the notes on Exod. 30. 8. strange fyre] that is, other fyre then God had sanctified on his altar. As strange incense was expressly forbidden, Exod. 30. 9. so strange fyre was not commanded, but implicitly forbidden by Levit. 1. 7. & 6. 12. as afterward God plainly sheweth, in Levit. 16. 12. Hereupon it is sayd, in Reve. 8. 5. the Angel took the censer, and fylled it with fyre of the Altar. This transgression of the Priests; in the beginning of their administration; sheweth the weaknes and imperfection of that priest-

hood; and for the weaknes and unprofitableness therof, it was afterwards disannulled; & a better priesthood of Christ, (who was holy, harmlesse, undefiled, and separated from synners,) is come in place therof: for the Law, made nothing perfect: Heb. 7. 18. 19. 26. So in the practice of the moral law, the people even at the first, fell into open impietie, Exod. 32.

V. 2. from before] or, from the face of the Lord. As a fyre of mercie came from thence to consume the sacrifices for syn, offered according to the law, Levit. 9. 24. so now a fyre of judgment cometh, to consume the synners. Chazkuni here observeth, *Mesure for measure*; by fyre they synned, and by fyre they were plagued. This is an example of Gods gealousie, for the ordinances of the Law: teaching the same much more for the Gospel; Heb. 2. 2. 3. & 10. 28. 29. So he shewed an example of judgement, upon two synners, at the beginning of the Christian church, whereby great fear came upon all; Act. 5. 1. - 11.

devoured] or ate them; that is, killed them: for neither their bodies, nor their clothes were burnt to ashes, as appeareth by v. 5. And in Targ. Jonathan it is thus explained, *It burned their soules, but their bodies were not burnt.* Hereupon our God is sayd to be a devouring fyre; Heb. 12. 29. Deut. 4. 24. See a like judgment, in Num. 16. 35. before Iehovah] that is, with suddain death, before the Tabernacle, wherein the Lords glorie dwelt. So Uzzah for his errour, in putting his hand to the Ark, died before God, 1 Chron. 13. 10. which is expounded, by the Ark of God, 2 Sam. 6. 7. And it is observed, that these two Priests, dyed childless, Num. 3. 4. 1 Chron. 24. 2.

V. 3. [spake] but where spake he this? It may have reference to Levit. 8. 35. Or it might be spoken, but not written before: as Job. 20. 30. Chazkuni referreth it to Exod. 29. 43. others, unto Exod. 19. 20.

sanctified] God is sayd to be sanctified, both when he graciously accepteth, and doeth good unto them that serve him aright, Ezek. 20. 41. and when he punisheth them

them that transgress; as, *I will be glorified in the mids of thee (Sidon,) and they shall know; that I am Jehovah; when I shall have executed judgments in her, and shall be sanctified in her; Ezek. 28. 22. So in this place, and in Ezek. 38. 16. 23. Likewise God is sanctified of men, when they cary themselves holyly and uprightly in his sight; as, Sanctifie the Lord God in your hearts &c. 1 Pet. 3. 15. that come-nigh] or, my nigh ones that is, the Priests and Levites; as in Ezek. 42. 13. the Priests which are nigh unto Jehovah. See also Lev. 9. 7. Numb. 16. 9. So judgment beginneth at the house of God, 1 Pet. 4. 17. at his Sanctuarie, Ezek. 9. 6. before] that is, openly: the Greek translateth, in all the congregation; as if the like danger were unto them also for transgression: see Ios. 22. 18. 20. glorified] or, honoured; which is also not in shewing mercies onely, as 2 Thes. 1. 10. but in executing judgments; as Exod. 14. 4. Ezek. 28. 22. And he is glorified of men; when their thoughts, words and actions, are according to his will, and to his praise; Act. 4. 21. Rom. 1. 21. 1 Pet. 4. 11. 16. held his peace] or, was silent; that is, rested patiently without murmuring against the work of God, who had killed his sonns. So David sayth, *I am dumb, I wil not open my mouth; because thou hast doen it; Psalm. 39. 10. And God sayd to Ezekiel the Priest, Be silent, that is, Forbeare to cry, make no mourning for the dead; Ezek. 24. 17. Or, he mourned in silence for his sonns death; for so the scripture expresseth great sorow and unutterable, by keeping silence; as Lam. 2. 10. Esai. 47. 5. Thus the Greek translateth, he was pricked; and Aarons answer in vers. 19. implieth so much. So the heathens have sayd, Cura levis, loquuntur; ingentes, stupent. Seneca in Hippolyto.**

4 V. 4. uncle] in Greek, the sonns of the brother of Aarons father: for Uzziel was brother to Amram, Aarons father; see Exod. 6. 18. 20. 22. cary] or, take up: this duty of burial was layd upon their cousins the Levites, not upon their next brethren the Priests; that they might attend

still to their holy ministration. See Levit. 21. 1. &c. out of] or, to (a place) without the camp: so they used to burie without their cities Luk. 7. 12.

6 V. 6. Make not bare] or, Make not free, that is, let not the hayre of your heads grow long. The Hebrew Pharangh, signifieth two things, to make bare, or uncover the head; as Num. 5. 18. so the Greek translateth here, ye shall not put off the milters from your heads. Secondly, to make free for the haire to grow; as the Chaldee here translateth, ye shall not let your locks grow. For this also was a sign of mourning, 2 Sa. 19. 24. See the notes on Gene. 41. 14. It is testified of humane writers, that the Egyptians at their friends funerals, did let the hayr of their head grow long, but shaved their beards; whereas other nations, at funerals did shave their heads; Herodot. in Euterpe. And that shaving of the beard, was a signe of sorow in Israel, appeareth by Lev. 41 5. Hereupon is that law, in Ezek. 44. 20. the Priests shall not shave their heads, nor suffer their locks to grow-long; they shall onely poll their heads: where both extremities are forbidden. The latter sense may also wel be implied here, as likewise after in Lev. 13 45. & 21. 10. And concerning this, the Hebrewes have these rules. A priest that letteth his hayre grow-long, it is unlawful for him to come into (the sanctuarie,) from the Altar forward: and if he doe goe in and serve, he is guiltie of death by the hand of God, as he that drinketh wine and serveth: as it is written, Neyther shall any Priest drink wine &c. Ezek. 44. 21. and againe, Neyther shall they shave their heads, nor suffer their locks to grow long, Ezek. 44. 20. As he that drinketh wine, is guiltie of death, Levit. 10. 9. so he that letteth his hayre grow-long, is guiltie of death. Yet profaneth he not his service hereby; though he be guiltie of death, his service is allowable, [that is, standeth in force, and is not disannulled by it.] As Priests are not forbidden wine, save in the time of their going into the Sanctuarie, so it is not unlawful for them to let their haire grow, save at the time of their going into the Sanctuarie; understanding this of the comon priest. But the high

high priest, may never let his hayre grow long, nor rend his clothes at any time, Levit. 21.10. because he is to be continually in the Sanctuary. How long may (a priest) let his hayr grow? Thirtie dayes, as a Nazirite; of whom it is sayd, He shall let the locks of the hayr of his head grow, Num. 6.5. and there is no Naziriteship lest then thirtie dayes. Therefore the common priest that serveth, shaveth himself every thirtie dayes. The judgment of them that rend their garments, and the judgment of them that make-free (or bare) their head, is one; Lev. 10.6. if he serve with his clothes rent, he is guiltie of death by the hand of God, although his service is allowable, and not profaned. Maimony in *Biath hamikdash*, (or *Of entering into the Sanct.*) ch. 1. § 8. - 14. rend] an other signe of sorow, Lev. 13.45. & 21.10. See Genes. 37.34. From hence the Hebrewes gather, that they which mourned for the dead, were bound to rend their clothes; because the Priests here being forbidden to mourne, were forbidden to rend; so that an other was bound to rend. And they were not to rend, but standing, as (in 2 Sam. 13. 31.) the King rose up, and rent his garments. And they were to rend the forepart, not behinde, or in the sides, nor beneath, save the high Priest, he rendeth beneath. The mesure of rending, was an hand-bredth, and this on the upper garment onely. They rend for the death of the Prince, or of the Father of the Synedrion, or of the multitude of the congregation, as David and the men with him, did for Saul, and for Jonathan, and for the people of the Lord, 2 Sam. 1.11.12. Also when they hear the name of God blasphemed, as in *Eesai*. 36. 22. and for the burning of the book of the Law, as *Iere*. 36. 23. 24. and for the cities of Iudah, and for Ierusalem, and for the Sanctuarie destroyed, as *Iere*. 41. 5. Maimony, treat. of Mourning, ch. 8. & 9. wrath-come] or, he (that is, God) be wroth: as at other times, for the syn of one, or of few, the whole congregation was afflicted, *Ios*. 7. 1. 2. &c. & 22. 20. 2 Sam. 24. 1. 15. 17. The Priests duty also was, to stand in their ad-

ministration, between Gods wrath and the people, Num. 16. 46. 48. And their public duty might not be interrupted, by private passion or affection.

V. 7, not got out] that is, not leave off your ministration for grief of this which is befallen you. See the annotations on Lev. 21. 12. the oile &c.] which signified the Anoynting, that is, the graces of the Spirit, wherof Ioyfulness was one special, *Psal*. 45. 8. 1 *Thes*. 1. 6. Therefore it was syn for the Priests to mourne, when they administered before the Lord; compare Levit. 21. 10. 11. 12.

V. 9. wine nor strong drink] The Hebrewes (as *Baal hatturim* and others) think that Aarons sonns had synned in drinking too much wine, when they offered strange fyre; & that therupon this law was given. Whether that were so, or not, the Lord by this precept required sobrietie in the Priests, and carefulnes to administer justly; lest they should drink and forget the law, as *Prov*. 31. 5. should erre through wine, & be out of the way through strong-drink, as *Eesai*. 28. 7. Accordingly the ministers of the gospel must be sober, and not given to wine, 1 *Tim*. 3. 2 3. It is likely, that all wine was forbidden the Priests, when they were to serve: yet the Hebrewes have their limitations; as that they might not drink above the fourth part (of a Log, or of an half pinte) of wine, and that mere wine, & at one time, and of wine that was fourtie dayes old at the least. But if he drink lest then a fourth part (of a Log) of wine, or drink a fourth part with pause of time between, or if it be mixed with water, or if he drink wine from the press within 40. dayes though more then a fourth part: he is discharged, and profaneth not his service. If he drink more then a fourth part of wine, though it be mixed, and though he pause between, and drink a little and a little: he is guiltie of death, and his service is disallowable. Maimony in *Biath hamikdash*, ch. 1. § 1. But the Law forbiddeth wine absolutely, as here; so in *Ezek*. 44. 21. Neyther shall any priest drink wine, when they enter into the inner court. strong drink] in Hebrew

Shecar, of which the Greeks borrow the word *Sikera*, in *Luke* 1.15. and it meaneth all whatsoever maketh drunken, whether drink made of mault, or of the juice of fruits, as Pearrie, Sider and the like.

When ye goe into the Tent] meaning, the courtyard of the Tent, to serve therein; as it is opened by the Prophet, when they enter into the inner court, *Ezek.* 44.21. The Hebrewes understand it of the court, between the Tent & the Altar that stood in the court. Every Priest that is fit for service, if he drink wine, it is unlawful for him to goe into (the Sanctuarie,) from the Altar forward: and if he doe goe in and serve, his service is disallowed, and he is guiltie of death by the hand of God, as it is written, *That ye dye not, Levit.* 10.9. And as it is unlawful for a Priest to goe into the sanctuarie, for drunkennes: so is it unlawful for any man, whether Priest or Israelite, to teach when he is drunk. Though he have but eaten dates &c; if his senses be troubled a litle, let him not teach; as it is written, *And that ye may teach the sonns of Israel; Levit.* 10.11. Maimony in *Biath hamikdash* c.1. f.1.3.

10 V. 10. that ye may separate] or, to make difference; and this is meant not only for them selves, but others, as in *Ezek.* 44.23. they shall teach my people (the difference) between holy and profane, and cause them to discern, between unclean and clean. And for not doing this, the Priests are blamed, *Ezek.* 22.26. See also *Levit.* 20.25. holy] Hebr. *holyness*: meaning of persons, and things. In Greek, between the holy ones, and the profane.

11 V. 11. all the statutes] a part of the priests office was to teach the people, as here, & in *Deut.* 33.10. therefore it is sayd, *The Priests lips should preserve knowledge, & they should seek the Law at his mouth, for he is the Angel (or Messenger) of the Lord of hosts, Mal.* 2.7. And as they were to teach, so the things to be taught, should be all Gods statutes; as the Apostle sayth, *I have kept nothing back, but have shewed you, all the counsel of God; Act.* 20.27.

12 V. 12. the Meat-offring] that before mentioned in *Lev.* 9.17. unleavened] or,

eat it made into unleavened-cakes. See *Lev.* 6.16. & 2.10. where this law was before given; which Moses here repeteth, lest through trouble of minde for the judgement now befall them, the Priests should forget or neglect any of Gods ordinances.

V. 13. the holy place] the court of the Sanctuarie: as *Lev.* 6.16. due] or, statute, ordinance. The Chaldee expounds it, thy portion. So in v. 14.

V. 14. wave brest] of the peoples Peace-offrings before mentioned, *Lev.* 9.18.--21.

in a clean place] in Greek, an holy place; meaning the camp of Israel, and in ages following, the citie Ierusalem, where the leight holy things were eaten: see the notes on *Lev.* 6.17. Sol. Iarchi here sayth, The former things (in vers. 13.) were not eaten in an unclean place, but they being most holy, were to be eaten in the holy place: and these needed not be eaten within the curtaines (of the courtyard) but must be eaten within the camp of Israel, for that was clean that Lepers might not come into it, (*Num.* 5.6.) so the leight holy things might be eaten in all the citie.

V. 15. by a statute] or, for an everlasting due. Of this statute, see before, *Lev.* 7.34.

V. 16. seeking sought] that is, diligently sought the Goat; that spoken of in *Lev.* 9.15. with Eleazar] and why not with Aaron? seeing he should have eaten of it, vers. 19. Sol. Iarchi sayth, For honour of Aaron, he turned his face towards his sonns, and was angry.

V. 17. he] that is, God hath given it you; by the law foregiven in *Lev.* 6.26.--30.

to bear] or, to take away; as the Greek translateth, that ye should take away. To bear iniquitie, often signifieth punishment, without forgiveness; *Exo.* 28.43. *Lev.* 20.19. & 5.1.17. &c. The same word is also used for bearing-away, wherupō God forgiveth the synner; *Exod.* 28.38. So the Priests bare that is took away the peoples synns, by eating their syn-offrings: wherein they figured Christ, *Iohn.* 1.29. Sol. Iarchi sayth, The Priests were they that did eat, and the owners, they that had the atonement.

V. 18. within] into the Tabernacle; for

for it it had, then it should not be eaten, but burnt; Lev. 6. 30. seing it was not, ye should have eaten it in the holy place without; that is, in the courtyard; Levit. 6. 26.

19 V. 19. they] the Targ. called Ionathans explaineth it, the sons of Israel have offered. such things] that is, as the Chaldee expoundeth it, such tribulations: which the Ierusalemey Thargum explaineth thus, and great sorow hath befallen me this day, for that my two sons Nadab and Abihu are dead, and I mourne for them.

good in the eyes] that is, pleasing, and acceptable: see Gen. 16. 6. Thargum Ierusalemey expoundeth it thus, Loe if I had eaten the syn-offring to day, were it possible that it could be pleasing and right before the Lord? meaning, it could not be. So Aaron exouseth himself, by reason of his sorow, which made him unfit and unworthy to eat of those holy things. The law requireth them that eat before the Lord, to joyce, Deut. 12. 7. And when they brought their sanctified things, they were to say, I have not eaten of it in my mourning, Deut. 26. 14. When God would refuse the sacrifices of synners, he sayth, they shall be unto them as the bread of mourners; all that eat therof, shall be polluted, Hof. 9. 4. In the Hebrew canons it is also sayd; An inferiour priest, which is in the Sanctuary, at his service; if he hear that he hath a friend dead, whom he ought to bewaile; although he goe not out of the Sanctuary, he may not serve, because he is a mourner: and if he serve when he mourneth, according to the law, he polluteth his service, whether it be in the offering of one man alone, or the offering of the Congregation. But the High priest serveth when he is a mourner, as it is written, (Levit. 21. 12.) HE SHALL NOT GOE OUT OF THE SANCTUARY, AND HE SHALL NOT PROFANE &c; as if he should say, he shall abide and serve the service that he hath in hand, and it is not profaned. But though the High Priest serve mourning, it is unlawfull for him to eat of the holy things, as it is written, (Levit. 10. 19.) AND IF I HAD EATEN THE SYN-OFFRING TO

DAY, SHOULD IT HAVE BEEN GOOD IN THE EYES OF THE LORD? And so he hath no portion to eat (with the rest) at evening. Maimony, treat. of Entering into the Sanctuary, ch. 2. sect. 6. 8. See for the Priests mourning, more on Levit. 21.

V. 20. it was good] the Greek translateth, it pleased him. So Moses admitteth of the answer, as reasonable. For often times the letter of the law, giveth place to great necessities; as David in his hunger, did eat the shew bread, which was not lawfull for him; Mat. 12. 3. 4. Ezekias admitted to the Passover some that were not cleansed according to the law, but healed by the Lord; 2 Chron. 30. 18. 19. 20. Here now, all Israel saw, and Moses & Aaron themselves acknowledged, the impossibility of the law, and of the Priesthood therof, to bring them unto God: in that so great imperfections were manifested, at the very first administration; and alwayes after. For the Law maketh men High priests, which have infirmitie: but the word of the oath which was since the Law, (maketh) the Son, who is perfected for evermore: Hebr. 7. 28.

CHAPTER II.

1. A law teaching what beasts may, 4. and what may not be eaten. 9. What fishes, 13. and what fowles. 24. How carcases doe pollute. 29. The creeping things which are unclean, 32. and how their carcases doe defile things. 39. Clean beasts that dye of themselves, become unclean. 43. An exhortation unto holynes, in observing this Law.

AND Iehovah spake unto Moses and unto Aaron, saying unto them. Speak yee unto the sons of Israel, saying: These are the beasts, which ye shall eat; of all the beasts, which are on the earth. All that parteth the hoof, and cleaveth asunder the cleft of the hoofs; and cheweth the cud, among the beasts: that, shall

4	ye eat. But this, ye shall not eat; of them that chew the cud, or of them that part the hoof: the Camel; because he cheweth the cud, and he parteth not the hoof: he <i>shalbe</i> unclean unto you. And the Conie; because he cheweth the cud, and parteth not the hoof: he <i>shalbe</i> unclean unto you. And the Hare; because he cheweth the cud, and parteth not the hoof: he, <i>shalbe</i> unclean unto you. And the Swine; because he parteth the hoof, and cleaveth asunder the cleft of the hoof; and he, cheweth not the cud: he, <i>shalbe</i> unclean unto you. Of their flesh, shall ye not eat; and their carcase, shall ye not touch: they, <i>shalbe</i> unclean unto you.	the Great-owle, and the Cormorant, and the Little-owle. And the Red-shank, and the Pelecan, and the Gier-eagle. And the Stork; the Heron, after her kind: and the Lapwing, and the Batt. Every creeping-thing that flieth, that goeth upon <i>all</i> fowr: that, <i>shalbe</i> an abomination unto you. Yet these ye shall eat, of every creeping-thing that flieth, that goeth upon <i>all</i> fowre: which <i>*hath</i> not leggs, above his feet; to leap with them, upon the earth. These of them, ye shall eat; the <i>common</i> -Locust, after his kinde; & the <i>locust</i> -Soleam, after his kinde; and the <i>locust</i> -Chargol, after his kinde; & the <i>locust</i> -Chagab, after his kinde. And every creeping-thing that flieth, which hath fowr feet; that, <i>shalbe</i> an abomination unto you.	18
5			19
6			20
7			21
8			22
9	These ye shall eat, of all that are in the waters: all that hath fin and scale in the waters, in the seas, and in the rivers, them shall ye eat. And all that hath not fin and scale, in the seas, and in the rivers; of every moving-thing of the waters, and of every living soule, that is in the waters: they, <i>shalbe</i> an abomination unto you.	And for these, ye shall be unclean: whosoever toucheth the carkeffe of them, shall be unclean until the evening. And whosoever beareth, <i>ought</i> of the carkefs of them: shall wash his clothes, and be unclean until the evening. Of every beast, which doth part the hoof, and it cleaveth not the cleft-asunder, and it cheweth not the cud; they, <i>shalbe</i> unclean unto you: whosoever toucheth them, shall be unclean. And whatsoever goeth upon his paws, of any beast, that goeth upon fowr feet; they, <i>shalbe</i> unclean unto you: whosoever toucheth the carkefs of them, shall be unclean until the evening. And he that beareth the carkefs of them; shall wash his clothes, & be unclean until the evening: they, <i>shalbe</i> unclean unto you.	23
10			24
11	Even an abomination, shall they be unto you: of their flesh, ye shall not eat; and their carkeffes, ye shall have in-abomination. All that hath not fin and scale, in the waters: that, <i>shalbe</i> an abomination unto you.		25
12			26
13	And these, ye shall have in-abomination among the foules; they shall not be eaten, they <i>shalbe</i> an abomination: the Eagle, and the Ossifrage, & the Osprey. And the Vulture, and the Kite, after her kinde. Every Raven, after his kinde. And the Owle, and the Night-hawk, & the Sea-gull: and the Hawk, after his kinde. And		27
14			28
15			29
16			
17		And these <i>shalbe</i> unclean unto you, among the creeping-things, that creep	

**or,*
hath
leggs.

30 creep upon the earth: the weasel, and
 the mouse, and the tortoys, after his
 kinde. And the ferrer, and the cha-
 31 meleon, and the lizzard; and the snail,
 and the moll. These *shalbe* unclean
 to you among all that creep: whoso-
 ver toucheth them, when they are
 32 dead, shalbe unclean until the even-
 ing. And upon whatsoever *ought* of
 them when they are dead, doth fall,
 it shalbe unclean; of any vessel of
 wood, or of cloth, or of skin, or of
 sackcloth; any vessel, with which work
 is doen: it shalbe put into water, and
 be unclean until the evenings, and it
 33 shalbe clesed. And every earthen
 vessel, wherinto *any* of them falleth:
 whatsoever is within it, shall be un-
 34 clean, and yee shall break it. Of all
 meat which may be eaten, that on
 which water cometh, shalbe unclean:
 and all drink, which may be drunk;
 35 in every vessel, shalbe unclean. And
 every-thing, wherupon *ought* of their
 carkefs falleth, shalbe unclean; oven,
 and potts, they shalbe broken-down,
 unclean they *are*, and unclean shall
 36 they be unto you. But fountaine &
 pit, and a gathering - together of wa-
 ters, shalbe clean: but that which tou-
 cheth the carkefs of them, shalbe un-
 37 clean. And if *ought* of their carkefs
 fall, upon any sowing seed, which shal
 38 be sown: it *shalbe* clean. But if wa-
 ter be put upon the seed, and *ought* of
 their carkefs fall thereon: it, *shalbe* un-
 clean unto you.

39 And if any beast dye, which is un-
 to you for meat: he that toucheth
 the carkefs therof, shalbe unclean un-
 40 til the evening. And he that eateth
 of the carkefs thereof; shall wash his

clothes, and be unclean until the eve-
 ning: and he that beareth the carkefs
 therof; shall wash his clothes, and be
 unclean until the evening. And every
 41 creeping-thing, that creepeth upon
 the earth: it *shalbe* an abomination, it
 shall not be eaten. Whatsoever go-
 42 eth upon the belly, and whatsoever
 goeth upon *all* fowr, or whatsoever
 hath many feet of any creeping-
 thing that creepeth upon the earth:
 ye shall not eat them, for they *are*
 an abomination. Make not
 43 your soules abominable, by any cree-
 ping-thing that creepeth: and make
 not *your selves* unclean by them, that
 ye should be defiled by them. For I
 44 *am* Iehovah, your God: and ye shall
 make your selves holy, and shalbe ho-
 ly, for I *am* holy: & ye shall not make
 your soules unclean, by any creeping-
 thing, that moveth upon the earth.
 For I *am* Iehovah, that bringeth you
 45 up out of the land of Egypt, to be a
 God unto you: and ye shalbe holy,
 for I *am* holy. This is the law of
 46 the beasts, and of the soule, and of
 every living soule, that moveth in the
 waters: and of every soule, that creep-
 eth upon the earth. To make a diffe-
 47 rence, between the unclean and the
 clean: & between the beast that may
 be eaten; and the beast, that may not
 be eaten.

Annotations.

2 **S**peak yee] As before he gave speciall
 lawes, for the sanctification of the
 Priests: so now he giveth general, for
 all the people: Which both Moses the
 Magistrate, and Aaron the Minister, must
 speak, and teach, and see carefully practi-
 sed: as afterward there is example of the
 the

Magistrates, in 2 Chron. 29. 5. & 30. 18. of the Priests, in Ezek. 44. 23. and of both jointly, in Num. 9. 6. where men that were unclean, came for judgment before Moses and before Aaron. And here the first kind of uncleanness, which cometh from things without the man, is described. *the* *sons of Israel*] to them onely, and the proselytes with them, was this law of unclean meats given; not at all to other nations, as Sol. Tarchi here sayth. *the Beasts*] Hebr. *Chajsh*, the wild-beast, or, the living-thing: differing from *Bshemah*, beasts or cattel, the word which next followeth: but the Greek also translateth them both alike. By the *beasts*, are spiritually signified peoples of sundry sorts; and by eating or not eating, is meant communion with, or absteyning from them, as by the vision shewed unto Peter, the holy Ghost expoundeth this law, Act. 10. 12. 13. 15. 28. & 11. 6. 7. &c. Likewise the Hebrew doctors applied the unclean beasts following in v. 4. 5. &c. to the Babylonians, Medes, Persians, Greeks, Romans &c. R. Menachem, on Lev. 11.

3 V. 3. and cleaveth-asunder] namely into two hoofs, or claws, Deut. 14. 6. and so the Greek here translateth it. The former word, *parteth*, may be when it is divided above, but not beneath, as appeareth after in v. 26. such parting is in the feet of dogs & the like, which have many claws sundred above, and joynd under with a skin. This second word meaneth a cleaving quite through, as in the feet of sheep, oxen &c. So by Sol. Tarchi it is expounded, that it divideth above and beneath into two claws. A third sort of hoofs are solid & unparted, as in horses &c. The first and last sort, were unclean. and cheweth] or, chewing again: the Greek also addeth the word and, for both these properties were requisite, to divide the hoof, and to chew-agayne. Chewing the cud, in the original, signifieth the bringing up the meat into the mouth, to chew it agayne. These two signes must be in every beast, or ells it was unclean. In Deut. 14. 4. 5. the

clean beasts are reckned by their names, ten in number: and the Hebrew doctors say, Thou hast not of all the beasts that are in the world, any that it is lawful to eat of, except those ten sorts mentioned in the Law; three of cattel, the Oxe, the sheep, and the goat; and seven sorts of wild beasts, the Hart &c. those, and the kindes of them. Maimony in Misneh, tom. 2. treat. of Forbidden meats, ch. 1. f. 8.

among the beasts] to weet, bred of them according to their kinde, as God ordeyned in the first creation, Gen. 1. 24. For, as it was not lawfull to let the cattel ingender with a divers kinde, Levit. 19. 19. so by the Hebrues canons, if an unclean beast brought forth her yong after the kinde of a clean beast, although it did both part the hoof and chew the cud, and were in all respects like an ox or a sheep, yet it was unlawful to be eaten; for that which was bred of an unclean beast, was unclean; and that of a clean beast, was clean. So that if a clean fish, were found in the belly of an unclean fish, it was lawful, because it bred it not, but had swallowed it. Likewise, if in a beast there were found (a creature) like a foule, though it were a clean foule; yet was it unlawful to be eaten. Maimony, treat. of Forb. meats, ch. 1. f. 5. 7.

[shall ye eat] or, ye may eat. Hereby communion was signified; as when God called Peter by a vision, to communicate the Gospel with the Gentiles, hee sayd, Rise Peter, kill and eat; Act. 10. 13. 17. 20. 28. So our communion with Christ, is taught under this figure, of eating his flesh, Joh. 6. 51. 53. The beasts, figured men, Act. 10. 12. 28. (as often in the scriptures, Esai. 11. 6. 7. 8. Ezek. 34. 31. Zeph. 3. 3. Mat. 7. 15.) The parting of the hoof in twayn, signified the right discerning of the word and will of God, of the difference between the Law and the Gospel; and the walking in obedience to the word, with a right foot, Rom. 2. 18. & 3. 20. 21. 22. & 10. 4. -- 8. Gal. 2. 12. -- 14. The chewing of the cud, signified the meditating in the law of God, which the godly man doeth day and night, Psal. 1. 2. for that is the food of the soule, Amos 8. 11. which all ought to remember, Mal. 4. 4. 1 Cor. 11. 2. and having heard it,

to search the scriptures dayly, whether the things be so. *Mat. 17. 11.* and having tried it, to keep that which is good, *1. Thes. 5. 21.* and remember the commandments of God, for to doe them: *Psal. 103. 18.* And as that which was borne of an unclean beast was unclean, and on the contrarie: so the children of unbelievers are unclean, and the children of beleevers holy, *1 Cor. 7. 14. Ex. 4. 9. 1. 2.*

4 V. 4. not eat] to weete ordinarily: but in case of necessity they might be eaten. *Soldiers that come into the heathens countrie, and subdue them, it is lawfull for them to eat carcases, or torne beasts, or swines flesh, or the like, if they be hungry and finde not what to eat, save these forbidde meats: & so they may drink wine offered to idols: sayth Maimony in tom. 4. treat of Kings. chap. 8. f. 1. or of them] Heb. and of them. camel] named of the Hebrew Gamal, rō which the Greeks also derived the name Kamelos; the Arabians, Gemal; the Chaldæans, Gamla. It is a beast that hath a long neck, and a bunch on the back, upō which men lay burdēs, *Esa. 30. 6.* by reason of this shape, it is not easy for a camel to enter in at a straight place; wherupon is that proverb of a camel to goe thorow the eye of a needle: *Math. 19. 24.* Kamels are of comon use in other countries, both for service of warr and of peace, for men to ride upon, to use in charrers, or to lade with burdens, *Genes. 24. 10. Iudg. 6. 5. 1 Sam. 30. 17. Esa. 21. 7. & 30. 6.* But for to eat of, the camel was unclean, because it parted not the hoof, *Deut. 14. 7.**

5 V. 5. conie] in Hebrew Shaphan; which hath the name of hiding in holes; as it is sayd, *The conies are but a feeble folk, yet make they their houses in the Rocks; Prov. 30. 26. & The Rocks are a shelter for the conyes, Psal. 104. 18.* In Chaldee, it is called Taphsa, of skipping.

6 V. 6. hare] in Hebrew, arnebeth: mentioned onely here, and in *Deut. 14. 7.*

7 V. 7. swine] in Hebrew, chazir; so named of returning: for this beast returneth after it is washed, to wallowing in the myre,

2 *Prt. 2. 22.* It is also given to wast & spoil, *Psal. 80. 14.* To feed on it, or offer it for sacrifice, is counted most abominable, *Esa. 65. 4. & 66. 3. 17.*

V. 8. not eat] to weete, any whit of it at any time. The Hebrew canons say: *All meats forbidden by the law, the quantity of them is as much as a comon olive; whether (the punishment) be beating, or cutting off, or death by the hand of God. This mesure or quantity, we have learned by tradition. And it is forbidden by the law, to eat any whit at all, of the thing that is forbidden: notwithstanding a man is not beaten, save for the quantity of an olive: yet if he eat any lesse, he is chastised with stripes. Maimony, treat. of Forb. meats, ch. 14. f. 1. 2.*

carkeß] The original word, is used for that which dyeth of it self, *Levit. 22. 8.* The Greek here translateth carcesses, or carions. A carkeß is one of the principal unclean things; as an olive of the flesh therof, maketh men and vessels unclean by touching, and an earthen vessel by the aier; and maketh men unclean by bearing. *Maimony in Aboth hatumeth, c. 1. f. 1.* See after in the notes on v. 40. As eating, so touching signifieth communion and fellowship: and is forbidden, to teach us to retreyn from all fellowship in evil, *Esa. 52. 11. 2 Cor. 6. 17.* for dead carcesses, figured such as are dead in synns. *Ephe. 2. 1.*

V. 9. fin and scale] or, as the Chaldee and Greek translate, finns and scales, one being put for many. The Iewes canons open it thus. For fishes there are two signes, the fin and the scale: the fin, is that which groweth out of it; the scale, is that which cleaveth unto all the body; and whatsoever hath scales hath finns also; &c. If it hath not scales to cover it all over, it is lawfull nevertheless; though it hath but one fin and one scale, yet it is lawfull. *Maimony, treat. of Forb. meates, ch. 1. f. 24.* The fin of the fish, serveth as wings to guide her way: the scale is to cover, protect & adorne the body. These two figured in men faith in Gods word, whereby all religion is guided and directed: and good works the fruits of faith, by which it is manifested and adorned.

V. 10. every moving] or, any creeping thing.

8

9

10

thing. of the waters] which the waters bring forth: see Gen. 1.20. and the notes theron. The Greek translateth, of all things which the waters bring forth. The Hebrew doctors say; what is this moving thing of the waters? They be the lesser creatures, as wormes and hysleeches, which are in the water; and the greater creatures, which are the wild beasts of the sea. And generally whatsoever hath not the forme of fishes &c. as sea doggs, frogs, and the like. Maim. treat. of Forb. meats, ch. 2. f. 12.

soule] that is, living creature: see the notes on Gen. 1.20. an abomination] that is, unclean; as Deut. 14.10. But from this word Chazkuni teacheth, that it was not lawfull to make merchandize of them.

11 V. 11. their flesh] so Paul mentioneth the flesh of fishes, 1 Cor. 15.39.

13 V. 13. have in abomination] or, abhor of the foule. There are no signes of clean foules explained in the law: but it reckneth the sorts of unclean foules onely; and other sorts of foules are lawfull: sayth Maimony in treat. of Forb. meats, ch. 1. f. 14. eagle] in Hebrew,

Nesher: it is the chief of foules, flyeth most high and swiftly, sucketh blood, and feedeth on carkeffes, Deut. 28.49. Job. 39.27-30. used to signify violent persecutors, Lam. 4.19. Jer. 4.13. & 48.40. Hos. 8.1. Hab. 1.8.

offisfrage] the Greek translateth it, Gryphen: in Hebrew Peres, so named of Breaking; for with strength of beak and talents she breaketh her prey. The Offisfrage (by interpretation bonebreaker,) is bigger then the eagle, and much of the same kinde. It is mentioned onely here, and in Deuteronomie 14. 12. The Chaldee of Onkelos nameth it Ar, and Ionathan Vxxa.

osprey in Hebrew, Ozrijah; in Chaldee Arja: (called so of strength in her sight and flying,) in Greek, haliaetos, that is, a sea-eagle, or osprey: which is a bird with a great neck and broad tayle, strong sighted, and can look on the sun, and from on high espieth fishes in the sea, and lakes, and falleth violently upon the waters and taketh them.

14 V. 14. vultur] called in old English a geyr, in Hebrew here, dash; of flying, &

in Deut. 14.13. raah of seeing: (for the Hebrew letters D. and R. be one like another, and often put one for another, as is noted on Gen. 4.18.) for the vultur espieth and smelleth her prey from farr, and flyeth with violence, being an heavy foule; feedeth on carkeffes, & buildeth her nest on hye rocks. The Greek also translateth it gups, (that is, a geyr or vultur,) both here and in Deut. 14. The Chaldee here foloweth the Hebrew Dajsha: but in Deut. 14.13. it hath Bath canpha; that is, daughter of wing.

kyle] a knowen ravenous bird, called also a glade, and a puttock. In Hebrew it is named Ajah, of her maner of flying, which is as if she did swim, & by the bowing of her tayl, seemeth to have taught how to govern ships by a rudder, as Plinie noteth in hist. b. 10. c. 10. The scripture elsewhere mentioneth her sharp eye sight, in Job. 28.7. The Chaldee here translateth Taraphitha, of Tearing and ravening her prey. after her kinde] This is spoken, because of kites there be two kindes; the greater, of a ruddy colour, common in England; the lesser, of a more black colour, knowen in Germanie: both sorts, (and if there be any other,) are unclean. In Deut. 14.13. there is an other named, which is not here, the kite (Ajah,) & the glade, (Dajah,) after her kinde. That dajah, (or glade,) is a foule that haunteth ruinous places, Esa. 34.15. The kite (Ajah) is the glade (Dajah) spoken of in Deuteronomie: sayth Maimony, in treat. of Forb. meats, ch. 1. f. 14.

V. 15. raven] a knowen bird, named in Hebrew Oreb, in Chaldee Vrba, of her dark, or black colour, Song. 5.11. It is ravenous, and of unkinde nature to her yong. Prov. 30.17. Esa. 34.11. Job. 38.41.

his kinde] as crows, calldowes, pies, and the like. It is sayd, after his kinde, to imply the Zarzir (the pic:) sayth Maimony, ibidem.

V. 16. the owle] or, as in Greek, the ostrich; the Hebrew bath hajagnanah, properly is, the daughter of the owle (or ostrich,) that is, the kinde of that bird, or the yong therof. But by this word bath, the Hebrew

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brew

brow doctors understand, the eggs of this bird, and so of all other unclean foules, to be unclean also. *Maimony, ibidem, c. 3. f. 1.* But *Chazkuni* here expoundeth it the *Estrich*, and by the daughter understandeth the yong: because the flesh of the foule when it is old, is (he sayth) as hard as a stick, and so there was no need to forbid the eating therof. This bird liveth in deserts and solitary places, *Iob. 30. 19. Esai. 43. 20. & 34. 13.* and (as the name also implieth) makes a dolefull noise, *Mic. 1. 8.* & is of a cruel nature, *Lam. 4. 3.* The ostrich spoken of in *Iob 39. 13. 14.* hath an other name. The Chaldee here translateth *Bath naamitha*; of pleasantnes, spoken by the contrary, for her unpleasant cry; so in *Deut. 14.*

night-hawk] or, *night-owle*, as the Greek translateth it. The Hebrew name *Tachmus* signifieth rapine and violence, which argueth the nature of this bird. Some think it to be the *Night raven*, others the *Harpie*. The *Night-hawk* seeth better by night then by day; and hath deadly warr with the Eagle, sayth *Plinie, hist. 6. 10. c. 8.* It is mentioned in scripture, onely here and in *Deut. 14.* The Chaldee, of her wing or flying, calleth her *Tsisa*; but *Jonathan*, *Chatphitha*, that is, the *Snatcher*, or *Harpie*.

sea-gull] or, *sea-cob*: in Hebrew *Shachaph*; and in Chaldee *Shachpha*: mentioned but here & in *Deut. 14.* The Greek translateth it *Luros*, that is, a sea gull, a bird of a greedy and ravenous kinde; it nestleth on rocks by the sea: *Aristot. hist. Animal. l. 5. c. 9.* Some think it to be the *cuckow*; others a kinde of *hawke*, called the *Merlin*.

Hawk] called in Hebrew *Nets*, in Chaldee *Natfa*; in Greek *bierax*; in all, thee is named of her swift flying and fighting: & of *Nets*, the Latine word *Nisus* is derived. Of it God sayth, *Dooth the hawk fly by thy wisdom? Iob. 39. 26.*

his kinde] as there are sundry sorts of hawks, (*Aristot. hist. animal. l. 9. c. 36.*) all which are by this law unclean: so the Hebrew doctors understand this of a second kinde, which they call *Sarnaka*; *Maimony, treat. of Forb. meats, ch. Ps. 14.*

V. 17. *great-owle*] called in Latine *Bubo*; *Aristotle* writes that it is of the bignes of an Eagle; and *Plinie*, that it dwelleth in deserts, maketh a dolefull noise, and flyeth not right forth, but thwart weise. So the Prophet playneth *I am like the great-owle of the deserts, Psal. 102. 7.* In Hebrew it is named *Cos*, of covering or hiding; and *Chazkuni* sayth, it hideth it self from the eyes of men, and dwelleth in places not inhabited: the Greek translateth it here, the *Night raven*: and in *Deut. 14.* the *Heion*. The Chaldee by *Onkelos* calleth it *Kadja*; and *Jonathan*, *Tsajra*.

cormorant] in Hebrew *Shalac*, of casting it self down into the water: the Chaldee nameth it *Shalenona*, that is, the *Fish-hunter*; and *Jonathan* addeth, the *hunter of the fish of the sea*, *little-owle*] or, *bat*: in Hebrew *Ianshuph*, so named of flying in the twilight or dark evening, which owles and bats both doe. It dwelleth also in desolate places, *Esai. 34. 11.* The Chaldee name is *Kiphopha*.

V. 18. *the Red-shank*] so the Greek translateth it here *Porphyryon*, which is either that, or like that which we call the *Redshank*. *Hierom* translateth it the *Swan*. Some of the Hebrew doctors, the *Batt*: which is more likely, because the Hebrew *Tinsbemieth*, which here is a bird, after in v. 30. is the name also of a creeping thing, called the *Moll*; *Sol. Iarchi* sayth it is like a mouse, flieth in the night, and is so called because it is like that creeping thing which lacketh eyes, called *Talpa* (a *Moll*.) The Chaldee here calleth it *Cavtha*: and in *Deut. 14. 16.* *Batha*. *pelecan*] or, *shovelard*: a foule that dwelleth in the wilderness, *Psalms, 102.* and in desolate places, *Esai. 34. 11. Zeph. 2. 14.* In Hebrew, named *Kaath*, in Chaldee *Katha*, of vomiting. So *Aristotle* and *Plinie* shew the nature of the *Pelecan* or *Shovelard*, that it vomiteth up shellfishes, which it before devoured. And *Chazkuni* sayth hereof, *Kaath*, the name differeth not from the custome therof, which is to vomit up the meat.

gier-eagle] or, *Swan*, as the Greek here translateth it, but in *Deut. 14. 17.* the Greek is the *porphyryon*. The Hebrew *Rachum*, *hard*

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hath the signification of *dear-love*, which it beareth to the yong, as Chazkuni saith, The Chaldee translateth it *Ierakreka*, which implieth a greenish coloured foule, such as the Greeks call *Chlorion*, a *Witwol*.

V. 19. *Stork*] in Hebrew *Chasidab*, which signifieth *kindnes*, such as the yong storks are sayd to shew unto their damms, whom they feed in their age: or, as Sol. Iarchi here sayth, because it sheweth *kindnes unto her fellowes, in food*. The Greek translateth it diversly. The scripture noteth this bird, for her wings and flying, *Iob. 39. 13. Zach. 5. 9.* it is a foule much like a crane, white, but her wings partly black; she buildeth on high fyrr trees, *Psal. 104. 17.* and upon tops of howses and chimneyes in cities, as all Germany knoweth. It keepeth much about waters, and feedeth on fishes, snakes, frogs, and the like. Therefore in *Thessalia* (as *Plinie* reporteth) men might not kill them, upon payn of death, because they devoured the serpents. The storks depart out of the country towards the end of sommer, no man knoweth whither, and come agayn at the Spring, wherupon the Prophet sayth, *the stork in the heaven knoweth her appointed-times, Ier. 8. 7.* No man seeth them eyther going or comming, but when they are come, and that is a signe that winter is past. Of them *Plinie* writeth, *hist. b. 10. c. 23.* The Chaldee calleth her *Chavvaritha*, of her white fethers. So the Latine Poet; *cum Vere rubenti Candida venit avis longis in-visa colubris, Virgil. Georg. 2.* that is, when in the rosie Spring, The white foule comes which unto Snakes is a most hatefull thing.

the Heron] in Greek, and the Heron; so in Deut. 14. 18. The Heron is in Hebrew *Anaphah*, so named of anger: The Greek turneth it *Charadrios*: so in Deut. 14. 18. The Chaldee translateth it *Ibbo*, and *Ajbu*; which name implieth *enmitie*. Chazkuni writeth; *Anapha*; commonly called *Heron*, it is soon angrie: and Sol. Iarchi sayth, *It is a furious foule, and seemeth unto me to be that which they call the Heron.*

Lapwing] so also the Greek translateth it: the Hebrew name is

Duchiphath, mentioned onely here, and in Deut. 14. 18. The Chaldee, *Nagar tura*: the Cock of the mountayne.

bat] in Hebrew *Atalleph*, in Chaldee *Atapha*, in Greek *Nucte*: it flyeth in the night, and cannot behold the day light, but keepeth in holes; wherto the Prophet alludeth in *Esa. 2. 20.* they shall cast their idols, to the molls, and to the batts. Chazkuni sayth, *Atalleph* is a little bird that flieth in the night, & hath no eyes. Thus there be twenty several foules named as unclean; to which if we add those words after his kinde four times repeated, there are 24 and so many particular sorts doe the Hebrew doctors say are forbidden, And whosoever hath certaine knowledge of these kindes, and of their names; he may eat any foule that is none of them, and he need make no inquisition. Who so knoweth them not, nor knoweth their names; must make inquisition by the signes which the Wise men have given. Every foule that treadeth on the meat and eateth, [as is the manner of ravenous foules that tear their prey,] it is evident that it is of those kindes, and unclean: sayth *Maimony*, in treat. of *Forb. meats*, ch. 1. f. 15. 16. And; the signes of beasts, are spoke of in the law; the signes of fowles, are not spoken of: but our wise men have sayd, every foule that treadeth (on her prey) is unclean: *Talmud Bab. in Cholin, chap. 3.* These figured the ravenous, cruel and unclean conditions of vngodly people: as *Babylon* is called, the cage of every unclean and hateful bird, *Rev. 18. 2.*

V. 20. that flieth] or, of the flying-foule. as the Greek translateth, *All creeping-things of foules*: that is, all foules (or flying things) that creep. Vnder this prohibition, the Iewes understand also, flies, bees, hornets, ants, and the like; as *Targum Jonathan* & others here explaine it. upon all fowr] or, upon fowr feet: which word is expressed after, in v. 23.

V. 21. bath not leggs] or, as the Hebrew readeth in the margine, *bath leggs*. Both Greek and Chaldee doe translate as in the margine, *bath leggs*: but because the leggs of the Locusts following, are bowed back-

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backward, and they goe not with them as other creatures, therefore after a sort they have not leggs above their feet. Or rather, because the yong locusts are born without leggs (as Plinie the weth in hist. b. 11. c. 29.) & afterwards their leggs doe grow. So the Hebrew canons say, *Whatsoever hath not now wings or leggs, but they wil grow upon it after a time when they are bigger: they are lawful (to be eaten) presently.* Maim. treat. of Forb. meats, c. 1. f. 23. Thus both readings were written by Moses; see the like, in Exod. 21. 8. The holy Ghost sometime plainly confirmeth these diverse readings to be of God; as in 1. Chron. 11. 20. *Lo, Not, is in the margine to be read *Lo, To him: and an other prophet, writing of the same person, hath onely *Lo, To him, 2 Sam. 23. 18.

V. 22. common Locust] or, grasshopper; in Hebrew *Arbeh*, so named of their multitude; see the notes on Exo. 10. 4. 5. 14. Such in the eastern countries are used for meat; so John the Baptist, fed on Locusts, Mat. 3. 4. and humane stories tell, how some in Ethiopia used to eat them salted and dried in smoke, Plinie, hist. b. 6. ch. 30. Locust-Suleam] which hath the name, (as Chazkuni sayth) of Solein the Rocks, on which they keep: the Greek calleth it *Attakes*: the Chaldee *Rashona*, and *Reshuma*. It is not mentioned in scripture, but in this place. Locust-Chargol] this word also is not found any other where: the Greek transliteth it *Ophiomaches*, that is, the Serpent fighter: and that there are Locusts which kyll serpents, Plinie mentioneth, in b. 11. ch. 29. Chazkuni interpreteth the name *Chargol*, as striving with the feet to skip with them. Locust-Chagab,] or Grasshopper; which the Greek nameth *Akka*, that is, a Locust; so in Num. 13. 33. Esa. 40. 22. Eze. 12. 5. after his kinde]. This being spoken severall times, the Hebrews think it implieth four other sorts of Locusts, which they call *Zipporeth* *crum m*, & *Is hana* *Jerusalemish*; and *Gnatshaja*, and *Rashanish*; all which are also clean for to eat; *Thamud* *Bab. in Ebul*, chap. 3. So Mai-

many, in Forb. meats ch. 1. f. 21. where he calleth the two latter by other names, *Gnosfaranja*, and *Ducanish*: and so maketh eight sorts of Locusts, which the law permitteth to be eaten.

V. 23. every creeping thing] to weet, every other, save those Locusts aforesayd.

V. 24. for these] or, by these; meaning as Solom. Iarchi explaineth it, these which follow, that not onely by eating, but by touching of them dead, they should be defiled. See before on v. 8. The uncleannes by touching, spoken of in any place, whether it be of a dead man, or of other unclean things; is, when a man with his flesh toucheth the unclean thing it self; whether it be with his hand, or with his foot, or with any other part of his flesh; though it be with his tongue, loe he is unclean. And it seems to me, he is defiled if he touch with his nailes or with his teeth; whiles they are joyned to the body, they are as the body; sayth Maim. in treat. of Tell. by the dead, c. 1. f. 3.

till the evening] that is, til the end of that day, & beginning of a new: for the Jewes day began at evening, as is noted on Gen. 1. 5. And so it figured mans pollution by syn, til he come to the new day of salvation by Christ, & become a new creature, 2 Cor. 5. 17. & 12. It signified also, those legal pollutions to continue but during the day (or time) of the law: which in the day of Christ should be abolished, Coloss. 2. 16. 17. 20. 21.

V. 25. beareth] the Hebrew canons say, although he touch it not, though there be a stone between him and it, for asmuch as he hath born it, he is unclean; whether he bear it on his head, or on his hand, or on any other part of his body. Whether he hath taken it up himselfe, or an other hath layd it on him; yea though the unclean thing hang by a threed, or hayre, and that threed hang on his hand; he beareth it, and is unclean. Maimon. treat. of Pollut. by the dead, c. 1. f. 6. wash his clothes] that is, all the clothes that are upon him. Sol. Iarchi noteeth, that uncleannes by bearing, is more then the uncleannes by touching, for a man is charged for this, to wash his clothes. This washing was a figure of

sanctification, as in *Exod. 19. 10.* for syn defileth men, and all that is about them: but by repentance and faith, our clothes are washed, and made white in the blood of the Lamb (Christ); *Revel 7. 14.* The Hebrew doctors say, Every place where it is sayd in the law, of the uncleane, that he shall wash his clothes: it is not to teach us, that onely the clothes which are upon him are unclean: but to teach that every cloth or vessel, which that unclean person toucheth, in the time whiles he is joynted to the thing that makes him unclean, is unclean also. *Maim. treat. of the Red heiffer, chap. 5. sect. 2.*

26 V. 26. them] that is, their dead carkeffes, as the Greek here expresseth, and rightly, from v. 24.

27 V. 27. paws] or palms; which the Greek translateth hands. And to explaine this, Sol. Iarchi instanceth, the dog, and the beare, and the cat.

29 V. 29. upon the earth] this is spoken, as Chazkuni sayth, to except those, that are in the sea. weasel] named in Hebrew, Cholel; in Chaldee, Chulda; of running hastily from place to place. Iarchi explaineth it by the Latine name *Mustela*: in Greek it is called *Galee*. mouse] in Hebrew, Gnachar; of troubling, gnawing & wrooting things in the house & fields. With such, God marred the Philistians land, *1 Sam. 6. 5.* and the eating of such is expressly condemned, in *Esa. 66. 17.*

tortoys] or, as the Greek translateth, the land trocodile; in Hebrew *Tfab*, so called of the shell that covereth it; for *Tfab* is also used for a coach, or covered wagon, *Num. 7. 3.* Of this creature Sol. Iarchi sayth, it is like a frog. after his kinde] the Greek translateth, and things like unto it.

30 V. 30. ferret] or weasel-mouse, as the Greek translateth it, *Mugalee*; which the Latines call *Mus araneus*, (the Shrew) as *Gaza* sayth in *hist. animal. 48. c. 24.* It is of the colour of a weasel, and bignes of a mouse, sayth *Aetius. impl. 13. c. 14.* The Hebrew name is *Anakab*, which signifieth growning; & the Chaldee, *kela*, of yelling. The scripture mentioneth it not elsewhere.

leon] so the Greek translateth it: others, the lizard. In Hebrew it is named *Coach*, of Strength.

lizard] or, *stellio*, which is like a lizard, spotted on the back as with starrs: and to this latter, the Greek *Afkalaboies* agreeth. In Hebrew, *Letaah*; which Sol. Iarchi expoundeth *Lisard*.

snayl] or lisard, in Hebrew *Chomet*; in Greek *Saura*, that is the *Lisard*: others think this to be the *chamalcon*. These creatures names are not elsewhere found in scripture. The Rabbines say, There are eight creeping things spoken of in the Law, the weasel &c: who so eateth of their flesh the quantity of a lentel (or litle pease) is to be beaten. *Maimony, in Forb. meats, ch. 2. f. 7.*

Moll] in Hebrew *Tinshemeth*, in Chaldee *Ashshutha*; which Iarchi explaineth by the Latine name *Talpa*; but Targum Jonathan calleth it *Sallamandra*.

V. 31. toucheth] Creeping things (as the Hebrew doctors observe) doe defile men & vessels when they are touched, and earthen vessels by the aier: but defile not when they are caried; (as other creatures doe *vers. 25.*) and the measure of their uncleannes, is by (touching) so much as a lentel. *Maim. in Aboth hatumoth, c. 4. f. 2.*

are dead] There is no kinde of living creature that is defyled whiles it is alive, or that defyleth whiles it is alive, save man onely; sayth *Maimony, in treat. of Pollution by the dead, chap. 1. f. 14.* The creeping thing defleth not, until it be dead. All other abominable creeping things, as frogs, serpents, scorpions and the like; though they are unlawful to be eaten, &c, (*Levit. 11. 41. 42.*) yet hast thou none of all the creeping things, that defyleth (by touching it) when it is dead, save the eight sorts that are expressed in the Law. *Maimony in Aboth hatumoth, ch. 4. f. 14.*

V. 32. ought of them] to weete, of their flesh. For as of beatts, the Hebrew doctors say, the bones, hornes, hoofs, gristles, sinewes &c. of their carkeffes, doe not defile; to weete, when they are separated from the carkeff; though who so toucheth any of these things, whiles they are joynted with the flesh, he is unclean: so they say, the bones, sinewes nayles of creeping things, are clean; *Maim. in Aboth hatumoth, ch. 1. f. 7. 6.*

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7. & c. 4. f. 3. *Vessel*] or, instrument; any thing made for use or service. The Hebrewes say; there are seven sorts of vessels (or instruments) that by the law doe receive uncleannes, which are, clothes, things made of skin, and sacks, and things made of bone, and of metall, and of wood, and of potters earth. Five of these they gather from this verse and the next; or metals, from Numb. 31. 22. 23. and for bones, from Num. 31. 20. all work of goats &c, which by tradition they learned to understand of vessels made of the hornes, or hoofs, or bones of goats, and consequently of other beasts: Maimony in Celim, chapt. 1. sect. 1.

of wood] under this, they understand also vessels made of bulrushes (as Esa. 18. 2.) & of reed, of wicker, of shells of nuts, barks of trees, and other the like; of things which grow out of the earth like wood. All things made of wood, for the service and use of man onely, as ladders, are clean, and receive no pollution at all. And all things made of wood, for the service of vessels and of men, as tables, cupboards, bedds and the like, doe receive pollution: (for these serve both for mans use, and for dishes, cups, plate &c, to be set upon.) Things made of wood, for the service of vessels (or instruments) onely, because they serve unto those things which serve unto man, if they serve unto those vessels, but in the howr of employment onely, then are they clean and receive no pollution; as a woddren candlestick, which serveth for the candle in the time that it burneth; and so all other the like. But if they serve unto the vessel or instrument, in the time of the use of it; and in the time when it is not used, then it receiveth pollution; as sheads, scabberds, cases of knives, swords, and other the like. Maimony in Celim. ch. 1. f. 13. & c. 4. f. 1.

cloth] whatsoever is woven, be it of wool, or of flax, or of hemp, or of any other thing that groweth out of the dry land; is called cloth, in this case of uncleannes. Maim. in Celim. ch. 1. f. 11. But cloth woven of wool that groweth in the sea, receives no uncleannes. Ibidem. f. 3.

skin] to weare, of beastes of the earth; but such as breed in the sea, their skins receive no uncleannes, Maim. in Celim. ch. 1. f. 3. *Sackcloth*] it was made of threeds of haire, braided like a chaine, or woven as cloth;

and made eyther of goats haire, or camels haire, or horse tayles, or the like. Maimony in Celim. ch. 1. sect. 12. Hence we may observe, that Iohn Baptists garment of camels haire, was sackcloth; opposed to soft and princely clothing, Mat. 3. 4. & 11. 8. and such the Prophets of old, used for to wear, as Elias, (in whose habit, and spirit and power Iohn Baptist came, Luke. 1. 17.) 2 King. 1. 8. and Esaias, Esa. 20. 2. and others, Zach. 13. 4.

any vessel] or, tool, instrument, fit for, and used unto any work. Therefore, a skin which had not upon it the forme of a vessel (or instrument,) received no uncleannes. Vessels of metall, received no uncleannes, til the work of them was all finished: unperfected shapes were not capable of pollution. Neyther any other vessels whatsoever, til they were wholly finished. And if a clean vessel were broken, the peeces of it, were not capable of uncleannes: as Maimony sheweth in Celim, chapt. 7. sect. 2. & chapt. 8. sect. 1. & chapt. 1. sect. 1. & chapt. 6. sect. 1.

put] or brought, made come: the Greeke translateth dipped into water. And by the Hebrew canons, All that are unclean, whether men or vessels, are not cleansed, but by dipping (or baptizing) in water. And whersoever the law speaketh of washing a mans flesh, or washing of clothes for uncleannes, it is not but by dipping the whole body therein. And whether they be men or vessels, there may not be any thing between them and the water to keep them asunder, as clay, pitch or the like, that cleaveth to the body or vessel: if there be, then they are unclean as they were before, & their washing profiteth them not. Maimony in Mikvaoth (or Water places) c. 1. sect. 1. 2. 12.

and it shal] or, then it shalbe cleansed: which the Greeke translateth, and afterwards it shalbe cleane. Before the evening, that the sun be set, it abideth unclean, though in a less degree. And so for men, of whom it is sayd, they shall wash and be unclean untill the even: as 2. 25. 28. & Levit. 15. 5. &c. Hereupon the Hebrewes describe the degrees of uncleannes, as, All that are unclean with any principall uncleannes, whether men or vessels, they are the first (or chiefest) in uncleannes, till they be baptised. When he is baptised

baptised, then is he as the second in uncleannes; until his sun be set. And he that is so baptised, (and his sun not set) may not eat or drink of the Trumah (or holy offerings,) or of any meat or drink that is holy. If such a baptised person touch the Trumah, he maketh the third in uncleannes, because himself is the second. If he touch the holy meats or drinks, he maketh them the fourth in uncleannes. But if he touch common meats, they are clean. Maimony in Aboth hatumoth, ch. 10. sect. 1. 2. 3.

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V. 33. earthen] or vessel of pot bakers earth. For there is a difference between this, and an other vessel of earth or of stone. Any vessel made of any mould of the earth, and afterward burned in the kiln; that is the vessel (Cheres) of earth, here spoken of, Maimony in Celim, ch. 1. sect. 13. See also Lev. 15. 12. wherinto] or, into the midst wherof. The Hebrewes scanning this word, say, that an earthen vessel is not made unclean but in the aier therof. All other vessels, if uncleannes touch them, they are unclean; and if an unclean thing come into the aier of them, but toucheth them not, they continew clean. And they count that an earthen vessel is not made unclean, but in the aier of it, as it is written, Into the midst wherof any of them falleth, (Levit. 11. 33.) in the midst (or inside) therof it is made unclean, not in the outer parts. And as it is made unclean in the aier of it, so it maketh meats and drinks unclean, by the aier of it. As an unclean earthen vessel, if meat or drink come into the aier of it, though they touch it not, yet are they made unclean, as it is written, whatsoever is in the midst of it, shalbe unclean. But other unclean vessels, make not meats or drinks unclean, til they touch them. Maimony in Celim, c. 13. f. 1. 2. break it] so in Lev. 6. 28. & 15. 12. All vessels that are defiled, are made clean agayn by water, except vessels of earth, and of glasse. Of the earthen vessel it is sayd, and ye shall break it, (Levit. 11. 33.) and it is not cleansed but by breaking. Maimony in Mikvaoth, ch. 1. sect. 3. This seemeth to be in respect of the vilenes of earthen vessels, more then of wood or of metal; so that the loss was not great, though they were broken. For otherwise, the He-

brew doctors say, that Vessels also of wood, and of skin, and of bone, and of metall, when they are broken, are cleansed from their uncleannes; Maim. in Celim, ch. 12. sect. 1. Of this point Chazkuni here sayth, An earthen vessel is not defiled but by the aier of it, and the reason is, forasmuch as it can not be cleansed but is to be broken; the Law is sparing fro having it marred, so that it is not defyled on the outside; as it is written, And every open vessel, which hath no covering bound upon it, is unclean; Nū. 19. 15. Loe if it have a covering bound upon it, it is clean, for it is not defiled on the outside of it. As waters signified the blood and spirit of Christ, wherwith we are sanctified, Ezek 35. 25. Hebr. 9. 13. 14. & 10. 22. so the breaking of the vessel signified the abolishing of syn and uncleannes, by death. We are compared to earthen vessels, 1 Cor. 4. 7. and the breaking of such is death, Jer. 19. 11. & 48. 38. See the notes on Lev. 15. 12.

V. 34. Of all meat which may be eaten] Hebr. which shalbe eaten, that is, which usually is eaten of men. The Greek translateth, And all meat which is eaten. on which water cometh] This is understood by some, of such water as wherinto an unclean thing was put to cleanse the same, mentioned before in v. 32. that that water defileth all meats. But the Hebrewes understand it of all water generally, which whē it cometh upō any thing that is mans meat, it maketh the meat apt to receive uncleannes, by such things as are before mentioned: wheras unless water came upon it, it received no uncleannes by the touch of any unclean thing; according to that which followeth in v. 37. 38. where sowing seed is not defiled by any carkels, unless water be put upon the seed. So Iarchi expalayneth it, Hence we learn (sayth he) that meat is not apt and prepared to receive uncleannes, until water come upon it; but after water is once come upon it, it receiveth uncleannes for ever, though it be dry agayne. And wine and oile and whatsoever is called Mashkeh (drink or liquour,) maketh seeds apt to take uncleannes, as water doth. The like is holden by others of them, and they give these

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these rules. All meat that is properly mans meat, as bread, and flesh, and grapes, and olives and the like, receiveth uncleannes; and whatsoever is not properly mans meat, is clean, and receiveth not uncleannes, unles there be an intent concerning it, and it be determined to be mans meat. And both the one and the other receiveth not uncleannes, until it be mixed first with one of the seven liquours: as it is sayd, But if water be put upon the seed, Levit. 11. 38. The seven liquours that make meats apt for uncleannes, are these; water, and dew, and oile, and wine, & milk, and blood, and honey. And they make not (meats) apt (for uncleannes,) until they fall upon the meats by the owners will; and are not putrified: for liquor that is putrified, maketh not apt (for uncleannes.) And when meat is made apt (to receive uncleannes,) although it be waxen dry againe, yet it receiveth uncleannes. Meat that is mixed with water of fruits, as with water of mulberries, or of pomegranates; although it be mixed, and one that hath a running yssue, or if the flesh of the dead doe touch it: yet is it clean, because it was not made apt (to take uncleannes,) by one of the seven liquors. There is not any liquor that receiveth uncleannes, save onely the seven liquors forementioned; but other water of fruits, as they make not apt, so neyther receive they uncleannes at all. Some things receive no uncleannes, though they be eaten by men; because they are not eaten save for to give relish unto meats, or for odour, or for sight, as spices, ginger, pepper, and all such like. All meats that grow out of the ground, receive no uncleannes til they be plucked up: but so long as they stick in the ground, though it be but by a litle roat, whereby they may live, they receive no uncleannes. All meats that are of living things, receive no uncleannes until they be dead: so soon as a beast or foule is killed, they may receive uncleannes. Fishes also receive uncleannes, when they are dead. All meat that is corrupt and putrified, so that it is not fit for mans meat; receiveth no uncleannes. So liquor putrified & corrupt, that it is not fit for man to drink, receiveth no uncleannes. Maimony in Talmoth Orlin (or Uncleannes of meats) chap. 1. & 2. [all drink] or, all liquor. This general, the Heb. Jews restrayne to seven particulars forementioned; water, dew, oile, wine,

milk, blood and honey; and such things as are of their kind. Which must be judiciously weighed; for they had many traditions, which agreed not with the lawes of God, Mark 7. 3. 4. -- 13. Moreover they say concerning these things, Whatsoever is written in the Law touching things unclean & clean, it concerneth not ought save the sanctuary and the holy things thereof, and the Heave-offerings and the second tithe onely. For loe the unclean are warned not to come into the Sanctuary, or to eat of the holy thing, or of the heave-offering, or of the tithe, in uncleannes: (Lev. 12. 4. & 15. 31. Num. 19. 13. 20. Lev. 7. 20. 21. Num. 18. 11. 13.) But of common things, there is no prohibition at all; but it is lawfull to eat comon things that are unclean; and to drink liquors that are unclean. Loe it is sayd in the Law, And the flesh that toucheth any unclean thing, shall not be eaten, Lev. 7. 19. Wherefore comon things are lawfull, for he speaketh not save of the flesh of the holy things. And so it is lawfull for a man to touch all unclean things, and to defile himself by them: for loe the scripture warneth the sons of Aaron, & the Nazirite, not to defile themselves by the dead, (Lev. 21. 1. Num. 6. 6.) inasmuch that all the people may. Yea and the Priests & Nazirites might defile themselves with other uncleannes, save the uncleannes of the dead. All Israel, are admonished to be clean at every solemne-feast; for thence they are to be purified to come into the Sanctuary, and to eat the holy things. And this which is said in the Law, Their carkeß shall ye not touch, (Lev. 11. 8.) is meant at the solemne-feast onely: but for other dayes of the yeare, he is not forbidden. The unclean & the clean person together, (Deut. 15. 22.) we have been taught, that the unclean and the clean may eat in one dish. But the husband may eat not in the dish with his wife that is separated for her uncleannes (Levit. 15. 19.) &c. Although it be lawfull to eat unclean meats, and drink unclean drinks, the holy men in former times used to eat comon meats in their cleannes; as it is bounden all unclean meats all their dayes. Maimony in Talmoth Orlin, ch. 16. § 8. 9. 10. 11. 12. These things are to be understood of cleane meats made unclean by touching other things; and not of swine and other such

beasts, fowls and fishes, as are forbidden before: for they might never be eaten by the people, except in case of necessity.

35 V. 35. oven] in Greek ovens: wherein bread is baked, Lev. 26. 26. unto which, the hart of man is sometime likened, Hos. 7. 6. potts] so the Greek Chytropodes also signifieth potts with feet. Chazkuni sayh the oven was for bread; the potts, for flesh, to be baked and boyled in: and Sol. Iarchi sayh, they were vessels (or instruments) moveable, & were of potters-earth. they shal] Hebr. it shall, that is, every of them shalbe broken downe. Because as Sol. Iarchi sayh, an earthen vessel is not made clean by washing. Therefore were they to be broken as other earthen vessels, v. 33.

36 V. 36. and a gathering-] The Greek addeth the word and, whereby this is distinguished from pit and fountayn; implying all other places, ditches, ponds, pooles, lakes, rivers and the like; where many waters are gathered together (not in vessels, but) upon the ground. Such when the unclean thing, and water that touched it were taken out, remayned clean.

37 V. 37. sowing] or sown seed, which useth to be sown. which shalbe sown] Chazkuni expoundeth it, which shalbe rooted in the ground; teaching even of unclean seeds, that when they are sown and have taken root, they are clean.

38 V. 38. water is put] Hebr. is given; meaning willingly: the Greek sayh, is poured. Hereby is meant the fitting of it for man to eat: as by the Hebrew canons is before shewed. Where also it is said, By word of mouth we have been taught that this which is sayd, But if water be put upon the seed, (Lev. 11. 38) is meant cyther of water, or of any other of the seven liquors: so that it be put thereon by the owners will, and after that it is pulled fro the ground: for it is not spoken of putting water on, save after the meats are plucked up, and the liquors pulled off fr m where they grow. Whatsoever liquor falleth on meats without the owners will, it maketh them not apt (to receive uncleannes.) As if it be mixed with his fruits for feare, or danger, or for necessity, and he was not

otherwise willing that they should be mixed: it makes them not apt (for uncleannes:) as he that hideth his fruits in water, because of theever, &c. Maimony in Tumash Odin, ch. 12. f. 1. 2.

of their carkeß] Chazkuni explaineth it thus; of their carkeß, and not of the bones, or of the teeth, or of the nailes, or of the hayre of the: for these things made it not unclean. Iarchi teacheth, that this is not onely whiles the seed is wet with the water, but also after it is drie from the water.

V. 39. any beast dye] to wet, of it self; and is not orderly slayn. for meat] that is, any clean beast, such as the Law permiteth to be eaten. And unclean beasts much more. toucheth the carkeß] Sol. Iarchi expoundeth this, the carkeß, & not the bones or sinewes, nor the hornes or hoofs, neyther the skin: for that these defiled not him that touched them.

V. 40. that beareth the carkeß] see the notes on vers. 25. The Hebrewes say, A carkeß is one of the chiefest unclean things; so much as an olive of the flesh therof, defileth men; and vessels, by touching, and earthen vessels by the aier, and defileth men by bearing it. Whether it be cattel or beast, lawfull to be eaten or unlawfull; if they dye, the flesh of them all, so much as an olive, maketh one unclean. The killing of a clean beast, maketh it cleane every where: an unclean beast, the killing therof availleth it not: and whether it be killed, or strangled: or dye of it self, it is a carkeß; and all carkesses are alike in the case of uncleannes. The marrow is as the flesh; but the blood of the carkeß defileth not as the carkeß, but is like unclean liquors, which defile not men or vessels by the Law. The fat of a clean beast that dieth, is clean; as it is written, And the fat of a carkeß, and the fat of that which is torne in peeces, shalbe used for any work, but eating ye shall not eat of it, (Lev. 7. 24.) Maimony in Aboth hatumoth ch. 1. sect. 1. — 1. wash his clothes] the Greek addeth, and wash himself in water.

V. 41. every creeping thing] besides those eight forementioned in vers. 29. 30. which defiled men by touching them dead; all other defile men by eating them; but not by

by touching their carcases. See the notes on vers. 31. Who so eateth so much as an olive, of any creeping thing on the earth, is to be beaten: sayth Maimony in treat. of Forbid en meats, ch. 2. f. 6. Touching this quantitie, observe an other rule which they give; This which we have sayd, of eating so much as an olive, is when he eateth that quantitie of any great creature, or if he joyn together a litle of one creature, and a litle of an other of that kinde, til he eat so much as an olive. But he that eateth an uncleane creature by it self all of it; he is to be beaten by the Law, although it be lesse then a graine of mustard seed; whether he eat it dead, or eat it alive. Maim. ibidem ch. 2. sect. 21.

V. 42. upon the belly] as serpents, and the like; Gen. 3. 14. upon all foure] or, upon four feet. This is the Scorpion, sayth Sol. larchi. or whatsoever] Hebr. unto whatsoever hath many feet. larchi sayth, this is the Nadal, (the many-foot,) a creeping thing which hath feet from the head therof to the tayle therof, on ech side; and they call it (in Latine) Centipoda.

V. 43. any thing that creepeth] This implieth all other besides the things spoken of; as creeping things in the waters, and the like. He that eateth so much as an olive of the creeping things in the waters, is to be beaten by the Law, Levit. 11. 43. Loe in this prohibition, are comprehended creeping things of the earth, and creeping things that fly, and creeping things of the waters. Maimony in Forbidden meats, chapt. 2. sect. 12. What the creeping things of the waters are, is shewed on vers. 10.

V. 44. make holy] or, sanctify your selves. This is the spiritual use of all these carnal rites; for Meat commendeth us not to God, 1. Cor. 8. 8. neyther is any thing unclean of it self, Rom. 14. 14. and, the eu nothing from without a man, that entying into him, can defile him, Mark. 7. 18. and these ordinances of meats and drinks, and divers washings, were carnal ordinances, imposed on (the Iewes), untill the time of reformation (or bettering) Hebr. 9. 10. all which are by Christ now done away, Colos. 2. 14. 16. 17. 20. 21. who calleth us, from our former lusts in our ignorance, to

be holy in all manner of conversation, because it is written, be ye holy, for I am holy, 1. Pet. 1. 14. 15. 16. and to cleanse our selves from all filthines of the flesh and spirit, perfecting holynes in the fear of God, 2. Cor. 7. 1. The Iewes also themselves saw that these outward things were figures of heavenly, and to be abolished by Christ, as their own words noted on Gen. 9. 3. manifest; and R. Menaschem on Lev. 11. sheweth how things beneath, are all answerable to things above; and those above, have their figures here beneath; and that by unclean beasts, the heavens of the world were meant, (according to that vision in Act. 10. 12. -- 28) and that the eating of unclean beasts here forbidden, signified the going in unto (or unlawful mariages with) such infidels, according to the phrase in Prov 30. 20. she eateth, and wipeh her mouth: and the saying in Gen. 2. 24. they shalbe one flesh. Also, that the cleansing with water, signified the water that is above, which is the water of mercie, &c. And Maimony cōcludeth his treatise of the Uncleannes of meats, thus; the cleannes of the body, bringeth one unto the holynes of the soule, from evil thoughts; and the holynes of the soule, is a means to make us like unto the Majesty (of God,) as it is written, and ye shall make your selves holy, and shalbe holy, for I the Lord that make you holy, am holy.

your soules] that is, your selves; the soule is often put for ones self, for the whole person, soule and bodie. So in vers. 43.

that moveth] or, that creepeth upon the earth; but the Greck also translateth moveth: and it is of more large signification. Wherefore the Hebrew canons say; These kinde that breed in dung hills, and in bodies of carcases, as worms, maggots, and the like, which are not procreated of male and female, but of rotten dung and the like; they are called the things that move upon the earth: and who so eateth so much as an olive of them, is to be beaten &c. although they doe not increase and multiply (by generation). But the creeping thing that creepeth upon the earth, (Lev. 11. 29.) is that which increaseth or multiplieth of male or female. Those kinde that breed in fruits and in meats;

meats; if they be separated and goe forth upon the earth, although they returne again into the meat; who so eateth so much as an olive of them, is to be beaten: but if they be not separated, it is lawfull to eat the fruit, and the worme that is within it. Provided, that the food breed wormes after it is plucked up from growing on the earth: for if it breed wormes, while it groweth; those wormes are unlawfull, as those that are separated upon the earth, because they are created upon the earth. And if the case be doubtfull, they are also unlawfull. Therefore all kinde of fruits which are wont to breed wormes whiles they grow, are not to be eaten, until they search into the fruit, lest any worm be in it. But if the fruit last a twelve moneth after it is gathered, it may be eaten without any searching into it: for there is no worm, which can live twelve moneths in it. *Maimony treat. of Forbidden meats, ch. 2. S. 13. 14, 15.*

45 V. 45. that bringeth you] upon condition that you should receive my cō nandements, have I brought you up from the land of Egypt: as Iarchi explaineth it. for I am holy] Hence doth the Apostle frame his exhortation, as he which hath called you is holy, so be ye holy, in all manner of conversation: because it is written, Be ye holy, for I am holy; 1 Pet. 1. 15. 16.

47 V. 47. To make a difference] or, to separate; & in the next sentence, the Greek addeth, to teach the sonns of Israel, between the living thing &c. as having reference to vers. 1. 2. (where this law is spoken to Moses and Aaron;) and to the former precept, in Lev. 10. 10. 11. the beast] or, the living thing; which the Greek calleth Zoogonoun-ton, that gender living things. And as wee have heard of the creatures, so for those things that come of the creatures, the Hebrewes have these rules; All meat that cometh out of any of the kinds of creatures forbidden, for the eating wherof men are beaten: loe that meat is by the Law forbidden to be eaten; as the milk of an unclean beast, and eggs of unclean fowles or fishes. *Womans milk is lawfull to be eaten, though the flesh of mankinde is unlawful to be eaten. Honey of bees or of hornets is lawfull &c. Though it be unlawfull to eat*

the milk or eggs of unclean beasts and birds, yet are not men beaten for eating them; for it is sayd, Of their flesh shall ye not eat, (Levit. 11. 8.) for eating the flesh they are beaten, not for eating the eggs or milk: yet for eating such they are chastised with stripes. *Maimony in Forb. meats chap. 3. sect. 1. &c.*

CHAPTER 12.

1. The Law for a womans separation and purification after childbirth; 6. with the offerings for her purifying.



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AND Iehovah spake, unto Moses, saying. Speak unto the sonns of Israel, saying; A woman, when she hath conceived seed, and born a man-child: then she shall be unclean, seven dayes; according to the dayes of the separation for her infirmitie, shall she be unclean. And in the eight day: the flesh of his superfluous-foreskin, shall be circumcised. And shee shall continue, in the bloods of her cleansing; thirtie dayes and three dayes: shee shall not touch any holy-thing, nor come into the Sanctuary; until the dayes of her cleansing, be fulfilled. And if she bear a mayd-child, then shee shall be unclean two-weeks, as in her separation: and shee shall continue, in the bloods of her cleansing, sixtie dayes and six dayes. And when the dayes of her cleansing are fulfilled; for a son, or for a daughter: she shall bring a Lamb of his first yere, for a Burnt-offring; and a yong pigeon or a turtle-dove, for a Syn-offring: unto the dore of the Tent of the Congregation, unto the Priest. And

he shall offer it before Jehovah, and make atonement for her, and shee shall be cleansed, from the fountaine of her bloods: This is the law of the childbearing-woman, for a male, or for a female. And if her hand find not, ynough for a lamb: then she shall take two turtles, or two yong pigeons; one for a Burnt-offring, and one for a Syn-offring: and the priest shall make atonement for her, and shee shall be clean.

Annotations.

DDD Here beginneth the seven and twentieth section of the Law. See Gen. 6. 9.

C Onceived-seed] or yeilded seed: Hebr. *feded*: which in Gen. 1. 11. signifieth the bearing, or yeilding of seed. Here also it meaneth the womans yeilding or giving of seed unto conception, (as Aben Ezra explaineth it,) and the word borne, following, signifieth the bringing forth therof into the world. The Chaldee translateth it, *conceived*. From these words, *yeilded seed*, and *bore a male*; the Hebrew doctors gathered, that the woman which yeeldeth seed first, beareth a male, (and if the man yeeldeth it first, a female.) R. Aseathem on Lev. 12. & R. Solomon, on Gen. 45. 15. As the former lawes, concerned uncleannes which proceeded from without, so this & the rest that folow, concern uncleannes which cometh from within; and the cleansing of the same by the grace of God in Christ. And Sol. Iarchi noteth, from a former author, that *a man was formed after all cattel and beasts and foules*, in the work of the creation, (Gen. 1.) so his Law is set down, after the Law of beasts, foules &c. (Lev. 11.) *A manchild*] or, a male: so after, a male child, or female; as in v. 7. And this law the Hebrewes say, taketh place, whether the birth be timely or untimely, living or dead, so that it hath the perfect shape;

which they limit to be after 40 dayes, from the conception. It within 90 dayes, they hold inq. uncleannes. of childbirth therby. *Maimony in Issurei biab ch. 10. f. 1. 4.* separation.] or, removal. The Hebrew *Niddah*, though it be sometimes generally used for any uncleannes separated or removed away, Ex. 9. 14., 2 Chron. 29. 5. yet commonly it is used for a womans separation for her monethly fluors, wherof see Levit. 15. 19. &c. *infirmitie*] or, her menstrual-sicknes; for unto that is the original word appropriated: that as at such a time, she was separated from all communion with others, & from her husbands bed, and defiled whatsoever she did lye, sit upon, or touch, Lev. 15. 20, 21. so at her childbirth she should be unclean 7. dayes for a male, & 14. dayes for a female; with as contagious a pollution as the other. And this in respect of her childbirth, though no other accident should appear: as the Hebrew canons say, Every woman in childbirth is unclean, as a menstruous-woman; yea although there be no blood seen: *Maimony in Issurei biab ch. 10. f. 1.* Now the uncleannes of a woman in her menstrual sicknes, was for the time, as great as hers that had an yssue; and defiled also by her spittle & urine; as is after noted on Levit. 15. 8, 20. &c. This uncleannes of a woman by childbirth, argued the corruption of nature, wherby we all are children of wrath, Eph. 2. 3. For by one mans disobedience, many are made synners: and by the offense of one, judgment is come upon all men to condemnation, Rom. 5. 19. 18. that every man should confesse with David, In syn my mother conceived me. Psal. 51. 7. Among the Gentiles, this law of uncleannes was also kept, as appeareth by Iphigenia in the Poet, saying; I mislike the sophismes of the goddess (Diana); who if any man touch a syn person, or a woman in childebed, or a dead corps; she dryveth him from her Altars, counting him as unclean: yet she herself desireth to have men killed in sacrifice unto her. Euripod. Iphigen. in Tauris. V. 3. the flesh] that is, the secret-part, which hath a superfluous-forskin upon it. So

by the flesh of the foreskin, it meant, the foreskin of the flesh: as by silver of shekels Levit. 19. is meant shekels of silver, and uncleanness of man, Lev. 7. 21. 19. for a man of uncleanness, and many the like. Of this foreskin, and the circumcision thereof, see the notes on Gen. 17. 11. It figured the taking away of mans hereditary syn and original uncleanness, in putting off the body of the synns of the flesh, by the circumcision of Christ, Col. 2. 11. Psalm. 51. 7. And this circumcision of the child in the eighth day, agreed also with the law for all other yong creatures, which were not fit to be offered unto the Lord, before the eighth day from the birth, Exod. 22. 30. See Gen. 17. 12.

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V. 4. *shal continew*] Hebr. *shall sit*; that is, abide at home, and not come into Gods sanctuarie. So *Sitting* is for abiding or continuing, in Lev. 8. 35. and often. *in the bloods*] or, *for the bloods*: which word, in the plural number, usually signifieth uncleanness, or guiltyness, eyther for murder, as in Gen. 4. 10. or for natural pollution by original syn that dwelleth in all, as in this place, and after in Lev. 15. Wherefore they that are regenerate, and new creatures in Christ, are sayd to be borne, not of bloods, Ioh. 1. 13. *of her cleansing*] or, *purification*: or, *of cleannes*. The original word signifieth both *cleansing* or *purification*, as it is interpreted by the holy Ghost in Luk. 2. 22. and also *cleannes* or *puritie*: in which sense, *bloods of cleannes*, is by the Greek interpreters here translated, *her clean* (or *pure*) *blood*; and in Targum Jonathan it is expounded, *and the 33. dayes next following, all her blood shal be clean*: for, her greatest uncleanness had an end at 7. dayes, vers. 2.

33. dayes] to which add the seven dayes forementioned, and there are 40. dayes: all which time she was debarred from the holy things of the Lord. Which number of 40. dayes, is often used for the time of humiliation before God, as in the fast of Moses, Elias, and Christ our Lord: see the notes on Gen. 7. 4. So this law taught mortification and humiliation in respect of that hereditarie syn which by the pa-

tents is conveyed to the children, Psalm. 51. 7. whereby they naturally are unclean, 1. Cor. 7. 14. &c. children of wrath, Eph. 2. 3. For, who can bring a clean thing, out of an unclean? not one. Job. 14. 4. To shew the contagion hereof, not onely the child was circumcised from the impuritie of it; but the mother also cleansed by sacrifice for syn, as after in vers. 6. And this the Hebrew doctors observed, saying; *No syn-offring is brought, but onely for syn, &c.*: and it seemeth unto me, that there is a mysteric in this matter, concerning the syn of the old Serpent, (Gen. 3.) sayth R. Menachem, on Lev. 12. *holy thing*] but for common things, and all civil affayres, she was clean, after the seven dayes first spoken of. The Hebrewes say, *All blood that appeareth of a woman in child-birth, within the 33. dayes for a Male, and the 66. for a female, is called the blood of cleannes, (or of purification): and ther is no prohibition of a woman from her husband, if she be baptised (or washed) after 7. dayes for a man-child, and after 14. for a woman child, &c.* But if he lye with her that beareth a male, within any of the 7. dayes; or with her that beareth a female, in any of the 14. dayes: he is guilty of cutting off. *Maimony in Issurei biyah, ch. 4. sect. 5. 2. until &c.*] This law was observed by the virgin Mary, the mother of our Lord; who though he was borne without syn, (Luke 1. 35.) yet being born under the Law, (Gal. 4. 4.) and for that it became them to fulfill all righteousness, (Mat. 3. 15.) both himself was circumcised the eighth day, and his mother, when the dayes of her cleansing according to the Law of Moses, were fulfilled, brought him to Jerusalem, to present him to the Lord, in the Sanctuarie, Luke 2. 21. 22.

V. 5. *two weekes*] The time of her uncleanness, and so for the dayes of her cleansing, are doubled for a female child; which continued in all, fowrscore dayes; the ground of which law, partly ariseth from nature, which causeth more superfluities, and so requireth longer time for cleansing about the female, then the male. *Who so brought forth a male and a female, twins;*

5

twins, she continued [in the bloods of her cleansing] for a female, [that is 66. dayes:] If she brought forth a child neither male nor female, or a child both male and female, she continued [in her cleansing] for a male, and for a female both. So if she brought forth twins, the one a male, the other of neither kindes or of both kindes; she continued both for a male and a female. If the one were a female, and the other of neither kindes, or of both: she continued for a female onely. *Maimony in Issure biab, chap. 80. sect. 18.*

V. 6. *fulfyled*] The woman after child-birth, brings not her offering in the 40. day for a male, or in the 80. day for a female; but on the morrow, which is the 41. or the 81. and that is the day spoken of in *Levit. 12. 6.* If these dayes pass over, and she bring not her atonement, she may not all that while, eat of the holy things: as *Maimony* sheweth, in *Mechofrei capporah, ch. 1. f. 5.* of his first yere]. Hebr. son of his yere. of which phrase, see the notes on *Gen. 5. 32* & *Ex. 12. 1*. And of these two sacrifices the Burnt offering, and Syn-offring, see *Levit. 3. & 4.* There were four sorts of unclean persons, bound to bring sacrifices for their atonement, as the Law sheweth, and the Hebrew doctors have noted: The woman that hath an yssue, and the man that hath an yssue; (*Levit. 15.*) and the woman in childbed, and the Leper (*Levit. 14.*) Every one of these, although they be cleansed, and baptised, and their Sun be set, yet are they wanting, and their cleansing is not fulfilled, so as that they may eat of the holy things, until they have brought their oblation. *Maimony in Mechofrei capporah, chap. 1. sect. 1.* a yong pigeon] Hebr. son of a dove. *Baal hatturin* here noteth, that in every place, he mentions the Turkes before the pigeons, save here: the reason wherof he sayeth is this, because she brought but one. And if she could finde a dove, she should not take a turtle; because the fellow (of the turtle) would mourne for her mate, and would not couple her self with an other.

a Syn offering] By these two sacrifices, her full atonement was made with God: the Syn offering being an expiation for

her synns; the Burnt-offring, both for that, and for her transformation by the renewing of her minde; that her bodie might be presented a living sacrifice unto God; which graces she received by faith in Christ. *2 Cor. 5. 21. Rom. 12. 1.* 2. See the annotations on *Levit. 1. & 4.* chapters.

V. 7. *atonement for her*] So these sacrifices were in respect of the womans uncleannes, not of the childes, which had circumcision the sign of purification upon it, the eight day. And whereas paines in child-birth, are unto womankind a chastisement of their syn, *Genes. 3. 16.* God by this law, gave a meanes to strengthen their faith, by making atonement for their synns in Christ, whom these sacrifices, priest, & Sanctuary figured. That as the marriage bed is undefiled, *Heb. 13. 4.* and that state of life is without syn, *1 Cor. 7. 28.* so the children which they bring forth, are a holy seed, *Exr. 9. 2. 1 Cor. 7. 14* & a seed of God, *Malac. 2. 15.* and women shall be saved in childbearing; if they continue in faith, and love, and holynesse, with sobriety; *1. Tim. 2. 15.*

fountaine] that is, flux, or yssue, as, the fountaine of her blood, in *Mar. 9. 29.* is expounded, the yssue of her blood, in *Luke 8. 44.* The Chaldees translate it, the uncleannes of her blood: See the notes on *Lev. 20. 18.* Under this, all like accidents to women within that time, are comprehendd: as the Hebrew canons say, whither she bring forth one or many, yet bringeth she but one offering for them all; and this is, if she bring them forth all within the dayes of accomplishment, [that is, the 40. or 80. dayes.] As, if she bear a female, all untimely births that fall from the birth day, to the end of the 80. dayes, are counted with the first birth: if she bring forth twins, one after an other, yet bringeth she but one oblation. *Maimony in Mechofrei capporah, c. 1. f. 8.*

V. 8. *did not enough*] that is, she be poor, and not able to buy or bring a lamb; then she shall bring two doves. See the annotations on *Levit. 9. 7.* Thus God regarded the estate of his poor, & accepted according to that a man hath, and not according

according to that he hath not, 2. Cor. 8. 12. And the mother of our Lord, offering at her cleansing this poor womans sacrifice, (Luk. 2. 22. 24.) it sheweth us both the humilitie, & the grace of our Lord Iesus Christ, that though he was rich, yet for our sakes he became poor, that wee through his povertie might be rich, 2 Cor. 8. 9. One for a Burnt-offering] When Burnt-offerings and Syn-offerings were brought together, the Syn-offring was first offred, Exod. 29. 14. 18. Levit. 8. 14. 18. & 9. 7. 8. 12. 15. 16. So in this place Sol. Jarchi observeceth from the Talmud, that howsoever the scripture nameth the Burnt-offring first; yet for offring, the Syn-offring was before the Burnt-offring.

CHAPTER 13.

1. The lawes and tokens wherby the Priest is to be guided in discerning and judging the plagues of Leprosie, arising of a swelling, or of a scab, or of a bright-spot: 18. or of a bile; 24. or of a Burning. 29. Of the Leprosie in the head, or beard. 38. Of the freckled-spot. 40. Of the Leprosie in the bald head, or forehead. 45. How the Lepers are to be arrayed, and put out of the camp. 47. The Law for discerning the Leprosie in garments, and skins, and burning them that were unclean.

AND Iehovah spake, unto Moses and unto Aaron, saying. A man, when there shalbe in the skin of his flesh, a swelling, or a scab, or a bright-spot; and it be in the skin of his flesh, like to the plague of leprosie: then he shall be brought, unto Aaron the Priest; or, unto one of his sons, the Priests. And the Priest shall see the plague in the skin of the flesh; and if the haire in the plague, be turned white; and the sight of the plague, be deeper than the skin of his flesh; it is the plague of leprosie: and the Priest shall see him, and pronounce him un-

clean. And if the bright spot, be white, in the skin of his flesh; and the sight therof, be not deeper than the skin; and the haire therof, be not turned white: then the Priest, shall shut-up the plague, seven dayes. And the Priest shall see him, in the seventh day: and behold if the plague, standeth in his eyes; and the plague spread not, in the skin; then the Priest shall shut him up, seven dayes, the second time. And the Priest shall see him, in the seventh day, the second time: and behold, if the plague be somewhat-dark; & the plague spread not, in the skin: then the priest shall pronounce him clean, it is a scab; and he shall wash his clothes, & be clean. But if the scab spreading spread-abroad, in the skin; after that he hath been seen of the priest, for his cleansing: then he shalbe seen the second-time, of the priest. And if the priest see, that behold, the scab spreadeth, in the skin: then the Priest shall pronounce him unclean, it is a leprosie.

The plague of leprosie, when it shall be in a man: then hee shalbe brought, unto the priest. And the Priest shall see, and behold if a white swelling, be in the skin; and it, hath turned the haire white: and livelynes of living flesh, be in the swelling. It is an old leprosie, in the skyn of his flesh; and the priest shall pronounce him unclean: he shall not shut him up, for he is unclean. And if the leprosie break out abroad, in the skin; and the leprosie cover, all the skin of the plague; from his head, even to his feet: to all the sight, of the eyes of the priest. Then the priest shall

14 shalt see; and behold, if the leprosie
hath covered, all his flesh; then he
shall pronounce the plague clean: all
15 of it, is turned white; he is clean. But
in the day, that living flesh, is seen in
him; he shalbe unclean. And the
priest shall see, the living flesh, & pro-
16 nounce him unclean: the living flesh,
it is unclean, it is a leprosie. Or when
the living flesh, turn again, & is chan-
ged into white: then he shall come,
17 unto the priest. And the priest, shall
see him; and behold, if the plague be
turned, into white: then the priest,
shall pronounce the plague clean, he
is cleane.

18 And flesh, when there shall be in
it in the skin therof, a bile: and it is
19 healed. And there be, in the place
of the bile, a white swelling; or a
bright-spot, white somewhat-reddish:
then it shal be shewed, to the Priest.
20 And if the Priest see it, and behold the
sight therof, is lower then the skin;
and the haire therof, is turned white:
then the Priest shall pronounce him
unclean, it is the plague of leprosie, it
21 is broken-out in the bile. But if the
Priest see it, and behold there is no
white hayre therein, and it is not lower,
than the skin, & it is somewhat-dark:
then the priest shall shut him up, seven
22 dayes. And if it spreading spread-
abroad, in the skin: then the Priest
shall pronounce him unclean, it is the
23 plague. But if the bright-spot stand
in his place, and spread not, it is an
inflammation of the bile: and the priest,
shall pronounce him clean.

24 Or flesh, when there shalbe in the
skin therof, a burning of fyre: and
the livelines of the burning be, a

bright-spot, white somewhat reddish,
or white. Then the Priest shall see it,
25 & behold if the haire be turned white,
in the bright-spot; & the sight there-
of, be deeper than the skin; it is a le-
prosie; it is broken-out, in the burn-
ing: & the priest, shall pronounce him
unclean; it is, the plague of leprosie.
26 But if the Priest see it, and behold
there is no white haire in the bright-
spot; and it is no lower than the skin,
& it is somewhat-dark: then the priest
shall shut him up, seven dayes. And
27 the priest shall see him, in the seventh
day: if spreading it be spread-abroad
in the skin; then the priest, shall pro-
nounce him unclean; it is the plague
of leprosie. And if the bright-spot,
28 stand in his place, and spread not in
the skin, and it be somewhat-dark; it
is, a swelling of the burning: and the
priest shall pronounce him clean; for
it is, an inflammation of the burning.

And man, or woman; when there
29 shalbe in him, a plague: on the head,
or on the beard. Then the priest,
30 shall see the plague; and behold if the
sight therof, be deeper than the skin,
and there be in it, yellow thin haire:
then the priest shall pronounce him
unclean, it is a skall; it is a leprosie of
the head, or of the beard. And if the
31 priest see, the plague of the skall; and
behold the sight of it, is no deeper
than the skin; and there is no black
haire in it: then the priest shall shut-
up, the plague of the skall, seven
dayes. And the priest, shall see the
32 plague, in the seventh day: and be-
hold if the skall spread not, and there
be in it, no yellow haire; and the sight
of the skall, be no deeper than the

33 skin. Then he shall shave himself; but the skull, shall he not shave: and the priest, shall shut up the skull, seven
 34 dayes, the second time. And the priest shall see the skull, in the seventh day; and behold, if the skull be not spread in the skin; & the sight thereof, be no deeper then the skin: then the priest, shall pronounce him clean; and he shall wash his clothes, and be clean.
 35 But if the skull, spreading spread-a-broad, in the skin; after his cleansing:
 36 Then the priest, shall see him; and behold if the skull be spread, in the skin: the priest shall not seek, for yellow
 37 hair, he is unclean. But if the skull, stand, in his eyes, and black hayre be grown-up therein; the skull is healed, he is clean: and the priest, shall pronounce him clean.
 38 And man, or woman; when there shall be in the skin of their flesh, bright
 39 spots: white bright-spots. Then the priest shall see; and behold if in the skin of their flesh, be bright-spots, darkish white: it is a freckled-spot, that groweth in the skin, he is clean.
 40 And a man, when his head, hath the haire fallen off: he is bald, he is
 41 clean. And if his head hath the haire fallen off, from the part towards his face: he is forehead-bald, he is clean.
 42 And if there be in the bald-head, or in the bald-forehead; a plague, white somewhat-reddish: it is, a leprosie sprung-up; in his bald-head, or in his
 43 bald forehead. And the priest, shall see it; & behold if the swelling of the plague, be white somewhat-reddish; in his bald-head, or in his bald-forehead: as the sight of leprosie, in the

skin of the flesh. He is a leprous
 man, he is unclean: the priest, shall pronounce him utterly unclean; his
 44 plague, is in his head. And the Leper, in whom the plague is; his clothes,
 45 shall be rent; and his head, shall be bare; and he shall put a covering upon his upper-lip: and he shall cry, unclean unclean. All the dayes, that
 46 the plague shall be in him; he shall be unclean, he is unclean: he shall dwell alone; without the campe, shall his dwelling be.

And a garment, when there shall be in it, the plague of leprosie: in a wollen garment, or in a linnen garment: Eyther in the warp, or in the woof; of
 47 linnen, or of wollen: or in a skin, or in any work of skin. And if the
 48 plague be, greenish, or reddish; in the garment, or in the skin, or in the
 49 warp, or in the woof, or in any vessel of skin; it is a plague of leprosie: and shall be seen, of the priest. And the
 50 Priest, shall see the plague: and shall shut-up the plague, seven dayes. And
 51 he shall see the plague, on the seventh day; if the plague be spread in the garment, eyther in the warp or in the
 woof, or in a skin; of all that is made of skin, for a work: the plague, is a
 fretting leprosie, it is unclean. And he shall burne the garment, or the
 52 warp or the woof; in wollen, or in linnen; or any vessel of skin, wherein the
 plague shall be: for it, is a fretting leprosie, it shall be burnt, in fyre. And
 53 if the Priest shall see; and behold, the plague is not spread; in the garment, or in the warp, or in the woof: or, in
 any vessel of skin. Then the priest
 54 shall command, that they wash, that wherein

wherin the plague is: and he shall shut
it up, seven dayes, the second time.
55 And the priest shall see, after the
plague is washed; and behold, if the
plague hath not changed his colour,
and the plague be not spread; it is un-
clean; thou shalt burne it in fyre: it is
a fret inward; in the bare-inside ther-
of, or in the bare-outside thereof.
56 And if the Priest see; and behold, the
plague is somewhat-dark, after it is
washed: then he shall rend it, out of
the garment, or out of the skin; or
out of the warp, or out of the woof.
57 And if it be seen still, in the garment,
or in the warp, or in the woof, or in
any vessel of skin; it is a plague break-
ing-out-abroad: in fyre thou shalt
burn it; that wherein the plague is.
58 And the garment, or the warp, or
the woof, or any vessel of skin, which
thou shalt wash; and the plague be
departed from them: then it shall be
washed the second-time, and shall be
59 clean. This is the law, of the plague
of leprosie, in a garment of wollen, or
of linnen; or in the warp, or the woof;
or any vessel of skin: to pronounce it
clean, or to pronounce it unclean.

Annotations.

2 **A** Man] or Woman; Hebr. *Adam*, ut-
tered for all mankind: as in vers 29.
meaning all Israelites and profe-
lytes; to whom the law following doeth
perceyn. So the Hebrew doctors explain
it; *All are defiled by the plague (of Leprosie)*
though it be a child of a day old, and servants.
But not infidels, nor strangers that sojourn (a-
mong the Israelites:) Maimony treat. of
Leprosie, ch. 9. f. 2. Here the law is given
for the third sort of uncleannes, which
proceedeth outwardly from the bodies,

garments, or houses of men, shalli-
fied for their synns by the hand of God:
for so leprosie was often layd upon men;
for syn, as the examples of *Miriam* Moyses
sister, *Numb 12.* of *K. Vzziah*, *2 Chron 26.*
and of *Gehazi*, *2 King 5.* do manifest. See
the notes on *Lev. 11. 1.* & *12. 2.* [a swell-
ing] or rising; in Hebrew *Seeth*, in Greek,
Quile, that is a *feare*. Of this he treateth
in vers 9. 10. &c: and of the third and last,
the *Bright spot*, (with the *Scab* which is
neer unto it,) Moyses speaketh in the first
place. [a scab,] or *furf*, named in
Hebrew *sapachath*, that is, a cleaving-thing;
in Greek *semasia*, a signification. This the
Hebrew doctors say is of two sorts, the
one neer unto the forsayd Swelling; the
other, neer to the *Bright spot* after mentio-
ned: between which two, it is therefore
here placed; as an adjoynt to them both.
So *Chazkuni* here sayth, *Sapachath* is an ad-
joynt to the Swelling, & an adjoynt to the *Bright-*
spot: it breedeth of the one, and of the o-
ther. [bright spot] or *fore, wheale, pim-*
ple, which is white and glistering; as
both the Hebrew, Greek and Chaldee
words signify. Vnto which the Hebrew
doctors add agayn the *scab* forementioned,
which groweth of the *bright-spot*, as the o-
ther did of the swelling: so making two
principall, the *Bright-spot*, and the Swelling;
and two secundarie, the *scab* arising of
the former; fowr in all. They say; There
are foure appearances (or sorts) of leprosie in the
skin of the flesh, which are these: first an excee-
ding whitenes, then which there is no greater,
which appeareth in the skin of the flesh like
snow, and it is called [bakereth] a *bright-spot*.
Secondly a whitenes which is a litle inferiour to
that, which appeareth like the clean wooll of a
lamb the first day it is born; and it is called [Se-
eth] a swelling. Thirdly a whitenes litle infe-
riour to the swelling, which appeareth like the
plaster of the wall of an house; it groweth of a
bright-spot, and is called [Sapachath] a *scab*.
Fourthly a whitenes litle inferiour to the plaster
of a wall, which is like the filme of an egg, and
groweth of a swelling, and it is also called a *scab*:
Maimony in treat. of Leprosie, chap. 1. sect. 2.

& Talmud B:b. (in Negagim. c.1. f.1.) accordeth hereunto. These sundry sorts of Leprie, in the body, figured the many synns, which infect and defile mans soule; and for which God plagueth him, til his stripes stinck; and are putrified, because of his foolishnes: Mark 7.21.22.23. Psal.38.6.

the skin] Hereupon they say, the places within the eye, and within the eare, and the nostrils, and the mouth, and the wrinkles of the belly, and of the neck, and under the brest; also the armholes, and soles of the feet, and the nailes, and the head and beard which have hayr upon them; these places in a man are not defiled with a bright spot, neyther doth the plague spread within them, &c. for these are not the open skin, but some of them have no skin; other some have a skin, but covered, not open. Maimony treat. of Leprosie; ch.6. f.1. to the plague] that is, like to, or according to the plague: meaning, white. The Greek sayth absolutely, the plague. leprosie] or lepric; which word we borrow from the Greek lepra: so called of scales like fish scales, which grow upon leprous bodies: in Hebrew it is named Tsaragath, which is a fretting-sorenes, or peirsing-infectious-scabbednes, & in colour white, as is noted on Exod.4.6. So the Syriak Grab, signifieth Scabbednes: but the Chaldee Segiruth is so named of Shutting up, because the disease caused men to be secluded. The Hebrewes say, The leprosie of the skin of the flesh, is that which makes the place whiter then the (other) skin; and the whitenes is as the filme of an egge, or any thing superiour unto it: but if the whitenes be inferiour to the filme of an egg, it is not the leprosie, but a freckled spot (or morphew, Levit.13.39.) Maim. treat. of Leprosie, ch.1. f.1. And if there be, with any of the four sorts of whitenes forementioned, a red colour also mixed: that is likewise a Leprosie, as is after observed, on v.19.20.

V.3. the Priest shall see] or, look upon, and consider it; teaching a care to discern and judge rightly. The plagued man is sent to the priest of God, (not to the Physician of the body,) that he might acknowledge his chastisement to be of God.

for syn, (the knowledge wherof is by the Law, Rom.3.20. & 7.7.) and might by repentance and faith in Christ, be forgiven and healed. Deut.28.22. Job.33.27.28 Psal.39.11.12. Num.12.10.13. Or this the Hebrew canons say, All men may lawfully see the plagues, save he himselfe that hath the plague: but though all may see them, yet the pronouncing unclean or clean, depends upon the Priest. As, when a Priest knowes not to discern it; a wise man may see it, and say unto him, pronounce him unclean; and the Priest pronounceth, unclean: say clean; and the Priest sayth, clean: Shut him up, then the Priest shutteth him up: as it is written (in Deut. 21.5.) by their mouth, shall every controversie and every plague be. And though the Priest be a child, or a fool; the wise man speaketh unto him; and he eyther makes him absolutely unclean; or freeth him as clean, or shutteth him up. This is meant, when the Priest relyeth upon the words of the wise man: but if the priest look on it, and rely upon himself; it is unlawful for him to look on any plague, until a master have taught him, and he be expert in all plagues (or sores) and in the names of them; in all plagues that are on men, and on garments; and on howses. Maim. treat. of Leprie ch.9. f.1.2. and Talmud Bab. in Negagim, c.2. sect.1. white] this is the certayn colour to discern the lepric. But the white haire which is the signe of uncleannes by leprosie, is not less then two haire. And they must be white at the root. And must be in the body of the bright spot. And turned white by the sore, v. 10. (not white before naturally.) The whitenes of the haire maketh unclean in any of the (four) sorts, whether it be white as snow, or white, in an inferiour degree. Maim. treat. of Leprie, chap. 2. The whitenes of the hayre, (as Chazkuni on this place sayth,) was a signe that the flesh was weakened, the natural vigour thereof decayed: for the plague mortifieth the flesh. And so old men when they grow weak, their hayres turne white. But if the haire be white, before the plague cometh, it is no signe of uncleannes. It figured the decay of spiritual strength in the soule by the power of syn reigning therein, Hos.7.9. Ezek.16.30. Rom.7.9.13.

fight of the plague] that is, the plague to see to, (or in fight.) deeper] in Greek, lower. Sol. Iarchi expresseth it by a similitude, as the appearance of the Sun is deeper then the shadow. The nature of the Leprie, is to fret, eat and consume the flesh, as the original name implieth, and as may be seen by Marie who was smitten with this plague, Num. 12. 12. Let her not be as one dead, of whom the flesh is half consumed. And when Naaman was cured of his leprosie, his flesh is sayd to come againe, 2 King. 5. 10. 14. This signified the nature of Syn, & in special of heretic, which eateth as a canker, 2 Tim. 2. 17. pronounce him unclean] or, declare him unclean: the Hebrue phrale, (as also the Greek and Chaldee) is, make-him-unclean, or pollute him; and in vers. 6. cleanse him: which is meant of pronouncing or manifesting him so to be, with power: as Iarchi expoundeth it, he shal say unto him Thou art unclean. So Ezekiel is sayd to destroy the citie, when he pronounced or prophesied the assured destruction of it, Ezek. 43. 3. And the ministers of Christ are sayd to binde and to loose, to remitt syns, and to reteyn them; when they certaynly declare them so to be, by the word of God, Mat. 18. 19. & 18. 18. Ioh. 20. 23. So here, before the Priest may make him unclean, God (by these signes) sayth, it is the plague of leprosie; and so often in this chapter. Accordingly the Hebrew doctors say, A priest that maketh unclean, him that is clean; or maketh clean, him that is unclean, doeth not any thing; for it is sayd, He is unclean, and the Priest shall make him unclean (Levit. 13. 44.) he is clean, and the priest shall make him clean. Maimony, treat. of Lepr. c. 9. f. 3.

V. 4. deeper] Any appearance of leprosie in the skin of the flesh, is not called the plague (of leprosie,) neyther defileth it a man, until the appearance of the plague be deeper then the skin of the flesh, &c. Maimony, treat. of Lepr. ch. 1. f. 7. 6. Shut up the plague] in Greek, separate the plague: that is, him that hath the plague; or, the plagued man. A figurative speech, often used in the scriptures; as Charge, Ezek. 41. 11. is for such as have

charge and shon Pride, Jer. 50. 38. for, shon proud man. If the uncircumcision keep the righteousness of the Law, Rom. 2. 26. that is, the uncircumcised man. So Dreams, for Dreamers, Jer. 27. 9: and, wickednes perverteth syn, that is, the synner, Prov. 13. 6. and sundry the like. And that such is the meaning here, appeareth plainly by the 12. verse. This shutting up of the suspected leper, taught a care of righteous judgment according to Gods law, upon certaine knowledge, that nothing be judged before the time, 1. Corin. 4. 5. but to expect til God reveale synns, of which some are open before hand, going before unto judgment, and some follow after, 1. Tim. 5. 24.

V. 5. the Priest] This is meant of the same Priest that saw him before; because he must consider, whether the plague be as it was before, or changed. So by the Hebrew canons, The Priest that saw the plague at the first; he is to see it at the end of the first seven dayes, and at the end of the second seven: &c. If the Priest that saw him at the first, be dead, or sick; an other priest may look on him; but this second, may not pronounce him unclean by the spreading (of the sore) because he knoweth not whether it be spread or no. Maim. in Lepr. ch. 9. f. 4.

in the seventh day] except it be the Sabbath: for so they write; On any day, they look on them that have the plague; except on the Sabbath; and festival day. If the seventh day fall out to be the Sabbath or feast; they put him off, til the day following. Maimony treat. of Lepr. ch. 9. sect. 7. And he sayeth, in the seventh day; whereupon Chazkuni noteth, He doth not make him ravie seven full dayes, to teach thee, that a part of the day, is as the whole. standeth in his

eyes] that is, in the Priests eyes; as the Greek translateth abideth before him. or, standeth in his colours, as after in vers. 55. the eye is used for the colour of the plague; and thus the Chaldee expoundeth it, standeth as it was. By standeth, meaning keeps at a stay: being neyther whiter, nor spread wider. Therefore the man thus plagued must doe nothing to the sore, whereby to change the natural state of it. So the Hebrew

brew canons say, He that pulleth off the signes of uncleannes, eyther all or some; or that seareth the quick flesh, all or part of it; or that cutteth out all the spot out of his flesh, or out of his garment, or out of his house; whether it be before he come to the priest, or in the time of his shutting up, or when he is pronounced unclean, or when he is freed: loe he transgresseth the commandment, which sayth, (in Deut. 24. 8.) Take heed in the plague of leprosie, that thou observe diligently, to doe all that the Priests the Levites shall teach yow: as 7 commanded them, so shall ye observe to doe: that he pull nothing off, nor cut it out. Maimony in Lepr. ch. 10. sect. 1.

6

V. 6. the seventh day the second time] This the Hebrewes expound to be the thirteenth day, from the first: because the seventh day goeth to the count of the first week, and to the count of the second week, in all plagues, whether they be upon men, or on houses, or on garments. In the dayes between, what signes soever tell out, they might doe nothing. Maimony in Lepr. ch. 9. f. 9. 10. And in two weeks, the case was fully tried; for pronouncing him clean or unclean; he was to be shut up no longer; so the Talmud (in Nega. ch. 3. f. 3.) sayth, The skin of the flesh, is made unclean in two weeks, and by three signes; by white haire, (Lev. 13. 3.) by quick flesh, (Lev. 13. 14.) and by spreading, (Lev. 13. 8.) somewhat-dark] or dimm, obscure; namely of a more dark colour, then any of those fowr sorts of whitenes, which make it leprosie. The Hebrewes explaine it thus. There are three signes of uncleannea, in the leprie of the skin of the flesh; white haire, and quick flesh, and the spreading (of the sore:) and these three are expressed in the law. As, who so hath a bright-spot grow upon him, and in it white haire, or quick flesh, when the priest looketh on him, he shall pronounce him absolutely unclean. If ther be no white haire in it, nor quick flesh: he shall shut him up 7. dayes; & in the seventh day shall look upon him, whether any white haire be grown in the bright-spot, or any quick flesh, or that it be spread: if ther be, then he is to be pronounced unclean. If no quick flesh, nor white haire be grown upon it, neyther it be spread in the skin: he shall shut him

up the second week. If any of these three grow upon him in that time, he shall pronounce him unclean; if not, then he is clean; and he shall set him free, for ther is no shutting up, for plagues in the skin of the flesh, more then two weeks. And if after he is freed and cleansed, the plague doe spread, or there grow on it white haire, or quick flesh; then is he absolutely pronounced unclean. The bright-spot, that is very white as snow, and after the shutting-up, becometh somewhat-dark like the filme of an egg; or, that which was at first like the filme of an egg, and is made like snow; loe this is as it was (before): for the greater brightnes of the appearance, is no signe of uncleannes; neyther is the darknes thereof a signe of cleannes; except it be become lesser then the fowr sorts (forementioned,) and be made somewhat-darker then the filme of an egg; so that it be made a freckled spot, and therefore clean, (Lev. 13. 39.) If it be so, what is that which is sayd in the Law, (Levit. 13. 6.) if the plague be somewhat-dark &c. It is, that if it be somewhat-darker then the fowr sorts (of white,) he is clean. Likewise, if it be not somewhat-darker, neyther be spread, nor have white haire grow on it, nor quick flesh, behold he is clean. Maimony treat. of Leprie, ch. 1. sect. 10. 11. a scab] in Hebrew, Misspachath, that is, a thing adjoyning, or cleaving: larchi sayth, it is the name of a cleane plague (or sore.)

wash his clothes.] and how much more his body. (sayth Chazkuni,) forasmuch as he stood suspected of uncleannes: and as larchi sayth, because he was bound to be shut up, he is called unclean, and needeth to be washed. This signified, that even upon lesser chastisements for syn, men should reforme their wayes, and by the spirit of sanctification from God, (figured by waters, Ezek. 36. 25. 26. 27.) should indoevour to perfect holynes in his feare, 1 Cor. 7. 1. Hebr. 10. 12. For though the man was pronounced clean, (namely from leprosie,) yet was he to wash, and be clean: teaching that the righteous man, is not wholly clean, but needeth still to be washed; repenting, acknowledging and asking mercie of God in Christ, and amending his life, Prov. 20. 9. 1 Joh. 1. 8. 9. 10. And here-

with

with we may compare that speech of Christ; He that is washed, needeth not save to wash his feet; but is clean every whit. John. 13. 10.

V. 8. *spreadeth*] The spreading maketh unclean, whosoever it is, if it be in any of the appearances (or sorts) of the plague (of leprosie, mentioned in Lev. 13. 2.) but if it be in a freckled spot (Lev. 13. 39.) it is no spreading. Also, the spreading is no signe of uncleannes, untill it be after the shutting up: but if at his first comming, the priest seeth the plague that it spreadeth and goeth on, he shall not pronounce him unclean, but shut him up till the weeks end, and then look upon him agayne. Maim. treat. of Lepr. ch. 4. sect. 1. 2. The change of naturall colour, the deepnes of the sore, (v. 11. 3.) and the spreading of the same, being the chief signes of leprosie: signified the malignitie and contagion of syn, which eateth as the canker, 1 Tim. 2. 17. causeth no soundnes in the flesh, nor peace in the bones, Psal. 38. 4. but changeth the state of man: Lam. 4. 1. 7. 8. pronounce him unclean]

for the spreading signified that more corruption was still within the bodie, and the inward parts were not sound. And it figured the dominion of syn in our mortall bodies; which maketh men unclean in Gods sight; for such are free from righteousness, and not under grace; Rom. 6. 12. 14. 20.

V. 9. *The plague*] to weet, the other principall plague, that cometh of a swelling, first mentioned in v. 2. but handled here in the second place.

V. 10. *and livelynes of living flesh*] or, quicknes (reviving) of quick flesh: by livelynes meaning soundnes, or recovery; as after in v. 24. and as the Greek here expoundeth it, and in vers 15. living flesh, is in Greek sound flesh: and in other scriptures when men were healed of their wounds or sores, they are sayd in Hebrew to live, that is, recover health, as in Is. 38. 2 King. 20. 7. So the Hebrewes, as Sol. Tarchi here sayth, Livelynes is Saniment (that is, soundnes) in other language, when some of the whiteness which is within the swelling is turned like the flesh, that also is a signe of uncleannes. The

Chaldee translateth it, a mark (or sign) of living flesh. The reason hercof was, that leprosie did mortifie, or make the flesh dead, Numb. 12. 12. The Hebrewes also here take and, for or; saying, It is not necessary that there be them both, the hayr, and the living flesh, but eyther of them is a sign of uncleannes: and it is not written, white hayr, with the livelynes of living flesh &c. Maimony in treat. of Lepr. ch. 3. sect. 4.

V. 11. *It is an old leprosie*] or, The leprosie, is weat-old, in the skin. he is unclean] The Hebrew doctors say; The livelynes (or, quicknes of flesh) is no signe of uncleannes, untill it be as big as a lentile (or small vetch) square, or bigger then so. If it be scattered abroad, so that the living flesh be as a grain of mustardseed in one place, and as much in another place, though all be within the bright-spot, they are not to be counted together so big as a lentile, untill it be in one place, in the midst of the bright spot, as big square, or bigger then a lentile. Living flesh defileth, in any appearance (or colour); whether it be red, or black, or white, yea though it be not of those foure sorts of white forementioned. Neyther is living flesh a signe of uncleannes, til it be within the body of the bright-spot &c. Maim. treat. of Lepr. 3. sect. 1. 2. 3.

V. 12. *of the plague*] that is, of him that hath the plague: as in v. 4. So v. 13. 17. &c. to all the sight of the eyes] that is, whosoever the Priest looketh, with all his heed and diligence. From these words, the Hebrew doctors gather, that although a priest that had blemishes, might look on a leper, yet he that was blind though but in one eye, or, that was dim sighted, might not look on him that had the sore. Moreover they say, they looked not on the sores, but in the day time &c; for in all this busynes, (the scripture) sayth, **I N T H E DAY**; and, **I N T H E DAY**. They looked not on them in the morning, nor in the evening, nor within any house, nor in a cloudy day, neyther at noon day &c. but in the fourth and fift hour, (that is, at 10. and 11. of the clock before noon,) and in the 8. and 9. hour, that is, at two and three of the clock in the after noon,) whether the plague were

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on men, or on garments, or on houses. *Maim. in treat of Lepr. ch. 9. sect. 5. 6. and Thalmud. in Negagim, l. 2. f. 2.* This they observed, because in the morning and evening, the light is not clear; and at noon, the brightness dazeleth, and may cause to mistake the colour.

13 V. 13. *pronounce the plague clean*] Hebr. *make-clean the plague*, that is, pronounce him clean that hath the plague. Hereupon they say; Every unclean person when the leprosie breaketh out abroad over all his (body,) is clean. If there appear upon him, quick flesh, so much as a lentile, he is unclean: if agayn he be all covered with leprosie, he is clean. If (quick flesh) appear agayn, he is unclean; though the quick flesh begin to appeare an 100. times &c. *Maim. treat. of Lepr. ch. 7. f. 5.* This is explaind by Moses himself, in the verses folowing: and the naturall reason hereof seemeth to be; that when the diseale is all driven out, it argueth strength and soundnes in the inward parts.

15 V. 15. *living flesh*] the Greek translateth it sound (or whole) flesh: see vers. 10. *it is a leprosie*] This is one of the most remarkable things in all this Law, that quick or sound flesh in the sore, should be judged leprosie, and the man unclean: whereas if the leprosie covered all his flesh, he was pronounced cleane, v. 13. And hereby the Holy ghost seemeth to teach, that if we would judge our selves, we should not be judged of the Lord, 1 Cor. 11. 31. If we confess our synns; he is faithfull and just to forgive us our synns, and to cleanse us from all unrighteousnes; 1 Joh. 1. 9. But if any quick or sound flesh, any part of health or life be pretended in our sinfull nature, or any whit of righteousness by the works of the Law, (by which no flesh shal be justified, Gal. 2. 16.) then God pronounceth us unclean, for we cannot be justified but by the faith of Jesus Christ, Gal. 2. 16. And by grace we are saved, Eph. 2. 5. So then it is no more of works, otherwise grace is no more grace, Rom. 11. 6. & whosoever are justified by the law, are fallen from grace, Gal. 5. 4. Wherefore David, that he might finde grace in the eyes of God,

acknowledged there was no soundnes in his flesh: Psalm. 38. 4. 8.

V. 18. *flesh*] the Chaldee translateth it a man: and so the word flesh often signifieth, as is noted on Gen. 6. 12. though here it may be taken properly. So in vers. 24.

a bile] in Hebrew *Shechin*, which signifieth an-hot-ulcer, or push; which is with inflammation, yet differing from the burning after mentioned, in vers. 24. for that is with fyre properly; but this may proceed outwardly of a stroke with a stone, or with wood, and the like; or from inward diseases, inflammations, burning-fevers, and the like, which break out and corrupt the skin: as the Hebrew doctors doe distinguish them, *Maim. treat. of Lepr. ch. 5. f. 1.* Such biles, figured synns and punishments for them, Exod. 9. 9. 10. Deut. 28. 27. Rev. 16. 2. *is healed*]

A bile, or a burning, all the while they are matterie sores, make not a man unclean at all. But if they have been fully healed, though the place have a scarr, and be not like the rest of the skin, yet is it as the skin of the flesh for any thing, & they become unclean by three signes, and are to be shut up as is before declared. *Maim. ibid. c. 5. sect. 3.* The healing of the bile, figured the forgiveness of syn, & release of punishment for the same; Exod. 15. 26. Mat. 13. 15. with Mark 4. 12. Psalm. 41. 5.

V. 19. *or a bright-spot*] the same equitie is, for the scab of the bright spot, and the scab of the white swelling, forementioned; as the Hebrewes affirm: *Maim. in Lepr. ch. 1. f. 4.* *somewhat-reddish*] that hath any red colour, litle or much, mingled with it. Which mixed appearance, the Hebrew doctors distinguish, and compare with the fowr appearances (or sorts) of white before mentioned, by this similitude, of fowr cups full of milk; and in the first cup there are mixed two drops of blood; in the second, fowr drops; in the third, eight drops; and in the fourth, sixteen drops. The mixture in the bright-spot, hath the appearance of (the milk in) the fourth cup: and the mixture in the swelling, is as the appearance of the third cup. The mixture in the scab of the bright spot, is as the appearance of the second cup: And the mixture

ture in the Scab of the swelling, is as the appearance of the first cup. All these mixed appearances, are accounted as one. Maimony treat. of Lepr. ch. 3. sect. 1. The Greek translateth, white or somewhat reddish, as if they were distinct. So after in vers. 41.

20 V. 20. plague of leprosie] This sore, arising of a bile after it was healed, vers. 12. and now turned to a worse, even to a leprosie; sheweth how synns after we are healed of them, when they returne, doe make us worse then before: as the Apostle sayth, If after they have escaped the pollutions of the world, through the knowledge of the Lord and saviour Jesus Christ, they are againe intangled therein, and overcome: the latter end is worse with them then the beginning. 2 Pet. 2. 20. Wherefore our Saviour also sayd; Behold, thou art made whole, syn no more, lest a worse thing come unto thee. Ioh. 5. 14.

21 Vers. 21. seven dayes] for the former, they might be shut up twise seven dayes, v. 5. Moses for this and the next sort, mentioneth but once. So the Hebrew doctors say, The Bile, and the Burning doe make one unclean, in one week, and by two signes; by white haire, and by the spreading. [And there is for them, no shutting up, but one week.] Talmud in Negaim, ch. 3. f. 4. Maimony treat. of Lepr. ch. 5. sect. 4.

22 V. 22. it is the plague], to witte, of leprosie, as the Greek version addeth.

23 V. 23. an inflammation] or, a skarr, a print, as the Greek and Chaldee doe translate it: so in vers. 28, The Hebrewes explayne it thus; If the Bile and the Burning begin to be quick, and to heale; and there come upon them, a rinde like the rinde of garlik: that is the Tsa-rebeth (or inflammation) of the Bile, spoken of in the Law; and the Michjath (or cured-skarr) of the Burning spoken of there &c. Maimony treat. of Lepric. ch. 5. f. 4. pronounce him clean] to witte, from the contagion of leprosie. By this was figured, that, though the signes and marks of our former synns (which God hath healed by forgiveness) doe remayne in us, yet if they spread not, that is reigne not in our mortall bodie; they shall not be imputed unto us, but

forgiven; for we are not under the Law, but under Grace. Rom. 6. 12. 14. 1 Ioh. 1. 9. 10. 2 Cor. 12. 4.

V. 24. flesh] in Chaldee, a man; 25 v. 12. burning of fire] The Hebrewes understand this properly, to be done with coles, embers, red-hot yron or the like: Maim. 10 Lepr. ch. 5. sect. 1. This also figured syn, as, Can one goe upon hot-coles, and his feet not be burnt? So he that goeth in to his neighbours wife, who so ever toucheth her, shall not be innocent; Prov. 6. 28. 29. Livelines] that is, living or quick flesh; meaning, soundnes, or the cured-skarr. This seemeth to answer unto the word bealed in v. 18. and so the Greek here translateth it (hugiasthen) a healed-place; and the Chaldee (rosbem) a skarr, or print; and to these, the old Latine version agreeth, and the Hebrew doo vs, as is before noted on v. 23. The Hebrew also which properly signifieth Living, is used for healing or recoverie, as is shewed on vers. 10. be] that is, become, or have in it a bright spot. or white] that is, onely white, without any red mixed: see the notes on v. 19.

V. 25. leprosie] The reason and signification herof, was the same before noted on vers. 12.

V. 26. somewhat dark] not so white as any sort of leprosie; see v. 6. seven dayes] to witte one seven, not more, as is before noted on vers. 21.

V. 28. an inflammation] or, skarr, print, character: as the Greek and Chaldee translate: see vers. 23. where also the meaning herof is shewed.

V. 29. plague] the Greek addeth, the plague of leprosie.

V. 30. a skull] in Hebrew Nethek, which is a name peculiar to the Leprie on the head or beard, not on other places, and it hath the name of breaking or plucking up. And so the Greek also nameth it Thrausma, a broken sore. The Hebrewes describe it thus. The plague of the head or beard, is when the haire that is on them, falleth off by the roots, and the place of the haire remaineth bare; and this is that which is called Nethek,

Nethek. Maimony treat. of Leprie, ch. 8. f. 1.
or of the beard] this teacheth that they are counted two several, sayth Maimony *ibidem* sect. 14. Hayre is both an ornament to the bodie; and a signe of naturall strength, as proceeding from kindly heat and moisture: which when they fayle, and corrupt humours come in place, there breedeth a leprosie in the bodie: wherby God figured a like estate in the soule, destitute of the heat of his spirit, and moisture of grace, and replenished with synfull corruption.

31 V. 31. *no black hayre]* for black haire, is a signe of healing, *vers. 37.* as in nature it signifieth health, and strength of bodie: wherfore Christs Locks are in mysterie sayd to be black as a Raven, Song. 5. 11. Yellow haire and thin (or small,) is a signe here of the leproie, *vers. 30:* as arguing decay & corruption of nature. And the yelow haire spoken of in this busines, (as the Hebrewes say,) is that which is of the colour of gold; and that which is called thin (or small) is that which is short: but if it be long, though it be yellow as gold, it is no signe of uncleannes. Two yellow small haire, are a signe of uncleannes; whether they be one hard by another, or one farr from another; whether they be in the midst of the skall, or in the edge of it; whether they be there before the skall, or the skall be there before the yellow haire; it is a signe of uncleannes: Maimony in treat. of Leprie, ch. 8. sect. 4. 5. *the plague]* that is, him that hath the plague: as *vers. 4.* So in v. 33.

33 V. 33. *shave himself]* The manner hereof, they say, was this; he shaved (the haire that grew) without the skall, & left two haire close by it, that they might discern whether it spread or no. Maim. in Leprie, ch. 8. f. 3.

the second time] and no more. Ther is no shutting up for the skall, more then two weeks: and if after he be released, there grow yellow haire therein, or it spread; he shall then be pronounced unclean. Maim. in Leprie, ch. 8. sect. 2. See before on *vers. 6.*

37 V. 37. *stand in his eyes]* in Chaldee, stand as it was, to weet, at a stay, without spreading: see *vers. 5.* So the Greek sayth,

if before him it abide in the place. *black haire]* See the notes on *vers. 31.* The black hayr, freeth not a man in skalls, unless there be at least two haire: neyther doe they free a man, til their length be such as the top of them may bow towards the root of them: &c. If two haire grow up, one black, and another white or yellow, one long, and another short; they free not a man. The skall that is pronounced unclean, for the yelow haire, or for the spreading; if there grow black haire in it, and he be pronounced clean: although the black haire goe away, yet is he clean, until other yelow haire grow in it, or it spread further againe, after the black hayre is gone: for it is sayd, the skall is healed; he is clean. When it is healed, he is clean; although signes of uncleannes be in the place. Maimony treat. of Leprie, ch. 8. f. 6. 7. 8. *he is clean; and the Priest &c]* Hereupon Sol. Iarchi noteth, Loe the unclean whom the priest pronounceth clean, is not clean. Teaching that the trueth of a mans estate, discerned by the Law and word of God, (which is the trueth, *Ioh. 17. 17*) made the man clean or unclean; and not the sentence of the Priest, if it swarved from the Law.

V. 39. *darkish]* or somewhat-dark, as in *vers. 6.* So that their whitenes (sayth Sol. Iarchi) is not strong, but somewhat-dark.

a freckled-spot] or white-morphe: in Hebrew *bohak*, a word not used but in this one place, and it hath the signification of cleannes or whitenes: and is not a leprosie, but a foregoer of it, and neer therunto. The Greek calleth it *Alphos*, which is a kinde of white-spot defiling the skin: for as *Corn. Celsus* (in l. 5. c. ult.) sayth, though it bring no danger with it, yet it is filthy, and cometh of an evil habit of the bodie. *he is clean]* to weet, from leprosie: for though it spotted the skin, yet it fretted not the flesh. God sheweth himself hereby mercifull to the infirmities of his people; not esteeming every spot or deformitie in them, as a malignant syn. So in the case following, *vers. 40. 41.*

V. 40. *hath the bayre fallen off]* or, it pilled. *bald]* to weet behind, from the crown towards the neck; which baldnes the

the Hebrew calleth *Karachath*: and it is distinguished from the forehead-baldnes called *gabbachath*, v. 41. 42. which is, from the crown of the head, towards the face: And so the Hebrew doctors doe explyne them, as two sorts: *Maimo y treat of Leprie*, ch. 5. f. 8. 10. The Greek also translateth them by two diuers words, *Phalacro-ma*, the baldnes-behind; and *anaphalantuma*, the baldnes-before.

42 V. 42. the bald-head] or, baldnes-behind: Hebr. *karachath*. bald-forehead] or, fore-baldnes: Hebr. *gabbachath*.

somewhat reddish] the Greek translateth, or somewhat-reddish; see the notes on v. 19.

43 V. 43. [swelling] by nameing this one, he comprehenderh also the other, as the bright-spot, the bile, and the burning, spoken of before in vers. 2. 18. 24. all which might be upon the bald head, as well as upon the other skin of the bodie: and discerned as the former, saving by the haire.

[leprosie in the skin] or, the leprosie of the skin of the flesh. From these words, the Hebrew doctors gather the signes of this kind of leprosie, according to those fore-mentioned; saying: The bald-head, and the bald-forehead, defile by two signes, by quick flesh, and by spreading. And they are shut up for them two weeks: for it is sayd of them, As the sight of leprosie in the skin of the flesh. And because in them there is no hayre, the white haire is no signe of uncleannes in them. They make one unclean by two signes, and in two weeks, thus. If there be a bright spot in the bald-head or bald-forehead, and there be quick flesh therein, he is pronounced unclean: if there be no quick flesh, he shutteth him up, and seeth him at the seven dayes end; if there be growen any quick flesh on it, or if it be spread, he is pronounced unclean: if not, he shutteth him up seven dayes more. If then it be spread, or have quick flesh growen on it; he is pronounced unclean: if not, he is set free. If after he is freed, it spread, or quick flesh grow up; he is pronounced unclean. The bald-head, or bald-forehead, or the beard whose hayre is fallen off; if there be upon them a bitt, or a burning; they make a man unclean, as doe the bitt & the burning upon the skin of the

flesh: for the head or beard whose haire is fallen off, is as the skin of the flesh for every thing, save that they make not unclean by the white hayre; &c. *Maimony treat. of Leprie*, ch. 5. f. 4. 11. Of these two signes, the quick flesh, and the spreading; see the notes on vers. 8. 10.

V. 44. utterly unclean] Hebr. making-unclean he shall make him unclean; or, as the Greek sayth, shall pollute him with pollution. This signified, that if into infirmities, be added malignitie, or presumption; it maketh the synner a spirituall leper in the sight of God.

V. 45. the plague is] to weet, so pronounced by the Prielt: as vers. 3. rent] in signe of sorow; see Gen. 37. 29. Levit. 10. 6. Chazkuni expoundeth it, He shall mourne for his deeds: for because of his evil deeds, the plague is come upon him. bare] or free to weet from cutting, that is, it shalbe unshorn: for to let the hayre grow, was an other sign of sorow: see the notes on Gen. 41. 14. and Levit. 10. 6. Or free, from cap or bonnet, that is, as the Greek translateth uncovered; so the word also signifieth, Num. 5. 18. yet not bare altogether, but covered with a cloth, after the manner of mourners, 2 Sam. 15. 30. The Hebrew canons say, It is commanded that the leper pronounced unclean, doe cover his head all the dayes that he is excluded; and put a covering on his upper-lip, as a mourner; and rend his clothes; and make it known to those that pass by him; that he is unclean, Levit. 13. 45. Although it be the high-priest that is a leper, he makes his head free, and rends his clothes: for an affirmative precept putteth away a prohibitive. A leprous woman makes not her head free, noither rendeth her clothes, nor covereth her upper lip: but she sitteth without the city, and makes it known to others, that she is unclean, *Maimony treat. of Leprie*, ch. 10. sect. 6. 3. put a covering] or, cover; wrap over; the Chaldee addeth, cover as a mourner: for as the covering of the head, so of the mouth or lip, was a signe of sorow and shame: as is sayd, The Seers shalbe ashamed &c; they shall all cover the upper lip, for there is no answer of God.

Mic. 3. 7. So in Ezek. 24. 17. when he had sayd make no mourning &c: he addeth, binde the tire of thy head upon thee, and put on thy shoes upon thy feet, and cover not the upper-lip. Hereby also was implied, as the Hebrews say, that he might not salute any man, all the dayes of his uncleannes, as being a mourner. Maimony treat. of Leprie, ch. 10. sect. 6.

the upper-lip] or, the beard of the upper lip, as Sol. Iarchi interpreteth it, the hayre of the lipps: the Greek translateth it his mouth.

unclean unclean] understand, I am, or here is one unclean: so confessing and proclaiming his miserie, and giving others warning, lest they be defiled by touching him. Therefore Onkelos the Chaldee paraphrast translateth it, be not ye made unclean, be not ye made unclean: and Jonathan, Avoid avoid from the unclean. This is opened in Lam. 4. 15. They cried unto them, Depart, (I am) unclean: depart, depart, touch not. Likewise in Esa. 52. 11. Depart, depart, goe out from thence; unclean (it is,) touch it not! The Hebrew doctors say, The Leper is the chief of all things that are most unclean, he defileth men & vessels by touching him; and earthen vessels by the aier: and defileth men by carying of him, and defileth his bed, and his seat &c. Maimony in Lepr. ch. 10. s. 11. These rites; figured our mortification, confession of synns, and suffering of miseries for the same; Lam. 4. 8. 9. 10. For, we are all, as an unclean person; Esa. 64. 6. and David acknowledged himself to be a Leprous synner, in Psalm. 51. where he maketh confession of his misdeeds; and desireth to be purged with hyssope, as were the Lepers, Levit. 14. 4. And from Solomons words in 2. Chron. 6. 29. when every one shall know his own plague and his owne greif; Baal hatturim inferreth, that at first it is needfull that a man know his plague, and be cleansed from it by repentance, before he pray.

46 V. 46. dwell] or sit alone, as the Greek translateth separated, frō other cleannemens societie. So King Azarias being a leper, dwelt in a severall howse, 2 King. 15. 32. And Marie stricken with leprosie, was shut out of the camp, Numb. 12. 14. as all lepers were to

be, Numb. 5. 2. So that dwelling alone, debarred him not from conversing with other lepers, but with the clean onely. By the Hebrew canons, If a leper came into any house; all that was in the house, was unclean, both men and vessels, although he touched them not. If he were standing under a tree, and a clean person passed under that tree, he became unclean. If he came into a Synagogue, they made for him a distinct room apart, ten handbreadthes high, and four cubits broad; and he came in first, and went out last; that his situation might be by himself alone, and he might not stand among the people, and defile them. Maimony treat. of Leprie, ch. 10. s. 12. The Lepers were thus to be secluded, that they defiled not their camps, in the midst wherof the Lord dwelled, Num. 5. 3. figuring the putting of polluting synners out of the Church, lest others by them, be leavened and defiled, 1 Cor. 5. 6. 7. 13. Heb. 12. 15. and the absteyning from familiaritie with them; 1 Cor. 5. 12. that they might be ashamed and humbled for their offences, 2 Thes. 3. 14. Lam. 1. 1. 8. & 3. 1. 28. &c. The Hebrew doctors also, have thus understood these figures: they say; When a man considereth this thing, he wilbe abashed and ashamed for his iniquities: for every iniquitie, is a plague and a blemish in his soule, &c. And as it is written of the Leper; his clothes shall be rent, and he shall put a covering on his upper-lip, and shall cry unclean, unclean; and it is sayd, he shall dwell alone, without the camp shall his dwelling be: so the pollution which is in the soule, and removeth farre from the holynes that is on high; that causeth the bodie beneath to be likewise removed farre from the camp of Israel: And if a man turn by repentance, to cleanse his spots, by receiving chastisements upon him; loe he is cleansed from his leprosie; otherwise, his leprosie cleaveth to his soule; and in this world and in the world to come he is removed farre from all the Camp that is on high, until he be made clean. R. Elias, in Sepher Rasbith chochmah treat. of the Fear of God: chap. 9. These ordinances for lepers, shewed also the effect of the Law in synners, which driveth them from the communion of God and his people: till by repentance and faith

saith they come unto Christ, who then will touch and heale them, as *Mat. 8. 2. 3.* & *11. 28.* As for the Law, it leaveth them in their uncleannes, and to mourne for the same: but meanes to heale them it sheweth none; that grace was reserved for Christ to give, *Mat. 11. 5.* & *8. 16. 17.*

V. 47. wollen garment] Hebr. *an a garment of woll, or in a garment of flax.* These things the Hebrew doctors understand strictly, of the woll of sheepe, and of flax onely, not of hemp or the like: saying, No garments are made unclean by plagues (or spots) but garments of woll and of flax onely; and all vessels (or instruments) of skin &c. Camels hayre and sheeps woll, that are spun (or twisted) one with another, if the most part be of camels haire, it is not made unclean by plagues; but if the most part be of sheeps woll, it is made unclean: or if half to half, it is made unclean. And the same law is for flax and hemp one with another. And if the warp be flax, and the woof hemp; or the warp hemp, and the woof flax: it is not made unclean by plagues. Likewise if the warp, or the woof be flax, or wolle; and the resilew, goats hayr, or the like; it is not made unclean. *Maimony treat. of Leprie, ch. 13. sect. 1. 3.* and *Talmud Bab. in Negagnim. ch. 10. sect. 2.* The Law, which shewed no way to cure the Loper, but left him in his uncleannes, forow and solitarie estate: proceedeth here to shew the contagion of this sicknes, how it defileth not onely the bodies of men, and separateth them from the camp of God and his people; but pollureth also their garments and instruments, so making them unfit for any use, save for the fyre, *vers. 52.* Hereby the nature of syn was signified, and the increase of the strength thereof by the Law.

V. 48. woof] so named of weaving in: the Hebrew word, properly signifieth mixture; because the woof is mixed with & woven into the warp or threeds that run along. These are thus distinguished, because if the plague appeare in the warp onely, the woof is clean: or if it appeare in the woof onely, the warp is clean. *Maimony, in Leprie. ch. 25.*

sect. 9. Moreover they say, Garments that are died (or coloured) are not defiled by plagues; whether they be died by the hand of man, or by the hand of God: unless they be white. If the warp of a garment be died, and the woof white; or the woof died, and the warp white: the whole gaeth after that which appeareth. A garment that hath many peeces sowed on; some died, and some white: if there appeare a plague in the white, they shut it up: if it abide two weeks it is all unclean, and to be burnt. If it be all died, and there be but one small white peece in it, & there appeare a plague thereon; he shutteth it up: if it continue so two weeks, it shalbe burnt. *Ibidem chapt. 12. sect. 10. 13.*

of linnen] Hebr. *of flax and of wooll.* **work of skin]** that is, any vessel, or instrument made of skin, for any work or use; as is after explained in *vers. 51. 52.* Here the Hebrew doctors except the skinn of the creatures in the sea, that they receive no uncleannes by plagues. But if any thing that liveth on or groweth out of the land, be joyned unto them, though it be but a threed of wolle or of flax, or of other skin of beasts; and so any vessel be made of them; they are made unclean by plagues. *Talmud in Negagnim: chapt. 10. f. 1. Maim. in Leprie chapt. 13. sect. 5.*

V. 49. greenish] or very green: and so after, very red. The Hebrewes say, Three signes of uncleannes are in garments; greenes, rednes, and spreading. Greenes is such a colour as is in green herbs; which is very much green. And the red, is very much red, like fair crimson. And for both these colours, they shut up the garment: and if it abide in this colour, two weeks; they pronounce it unclean, and burn it. Likewise if it spread; they pronounce it unclean, and burn it. As, if in a garment there appeare a green spot, or a red; they shut it up 7. dayes: and in the seventh, he looketh on it; if it be spread, he pronounceth it unclean, and burneth all the garment. And if it abide in the colour, but spread not; or if it be spread, but be dimmer then the two colours wherein it was shut up: or if the colour be grown more red, or more green, but not spread; they wash the spotted place, and shut it up seven dayes more. And in the end of those 7. dayes, which is the 13. day, he looketh

he looketh if it be dimmer in colour the third time; then is he bound to wash it, and it is clean. And if the colour be changed from that it was; as if it was green; and is become red; or was red, and is become green: he rendeth out the spotted place, and burneth that which is rent out; and soweth a peece into the rent place: and the residue of the garment is free, and washed all over the second time, and is clean. But if it abide in the colour wherein it was shut up at the first; he pronounceth it unclean, and burneth it all. A garment out of which the spot is rent, at the end of the second week; if any spot come again into it, it is burnt. Likewise if the spot spread in a garment, after it is freed; it is burnt. Maimony treat. of Leprosie, chapt. 12. sect. 1.2.4.

50 V. 50. shall shut up] in Greek, shall separate the plague; meaning the thing that hath the plague of Leprosie on it: see vers. 4.

51 V. 51. fretting] or rankling: this word is not used, but in this case of leproie, and in Ezek. 28.24. where it is applied to a pricking or rankling briar. The Greek translateth it a continuing leprosie, the Chaldee a diminishing; because that which fretteth, both continueth long, and wasteth the thing wherein it is. So in Chapt. 14.44. it is unclean.] it is one of the mayne unclean things, and as the Hebrewes write, it maketh unclean by touching it, or by bearing it, or by comming in where it is. As, a leprous garment, or warp, or woof, or any vessel of skin plagued (with leprosie) if but so much as an olive of them come into a cleane house; all that is in the house, is made unclean, both men and vessels. and are all made principall unclean things &c. The leprous thing is like unto the dead, as it is sayd, Let her not be as one dead, Numb. 12. 12. How doth the dead (despite?) by so much as an olive: so these things also, by so much as an olive. Maim. in Lepr. ch. 13. sect. 13.14.

52 V. 52. in wollen] Hebr, in wooll or in flax; that is, made of wooll or of flax. This burning of leprous garments; signified the abomination which all should have of syn; for the consuming and abolishing of it; and of all instruments and monuments therof: as by comparing scriptures for

some particular evils, may be gathered. See Deut. 7.25. Esa. 30.22. Iude. v. 23. Act. 19. 19.

V. 54. command, that they wash] the commandment, is by the Priest; the washing, by any man: as Baal hatirim here observeth.

V. 55. his colour] Hebr. his eye: the colour is so called, because it is discerned by the eye: so in Num. 11.7. Ezek. 1.16 & 8. 2. fret-inward] or, a deep-fret, that diminisheth and consumeth it: the Chaldee translateth it, a breaking: the Greek thus, it is confirmed (or fast-setled) in the garment, or in the warp, or in the woof. bare-inside] Hebr, the fore-baldnes therof, or in the hinder-baldnes therof. The words before used in vers. 42. for the baldnes of the head before or behinde, are here applied to the garment; which when the wooll or stuff is eaten off in the out-side or in the inner, with the fretting leproie; is therupon called bald. The Greek translateth them the warp and the woof; as before is noted: the Chaldee, in the worn (or old) part therof, or in the new part therof: and so other the Hebrew doctors explaine it, saying; Kara-chath, is the old-worn places; and gabbachath, is the new. Maimony treat. of Lepr. chapt. 12. sect. 9.

V. 56. rend it] rend the place of the plague, out of the garment, and burne it; sayth Sol. Iarchi. But if it were stil seen in the garment after this, then the whole garment was burnt: vers. 57.

V. 57. a plague breaking-out abroad] or, a spreading (as the Chaldee sayth an increasing) leprosie. In Greek, a flourishing leproie.

V. 58. washed the second time] Chazkuni explaineth it, the second time, for to cleanse it; and the first time, for to put away the plague of it. These legall washings were carnall ordinances, imposed on them, until the time of reformation; Heb. 9.10. but outwashing is by the blood and spirit of Christ, whereby he hath washed us from our synns, Rev. 1.5. so that we draw neer unto God, with a true hart, and full-assurance of faith; having our harts sprinkled from an evil conscience, and our bodies washed

washed with pure water, Hebr. 10. 22. and cleansing our selves from all filthines of the flesh and spirit, perfecting holynes in the fear of God, (2 Corin. 7. 1.) in us may be fulfilled that which is written, These are they which come out of great tribulation, and have washed their robes, and made them white, in the blood of the Lamb. Revel. 7. 14.

CHAPTER 14.

1. The rites and sacrifices, in cleansing of the Leper: with two birds, cedar wood, scarlet, eyzop, and living water. 10. with lambs, flower, and oile. 21. Lesser sacrifices for the poore leper. 33. The signes of leprosie in an house: 40. the putting out of the stones thereof, and putting in new. 45. The breaking down of the leprous house. 49. The cleansing of it, if the plague be healed; with birds, cedar, scarlet, eyzop, and living water.

§ § §

ANd Iehovah spake, unto Moses, saying. This shalbe, the law of the Leper; in the day, of his cleansing: that he shal be brought, unto the Priest. And the Priest shall goe forth, out of the camp: and the Priest shall see; & behold, if the plague of leprosie be healed, in the leper. Then the Priest shall command, & he shall take for him that is to be cleansed, two birds alive, & clean: & Cedar wood; and scarlet, and eyzop. And the Priest shall command; and he shall kill, one of the birds: in an earthen vessel, over living water. As for the living bird, he shall take it; and the Cedar wood, and the scarlet, and the eyzop: and shall dip them, & the living bird, in the blood, of the bird that was killed; over the living water. And he

shall sprinkle, upon him that is to be cleansed from the leprosie, seven times: and shall make him clean; and shall let goe the living bird, upon the face of the field. And he that is to be cleansed, shall wash his clothes, and shave off all his hayre; and wash himself in water, that he may be clean; and after, he shall come into the camp: and shall tarry, abroad out of his tent, seven dayes. And it shal be, in the seventh day, he shall shave off all his hayre; his head and his beard, and his eye-browes; even all his hayr, he shall shave off: and he shall wash his clothes; and he shall wash his flesh in water, and he shalbe clean. And in the eighth day, he shal take two hee-lambs, perfect; and one ewe-lamb, of the first yere, perfect: and three tenth-deales, of fine-flour for a Meat-offring, mingled with oile; and one Log of oile. And the Priest that maketh him clean, shall present the man that is to be made-clean, and those things: before Iehovah; at the dore, of the Tent of the congregation. And the Priest shall take, one hee-lamb; and offer him for a Trespas-offring, and the Log of oile: and he shall wave them, for a Wave-offring, before Iehovah. And he shall kill the hee-lamb, in the place where he shall kill the Syn-offring, and the Burnt-offring, in the place of holynes: for as the Syn-offring is the Trespas-offring is the Priests; it is, holy of holies. And the Priest shall take, of the blood of the Trespas-offring; and the Priest shall put it, upon the tip of the right ear, of him that is to be cleansed: and upon the thumb, of his right hand; & upon the great-

toe, of

15 toe, of his right foot. And the Priest shall take, of the Log of oile: and poure it, upon the priests palme of the left hand. And the priest shall dip, his right finger, in the oile, that is on the palme of his left hand: and shall sprinkle of the oile with his finger, seven times before Iehovah. And of the rest of the oile, that is on the palme of his hand, shall the priest put, upon the tip of the right ear of him that is to be cleansed; and upon the thumb, of his right hand; and upon the great-toe, of his right foot: upon, the blood of the Trespas-offring. And the remnant, of the oile that is on the priests palme of the hand; he shall put, upon the head of him that is to be cleansed: and the priest, shall make atonement for him, before Iehovah.

19 And the Priest shall make, the Syn-offring; and make atonement, for him that is to be cleansed, from his uncleannes: and after, he shall kill the Burnt-offring. And the Priest shall offer up, the Burnt-offring and the Meat-offring, upon the Altar: and the priest, shall make atonement for him, and he shall be clean.

21 And if he be poore; and his hand atteyn it not: then he shall take one hee-lamb for a Trespas-offring, for a waving, to make atonement for him: and one tenth-deale of fine-flowre, mingled with oile, for a Meat-offring, and a Log of oile. And two turtle-doves, or two yong pigeons; which his hand can atteyne: and the one shall be, a Syn-offring; and the other, a Burnt-offring. And he shall bring them, in the eight day, for his cleansing, unto the priest: unto the dore,

of the Tent of the congregation, before Iehovah. And the Priest shall take, the hee-lamb of the Trespas-offring, and the Log of oile: and the priest shall wave them, for a wave-offring, before Iehovah. And he shall kill, the hee-lamb of the Trespas-offring: and the priest shall take, of the blood of the Trespas-offring: and put it, upon the tip of the right ear, of him that is to be cleansed: and upon the thumb, of his right hand; and upon the great-toe, of his right foot. And of the oile, shall the priest poure, upon the Priests palme of the left hand. And the priest shall sprinkle, with his right finger, of the oile, that is in his left hand: seven times, before Iehovah. And the Priest shall put, of the oile, that is on the palme of his hand: upon the tip of the right ear, of him that is to be cleansed; and upon the thumb, of his right hand; and upon the great-toe, of his right foot: upon the place, of the blood of the Trespas-offring. And the remnant, of the oile, which is on the Priests palme of the hand; he shall put, upon the head of him that is to be cleansed: to make atonement for him, before Iehovah. And he shall make the one, of the Turtle-doves; or of the yong pigeons: of that which his hand can atteyne. That which his hand can atteine, the one for a Syn-offring, and the other for a Burnt-offring, with the Meat-offring: and the Priest shall make atonement, for him that is to be cleansed, before Iehovah. This is the law, of him in whome is the plague of leprosie: whose hand can not atteine, to his cleansing.

And

33	And Iehovah spake, unto Moses	hath scraped the house, and after <i>it</i> is	
34	and unto Aaron, saying. When ye	plaistered. Then the priest, shall	44
	be come, into the land of Canaan;	come; and shall see, and behold, <i>if</i> the	
	which I give unto you, for a posses- sion: and I put, the plague of leprosie;	plague be spread, in the house: <i>it is</i> , a	
	in a house, of the land of your pos- session. Then he shall come, whose	fretting leprosie in the house, <i>it is</i> un- clean. And he shall break-down the	45
34	the house <i>is</i> ; and tell the Priest, saying:	house; the stones of it, and the timber	
	as <i>it were</i> the plague, appeareth to me	of it; & all the dust of the house: and	
36	in the house. And the Priest shall	he shall cary <i>them</i> forth, to (<i>a place</i>)	
	command, and they shall emptie the	without the citie; to an unclean place.	
	house; before the priest goe-in, to see	And he that cometh, into the house;	46
	the plague; that all which <i>is</i> in the	all the dayes, <i>that</i> he hath shut it up:	
	house, be not made-unclean: and af- terward, the priest shall goe in, to see	he shall be unclean, until the evening.	
37	the house. And he shall see the plague;	And he that lieth in the house; shall	47
	& behold <i>if</i> the plague, <i>be</i> in the walls	wash his clothes: & he that eateth in	
	of the house; <i>with</i> hollow-strakes,	the house, shall wash his clothes. And	48
	greenish; or reddish: and the sight of	if the priest, coming shall come in, and	
38	them, <i>be</i> lower then the wall. Then	see, and behold the plague hath not	
	the priest, shall goe out of the house,	spread, in the house; after, the house	
	to the dore of the house: and shut-up	was plaistered: <i>then</i> the Priest, shall pro- nounce the house clean; because, the	
39	the house, seven dayes. And the	plague is healed. And he shall take, to	49
	Priest shall returne, in the seventh day:	purifie the house, two birds: & Cedar	
	and shall see, and behold, <i>if</i> the plague	wood, and scarlet, and eyzop. And	50
	be spread, in the walles of the house.	he shall kill, the one bird: in an earth- en vessel, over living water. And he	51
40	Then the priest, shall command; and	shall take the Cedar wood, and the	
	they shall take-away, the stones; in	eyzop, and the scarlet, and the living	
	which, the plague <i>is</i> : and cast them,	bird: and dip them, in the blood of	
41	into (<i>a place</i>) without the citie; into	the killed bird; and in the living wa- ter: and he shall sprinkle the house,	
	an unclean place. And he shall cause	seven times. And he shall purifie the	52
	the house, to be scraped within, round- about: and they shall poure-out, the	house, with the blood of the bird; &	
	dust which they have scraped-off; in	with the living water: and with the li- ving bird, and with the Cedar wood,	
42	(<i>a place</i>) without the citie; in an un- clean place. And they shall take, o- ther stones; and put <i>them</i> , in the place	and with the eyzop, & with the scar- let. And he shall let-goe the living	53
	of those stones: and he shall take, o- ther dust, and shall plaister the house.	bird, out of the citie, upon the face of the field: and shall make-atone- ment for the house, and it shall be	
43	And if the plague return, and break- out in the house; after, <i>that</i> he hath	clean. This <i>is</i> the law; for every	54
	taken-away the stones: and after he	plague of leprosie, and shall, And	55
		p for	

56 for the leprosie of a garment, and of
57 an house. And for a swelling, and
for a scab; and for a bright spot. To
teach, in the day of the unclean, and
in the day of the clean: this is the law,
of Leprosie.

Annotations.

פפפ

Here biginneth the 28. section or lecture of the Law, called in Hebrew *Metforangh*, that is, the *Leper*. See Gen. 6. 9.

2 **T** *hat he shal be brought*] The leper dwelt without the host, and in the day of his cleansing, he was brought to the utmost part of the host, (and in ages folowing to the gates of Ierusalem,) and the Priest went out thither to meet him, and performed certaine rites for him, and after that, he came into the host or citie, and so by degrees into the Sanctuarie, as after is explained. And this coming to the Priest, was requisite for every leper, though he were never so well healed: wherfore Christ sayd to him whome he had cured, *Goe shew thy self to the priest, and offer the gift that Moses commanded: Mat. 8. 4.*

3 **V. 3. be healed**] The Priest healed it not, but looked upon it when it was healed, and directed and assisted the patient in duties of thankfulness to God, who is both the striker and the healer, *Deut. 32. 39. Exod. 15. 25.* Neyther doth the Law, send the Leper to the Physician, or prescribe salves or medicines to cure him; but leaveth him unto the work of Gods grace, which should after be fully manifested in Christ, who *himself took our infirmities, and bare our sicknesses, Mat. 8. 16. 17.* And the rites and sacrifices folowing, which were a profession of thanks unto God in Christ, closely taught them this: but the Gospel declareth the way of curing to be by faith, as unto the Samaritane that was healed of his leprosie, Christ sayd, *Thy faith hath made the whole, Luke 17. 19.* which faith, causeth Lepers, though they stand a farr off, to lift up their

voices, and cry unto Iesus for mercie, *Luk. 17. 12. 13.* who sendeth his word, and healeth them, and delivereth them from their corrupti-
ons, *Psal. 107. 20. Mat. 10. 7. 8.* For, being moved with compassion, he putteth forth his hand, toucheth and speaketh; and immediately the leprosie departeth, *Mark 1. 41. 42.* and so healeth he the soules of synners, that come unto him. The Hebrewes say, *Leprosie is the finger of God*, therfore it is unlawfull to endeavour to heale it, &c. the onely healing of it, is by the hand of the Priest that maketh atonement; for, by mercie atonement is made for iniquitie; (*Prov. 16. 6.*) even as uncleannes, which is not doen away but by water. *R. Menachem on Lev. 13.* This being the judgement of the Iewes themselves, the Leper; whom Christ healed, were a good testimonie against them, that he was the son of God; *Mat. 8. 4.* and by that and other like works, he declared himself to be *he that should come*, *Mat. 11. 3. 4. 5.* And he is the Priest, who cleanseth us all leprous synners, and bringeth us into the true Sanctuarie, being washed sanctified and justified in the name of the Lord Iesus, and by the Spirit of our God; *1 Cor. 6. 11.*

V. 4. and he shall take] the Greek sayth, *and they shall take*; speaking indefinitely, of the leper or any of his friends, that might procure these things for his cleansing.

birds] whether doves or turtles, comonly used in sacrifices (which are called *birds* in *Gen. 15. 9. 10.*) or any other clean foules; for the scripture determineth them not otherwise, then that they must be clean; such as all are, save those excepted, in *Levit. 11. 13.* &c. and all that are clean for meat, are called *birds*, in *Deut. 14. 11.* The Hebrew canons say of these, they must be *free birds*, that is such as are not tame, or any mans own, but at libertie to flie from place to place: and as God sayth, *he shall take them for him*; so they expound it, they must be taken in the name of cleansing of leprosie, that is, designed for that purpose onely. *Maimony in treat. of Leptie ch. 11. f. 1.* These two birds, of which one was killed, the other let goe alive; were to figure out

out Christ, who should be killed for our offenses, and rise againe for our justification, Roma. 4. 25. The like was figured by the two goats, on expiation day, Levit. 16.

Cedar wood } or, a Cedar stick; which the Hebrewes say was to be *acubit* (that is, a foot and an half) long, and so thick as the square foot of a bed. *Maimony*, *ibidem*: and *Talmud Bab. in Negagim*, c. 14. f. 6. Cedar wood rotteth not; the pitch that runneth out of it, is sayd to keep dead bodies from corrupting, but corrupteth living bodies: and it is good against the Leprosie, and other fowl ulcers: *Plinie hist. lib. 24. cap. 5.* and *Dioscorides*, l. 1. c. 89.

scarlet } this the Jewes say was wooll died in a scarlet or crimson colour: (and so the Apostle in an other like case, calleth it scarlet wooll, Heb. 9. 19.) and there was to be of it a shekel weight: (which weighed 320. graines of barley:) *Maim. ibid.* This scarlet colour, resembled Christs blood; and the efficacy therof in the soule, restoring the natural lively colour and vigour; which the pale white leprosie of syn, had doene away. *cyzop* } or *hyssope*: wherof see the notes on *Exod. 12. 22.* This was for length, not to be less then an handbreadth; and (they say) it might not be Greek *cyzop*, nor Roman *cyzop*, nor wild *cyzop*, nor any other sort that was furnamed by the place, but the common *cyzop* that grew in gardens. *Talmud in Negagim*, c. 14. f. 6. These two plants, were the greatest and the smallest that grew: and so the Cedar is opposed to the *cyzop*, 1. King. 4. 33. The Cedar that wil not rott, figured incorruption and immortalitie, and the Cedar is used to signifie Christ himself, in *Exek. 17. 22. 23.* The *cyzop*, of sweet savour, was used to sprinkle with and cleanse from syn: see *Psal. 51. 9.* And the Cedar wood, or the *cyzop*, that had the bark pilled off was unlawfully sayth *Maim. treat. of Lepr. c. 11. f. 1.*

V. 5. and he shall kill } in Greek, and they shall kill; meaning, some man. *Chazkuni* sayth; The commandment was by the Priest, and the killing, by any man. earthen vessel. } the Hebrew doctors say, by tradition, it was to be a new earthen cup: It fi-

gured the basenes and infirmitie of the ministers of the gospel, 2 Cor. 4. 7. See further in *Num. 5. 17.* living water } that is, spring water, as the Chaldee translateth it, called living, because of the continual motion. See the notes on *Gen. 26. 19.* And thus Christ expoundeth living water, to be a well of water springing up unto eternal life, *Ioh. 4. 10. 14.* The Rabbines here say, it might not be water that had been used about any busynes, nor salt water, nor water that had been melted (or warmed) nor of waters that lie [or faile, as in *Iere. 15. 18.* that is, whose course or spring doth cease at any time;] nor rayn water, but living water which alwayes springeth and ceaseth not: *R. Sampson*, comment. in *Talmud in Negagim*, c. 14. And that of this water, there was a quarter of a Log, put into a new earthen vessel. That quarter was as much as an egg and an half: see the notes on *Exod. 30. 24.* They killed the fairest of the two birds, (though they were as much as might be, of equal bignes and price) over the water in the earthen vessel, and wrung it so that the blood might be discerned in the water; and then they digged and buried the bird there before them. *Maimony treat. of Lepr. c. 11. f. 1.* And *Chazkuni* noteth, that the living water was mixed with the blood, because the blood of it self was not ynough to dip the cedar, scarlet and *cyzop* in.

V. 6. dip them, and the living bird } He bound together the *cyzop* and the cedar, with the scarlet (wooll) wound up lengthwise, and about them he put the tops of the wings and tip of the taile of the living bird, and dipped them soure, in the water and blood that was in the vessel, or sprinkled seven times upon the hand of the Leper, [and some say, on his forehead] and so let the bird loose. *Maimony ibidem.* This manner of cleansing the leper, figured the cleansing of us synners by Christ; who (as the killed bird) was put to death in the flesh, but (as the living bird,) quickned by the spirit, 1 Pet. 3. 18. For though he was crucified through weaknes, yet he liveth by the power of God, 2. Cor. 13. 4. who came, not by water onely, but by water and blood, 1 Iob. 5. 6. whose blood (sprinkled) purgeth our conscience from dead

works to serve the living God, Heb. 9.14. & 12.24. But we have this treasure in earthen vessels: that the excellencie of the power, may be of God, and not of us, 2 Cor. 4.7. By the Hebrew doctors opinion the mixing of the blood of the bird, and of living water, signified judgment and mercie joyned together. R. Menachem on Levit. 14.

7 V. 7. *seven times*] signifying hereby a full cleansing; for seven is a perfect number, see the notes on Lev 4.6. So Naaman the Leper, washed himself seven times in Jordan, 2 King. 5.10.14. And David praying to be cleansed of his spiritual leprosie, sayth, *wash me thoroughly from mine iniquitie*, Psal. 51. *make him clean*] that is, pronounce him clean; or by these rites cleanse him: the Greek translateth, and he shall be clean. *let goe*] or, let loose, and send away. The like was doen with the two goats on atonement day; the one was kyled, the other let goe into the wilderness, Lev. 16.7.--10. These figured the deliverance of Christ from death, and of all such as are cleansed from their synns by his blood: for he bare our griefs, and caried our sorowes (or sicknesses:) Esai. 53.4. Mat. 8.17. And Solomon likeneth the escaping of the curse, to the flying away of a bird, Prov. 26.2. Chazkuni maketh this comparison, that the Leper had sitten as a bird solitarie on the house top, and was bound and restrayned from conversing with other men; but now was permitted to come among his fellowes; even as the bird had been bound in the hands of men, but now was let goe, and set free to goe among her fellowes. *the face of the field*] that is, the open field: like that phrase in Genes. 1.20. on the face of the firmament. The Greek translateth it, into the field. Hence the Hebrew doctors say he that letteth the bird loose, may not turn his face towards the sea, nor to the citie, nor to the wilderness: for it is sayd (in Lev. 14.53.) out of the citie, into the face of the field. If when he lets it goe, it comes agayn: he shall let it goe agayn, though it be an hundred times. Moreover they say; the Cedar wood, and eyzop, and scarlet, with which one leper was cleansed; he may with them cleanse

other lepers: and so the bird that is let goe, he may cleanse other lepers with it, after it hath been sent away; and it is lawful to be eaten. But the bird that was killed, is unlawful to be used for any thing: and who so eateth ought thereof, transgresseth. Maimony treat. of Lepr. ch. 11. f. 1.7. These legal ordinances, led the people unto Christ; for, if the blood of birds, and water, with cedar, eyzop and scarlet, sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot unto God, purge the conscience from dead works, to serve the living God. Heb. 9.13.14.

8 V. 8. *all his hayre*] on every part of his bodie: so the Hebrewes say, he must cause the rasour to pass over all his flesh that is seen, even his secret parts, and the hayre all over his bodie: Maim. ibidem. The hayre naturally springeth of hot & gross matter or fume, and argueth strength of nature: so in the Leprous and unclean, the hayre signified the strength of uncleannes, which was to be cut off: for it is needful to beat down the power of uncleannes, which aboundeth in him; sayth R. Menachem, on Lev. 14. So at the consecration of the Levites, they were to cause a rasour to pass over all their flesh, Numb. 8.7. and Sampson when he lost his hayre, lost his strength, Judg. 15.17. And God threatning to weaké the state of his people, useth this similitude of shaving them with a rasour; Esai. 7.20. Contraryweise, the Nazirite, whiles he was to be holy unto the Lord, by his vow, no rasour might come upon his head: Num. 6.5. *that he may be clean*] or, and he shall be clean, to weete, in part, or in the end, after the performing of these and the rites following; for he was not cleane all at once, but by degrees; & was to be shaven agayn 7. dayes after, v. 9. Therefore the Iewes explaine it thus, he shall be clean from polluting by coming in, & fro polluting his bed & seat. Maim. treat. of Lepr. c. 11. f. 1. This figured the endeavour which Gods people should have to cleanse themselves, that they may be agayn received of the Lord, when they have

have perfected holynes in his feat; 2. Cor. 7. 1. And every man that hath the hope in him, purifieth himself, even as he is pure: 1. Joh. 3. 3.

out of his tent] and so as the Greek translateth, out of his house; for Tents are often used for houses, or dwelling places, 1. Is. 22. 4. Dent. 33. 18. 1 Sam. 13. 2. 1 King. 8. 66. and from these words the Hebrewes gather, that it was unlawful for him to company with his wife in bed, these 7. dayes. Maim. ibidem. & Talmud in Negagim. c. 14. f. 2.

V. 9. all his hayr] In the seventh day, the Priest shall shave him the second time, as at the first. Both times when he shaveth him, it must not be but with a rasour; if he shave him not with a rasour, and if he leave but two haire, he hath not done any thing. And none may shave him, but a priest. And if there be left but two haire, at the first shaving, and he shave them off the second time; it serveth him but for one shaving onely, and that is, for the first. The killing of the bird, and the shaving, and the sprinkling; are to be done by day: and all his other works, eyther by day or by night. These are to be done by men; and all the other works, eyther by men or by women. These, by priests; and all other works, either by priests or (other) Israelites. Maimony, treat. of Leprie, ch. 11. sect. 2.

3. 5. wash his clothes] as being yet unclean: wherupon the Hebrewes gather, All these seven dayes (to weete from his first shaving,) he is yet one of the chief unclean persons, defiling men, and vessels by touching, not by bearing; for it is sayd, in the 7. day he shall wash his clothes &c, to teach that he had made his clothes unclean, &c; and whatsoever defileth clothes, defileth men. Maim. ibidem. The washing of the Lepers garments was to signify that the spirit of uncleannes should be put away from him: sayth R. Me iachin, on Levit. 14.

shall be clean] from defiling other men: and loe he is as other unclean in the day they are washed, and may eat of the tithes; and when his sin is set, he may eat of the heave-offring; and when he brings his atonement, he may eat of the holy things. Maimony ibidem. And Talmud in Negagim. ib. 14. sect. 3 where this is added, there are found three cleansings of the Leper, and three of the women in childbed.

V. 10. two bee-lambs] one for a Trespass-offring, vers. 13. 14. and the other for a Burnt-offring: v. 19. 20. For both these sacrifices must be males: see the notes on Lev. 1. 3. & 5. 18. perfect] that is, as the Greek translateth unblemished. See the notes on Exod. 12. 5. & Lev. 1. 3.

of the first yere] Hebr. daughter of her yere: which the Greek translateth a yereeling: but it must not be more then a yere old: see the notes on Exod. 12. 5. and Gen. 5. 32. This ewe-lamb was for a Syn-offring, v. 19. Lev. 4. 32. three tenth deales] to weete, of an Ephab or Bushel, (as is expressed in Numb. 18. 5.) that is, three Omers or Pot-tles: an Omer for every of the three sacrifices fore mentioned. log] or half-pinte: the log, is an Hebrew measure, con-teyning so much as six henns eggs; as is noted on Exod. 30. 24. The Greek calleth it cotyle, which was a measure of about nine ounces. This Log of oile, figured the measure of grace, and joy of the Spirit, bestowed upon us in our sanctification. Esai. 61. 1. Psalm. 45. 8. 2 Cor. 1. 21. 22. It was, to sprinkle 7. times before the Lord, to sanctifie the ear, hand, foot and head of the Leper, and for the Priests to eat the remainder.

V. 11. of the congregation] the Greek translateth it, the Tent of the testimonie. Herein the work of Christ our Priest, was figured: who hath sanctified and cleansed us leproous synners, with the washing of water, by the word; that he might present us to himself, glorious. Eph. 5. 26. 27.

V. 12. Trespass-offring] or, guilt-offring: wherof see the notes on Levit. 5. 6. &c. It was to teach, that their atonement was to be made by the sacrifice of Christ, whose soule was made a Trespass-offring, Esa. 53. 10. wave] that is, move to and fro: see the notes on Exod. 29. 24. This ram was to be waved alive, as Sol. Iarchi here noteth

V. 13. where he shall kill] that is, where he useth to kill: which was on the north side of the Altar: see Levit. 1. 11. place of holynes] in Greek, the holy place, mean-

ing the courtyard of the Sanctuary.

14

V. 14. *tip of the right ear*] These rites were to signify how by the blood of Christ, the ear should be sanctified to obey, the hand to work, the foot to walk in the commandments of God; and so the whole man to be renewed: 2 Cor. 7. 1. 1 Pet. 1. 14. 15. The like was doen at the consecration of the Priests; whereof see Exod. 29. 20. Lev. 8. 24. If the leper had no thumb on his right hand, or toe on his right foot, or no right ear: he was never cleansed; sayth Maimony in *Mechosrei capporah*, c. 5. f. 1.

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V. 15. *the Priests palm*] meaning either into his own, or an other Priests; for by the Hebrew canōs, both were allowable: they describe the order of this cleansing thus. *When a Leper is healed of his leprosie, after they have cleansed him with cedar wood, and cyxop, and scarlet, and the two birds, and shaven all his flesh, and baptised him; after all this, he cometh into Ierusalem, and reckneth 7. dayes. And in the 7. day, he is shaven the second time, as at the first, and baptised &c. And on the morow, in the 8. day, he is baptised the second time, and afterwards they offer his offerings. And he is baptised in the womens court, in the lepers chamber that is there. If he be not shaven in the 7. day, but in the 8. or some dayes after; in the day that he is shaven, he is to be baptised; and when his Sun is set, on the morow he brings his offerings, after he is baptised the second time, as is before sayd. Then unto the leper, they doe thus. He standeth without the court of Israel, (that is, the mens court) over against the eastern dore, in the portch of the gate of Nicanor, with his face to the west. And there stand all they that want their atonement, in the time of their cleansing, and there they give the suspected women, the bitter waters to drink. (Numb. 5.) And the Priest takes the Lepers Trespas offering, whiles it is alive, and waveth it, with the Log of oile, towards the east, as all wave-offrings &c. After this, he brings the Lepers Trespas offering, unto the dore, and he brings in both his hands into the court, and layeth them upon the (offring) and they kill it out of hand. And two priests take the blood of it: the one takes it in a vessel, and*

*sprinkleth it upon the top of the altar; and the other in his right hand, and poureth it into his left hand, and sprinkleth with the finger of his right hand: and if he doe otherwise, and take it with his left hand, it is unlawful. The priest that takes some of the blood in a vessel, carrieth & sprinkleth it upon the altar first. Afterwards the Priest that took the blood in the palme of his hand, cometh unto the leper, the priest standing within, and the leper without. And the leper putteth in his head, and the priest putteth of the blood that is in his hand, upon the tip of his right ear: afterward he putteth in his right hand, and he putteth of it upon the thumb of his hand; and after that, he setteth in his right foot, and he putteth of it upon his toe. And if he put it upon the left, it availeth not. And afterwards he offreth his syn offering, and his burnt-offring. After that he hath put of the blood, upon his thumb and toe; the priest taketh of the log of oile, and poureth into the left hand of his fellow (priest,) and if he poure it into his own hand, it wil serve. And he dippeth the finger of his right hand into the oile that is in his hand, and sprinkleth 7. times towards the most holy place; every time that he sprinkleth, he dippeth his finger in the oile. Then he cometh to the leper, & putteth of the oile, upon the place of the blood of the trespass-offring, to weet, on the tip of his ear, and on his thumb and toe. And the residue of the oile in his hand, he putteth on the head of him that is to be cleansed, and if he put it not, atonement is not made: and the remnant of the log of oile, is divided among the priests. And that remnant of the log of oil, is not eaten but in the court, by the males of the priests, as other the most holy things: and it is unlawful to eat thereof, until he hath sprinkled of it 7. times, and put of it upon the thumb and toe. &c. Maimony in *Mechosrei capporah*, ch. 4. and Talmud Bab. in *Negagnim*, ch. 14. sect. 7. &c. The gate of Nicanor forementioned (whereof see the annotations on Num. 2. 27.) was the East gate between the womens court, and the court of Israel, (the mens court:) and into Israels court, none might enter, that wanted his atonement: and the blood of the Trespas-offring, might not be caried out of the courtyard; therefore the leper stood*

stood without, in the gate, and put in his head, hand, and foot into the court of Israel, that the blood might be layd upon them.

16 V. 16. *in the oile*] or, *of the oile*; that is, taking some of it. But *of*, is here in sted of *in*; as Chazkuni also noteth. *before* *Jehovah*] that is, towards the Sanctuary; as before is shewed.

17 V. 17. *upon the blood*] that is, the same place, where the blood was put; as is explained in vers. 28. and so the Greek translateth here; wherfore the Hebrewes say, *whether he put the oile upon the blood it self, above; or put it by the bloods side; and although the blood be wiped off, it wil serve the turn.* Maimony in *Mechosrei capp. ch. 5. sect. 1.*

18 V. 18 *shall make atonement*] but without this rite in speciall, no atonement was made, by the Hebrew canons, as is before noted. This putting of oile upon all these parts of the body, figured the graces of the spirit of Christ, for the sanctifying of such as are redeemed from their synns by his blood. 1 *Ioh. 2. 20.* 2 *Cor. 1. 21.* See the notes on *Exod. 30. 26.*

19 V. 19. *make the Syn-offring*] or, *doe*, that is offer the Syn-offring; a figure of Christ, made Syn for us synners, 2 *Cor. 5. 21.*

the Burnt-offring] which figured also Christs oblation of himself, *Heb. 10. 8. 9. 10.* and the reasonable service of a sanctified person, acceptable to God; *Rom. 12. 1.* wherfore before it, the Sin-offring was made (or offred,) because reconciliation for syn, must be before any service be accepted.

20 V. 20. *the Meat-offring*] that of three tenth-deales of floure, vers. 10. which served both for expiation of syn, and to be a signe of sanctification, and a new creature: see the notes on *Lev. 1. 1.* The Hebrew doctors write (from the Law in *Numb. 15. 5.*) that with every tenth deale of floure, there was also *the fourth part of an Hin of wine*; and that no Syn or Trespas offering save this of the Lepers, had the Meat offering and Drink offering added unto them. Maimony in *Magnaseh b'agorba.*

Numb. 15. 5. 6. See the annotations on *Numb. 15.*

V. 21. *attein it not*] or *reach*, *get it not*: the Greek expounds it, *find it not*: it meaneth, want of abilitie. So alter vers. 22. 30. 31. & *Lev. 27. 8.* *a waving*] or *wave-offring*, to be waved alive, as before, in v. 12. and alter, in vers. 24. 25. *seenth-deal*] of an Ephah; as vers. 10. In this and the rest which follow, there was the same order, and rites to be used, as in the former.

V. 29. *to make atonement*] the Greek explaineth it, *and the Priest shall make atonement*: so Moses wrote before, in vers. 18. See the like, noted on *Gen. 2. 3. Exod. 17. 10.* and otherwhere.

V. 30. *shall make*] or *doe*; that is, *shall offer.* *hand can attaine*] in Greek, *as his hand hath found.*

V. 32. *to his cleansing*] that is, to the greater sacrifices, foreordained for the cleansing of lepers; none of which might be omitted, or changed, but for mere povertie. Wherfore the Hebrewes write, *The poore man that brings the offering of the rich; it may pass: but the rich that brings the offering of the poore, it passeth not.* Talmud in *Negagn. ch. 14. sect. 12.* Also they say; *If a rich man vow and say, the oblation of this leper be upon me; and the leper be poore: yet must he bring the offerings of the rich; because the hand of him that voweth, can reach unto it. And if a poore man say, the oblation of this leper be upon me; and the leper be rich: he also must bring the offerings of the rich; because he that voweth, is bound for the offerings of the rich.* Maimony in *Mechosrei capporah, chap. 5. sect. 11.* By all these rites about the cleansing of a Leper, after he was healed; God taught his people thankfulness unto himself in Christ, for whose sake, by whose death, resurrection and mediation, their syn (which was the cause of their plague,) was forgiven and purged, and by whose grace & spirit, the corruption of nature is doen away, and the man made a new creature, to serve the Lord in holynes. Wherfore when Christ had healed ten lepers, and but

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but one of them turned back, & with a low voice glorified God, and fell down on his face at (Jesus) feet; giving him thanks: then Jesus answering sayd; were there not ten cleansed: but where are the nine? There are not found that returned to give glory to God, save this stranger. Luke 17. 15. - 18.

34

V. 34. and I put &c] by mentioning before, the land of Canaan, and now saying if I put (or give:) he teacheth this to be an extraordinary & supernatural plague, peculiar to that land & people; unknown in any other place: and so the Hebrew doctors doe confesse, that the Leprosie of garments, and of houses, is not wont to be in the world, but was a sign & miracle in Israel, to give them warning of an evil tongue, &c. Maimony treat. of Leprie, ch. 16. sect. 10. From Maries example in Numb. 12. they gather that leprosie is a punishment for an evil tongue.

of your possession] or tenement: firm-hold. Hence the Hebrewes gather, that Jerusalem, and (houses) without the land, were not defiled with plagues; for Jerusalem was not parted unto the tribes (of Israel): the houses also of heathens which were in the land of Israel, were not defiled with plagues. Maimony treat. of Leprie, chapt. 14. sect. 11.

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V. 35. as it were the plague] to weete, of leprosie: the speech is doubtfull, because the sentence was to come from the Priest. Although he be a wise man, and knoweth certainly that it is the plague; he may not determine and say, The plague appeareth to me in the house; but he shall say, As it were the plague &c. sayth Maimony in treat. of Leprie, chap. 14. sect. 4. and Sol. Jarchi on Lev. 14. 35.

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V. 35. and they shall empty] or, that they empty: which phrases are shewed to be one, on Gen. 27. 4. The word empty properly signifieth to prepare, by removing all things out of sight. that all &c] because the leprous house, was one of the most contagious things; defiling all things, as after shall appeare: therefore all things were to be taken out, though stacks of wood, or of reed, as the Hebrew doctors observe, Maimony in Leprie. ch. 14. sect. 4. And God in mercie, would thus preserve the stuff from

pollution, by being removed in time.

V. 37. hollow-strakes] or deep-strakes: concavities, as the Greek translateth the word, which is never found, but in this one place. Hence the Hebrewes say; no plagues in houses doe make them unclean, til the appearance of the plague be lower then the wall; as it is sayd, hollow-strakes, that they be deep in the walls; Maimony in Leprie. chapt. 14. sect. 3.

or reddish] these two colours, and the spreading vers. 39. are the three signes of leprosie in houses. By the Hebrew canons, if the house were dark, they opened not the windows, to see the plague; but if the plague appeared not in it, it was clean. Maimony ibidem. ch. 14. sect. 5.

V. 38. to the dore] there without the house, by the post of the dore, the priest was to shut it up, (that is, command it to be shut up) or pronounce it unclean, or clean; and not in any other place. Maimony ibidem, chapt. 14. sect. 5. seven dayes] though he see the plague to be deep, greenish or reddish, and so find it all at the first; yet he shutteth it up 7. dayes. Maimony ibidem. ch. 15. f. 2.

V. 39. be spread] then the things after commanded, must be doen: but if not, and the plague be dim, and I need not say, if it be gone away; he scrapeth the place of the plague onely, and the house is clean. If he find that it standeth at a stay in his eyes, and is not spread; he shuts it up 7. dayes more, & looketh on it upon the thirteenth day; if the plague be dim, or gone away, he scrapeth the place of the plague, and maketh the house clean with the birds. And if he find that the plague is spread, at the end of the second 7. dayes, or that it standeth at a stay in his eyes; then he pulleth out the stones, wherein the plague is, and some of the dust, carrying them out of the citie, and plaistereth all the house, and shutteth it up the third 7. dayes, and in the nineteenth day he looketh on it; if the plague come againe into it, this is spreading after the plaistering, & he pulleth down all the house. If the plague return not into it, he maketh it clean with the birds. Maimony treat. of Leprie, chapt. 15. sect. 2. Thus there were three weeks for the shutting up of houses, whereas

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wheras for men, or garments, there were but two weeks, and in some cases but one, as is noted on Lev. 13. 21. And so the Hebrewes say, *Plagues of houses*, there is for them a shutting up three weeks, which are 19. dayes; for the seventh day is reckned for the last of the first week; and first of the second week; and the thirteenth day is reckned for the last of the second week; and first of the third week. *Ibidem* ch. 14. f. 1. As the plague was greater, and Gods judgmet more severe upon an house, then on a person or garment: so the Law requireth more care in the discerning, and longer respit before it was pronounced unclean and destroyed.

40 V. 40. and they shall take away] or, and they shall (or that they) pull out the stones. As the law speaketh here of stones, and after of wood, and dust: so the Hebrewes understand these strictly, saying that No house is polluted with plagues, unless it hath four walles, and be builded on the land, of stone and of dust, or earth) and of wood. And bricks, and marble are not counted for stones. *Maimon* in *Lepric* c. 14. sect. 6. 7. unclean place] or, place that is unclean: because of the pollution that cometh hereby: For, A house plagued with leprosie, is one of the principal unclean things; whosoever toucheth it, is made unclean. Likewise the stones pulled out of it, after it is shut up, or the stones, timber and dust of the house that is pulled down; all of them, are of the principall unclean things; and so much as an olive of them, defileth a man by touching, and by carrying, and by coming in where it is. As, if so much as an olive of them be brought into a clean house; all that is in the house, is made unclean, both men and vessels: for they all are defiled by the bringing of it in, as by a leprous man: and they are all unlawful for any use. And if they be burnt, and lime made of them, even that is unlawful to be used; &c: and must all be caried out of the citie, though it be a citie without a wall. *Maimony*, *treat. of Lepric*, c. 16. f. 1. On the contrary, the ashes caried out of the Sanctuarie, were layd in a clean place, *Levit.* 6. 11.

42 V. 42. other stones] He may not bring one stone, in sted of two that he pulled out; nor two

in sted of one: but must bring two for two &c. *Maimon* *ibid.* c. 15. sect. 3.

V. 44. be spread] though it be but so much as two graines of barley; for so much spreading the Hebrewes hold ynough to make it unclean. *Maimony* in *Lepric*, c. 15. f. 2. a fretting leprosie] the Greek translateth it a continuing, the Chaldee a diminishing leprosie: see *Lev.* 13. 51.

V. 45. he shall break] in Greek, they shall break (or pull) downe; that is, it shall be broken-downe. the timber] or, the sticks: all wood works. he shall carie] in Greek, they shall carie, meaning some men. The Hebrewes (as *Chakuni* on *Lev.* 14.) apply the meaning of this Law, against the idolatrous houses of the Canaanites, which were commanded to be destroyed, *Deut.* 12. and were manifested to be such, by the plague of leprosie on them. But God speaketh of them also, after the Israelites were come in to dwell there, v. 34. so that for the idolatries and other synns of Israel, God would not onely plague their bodies and garments, but their houses also, to their utter destruction. And by this severe judgement, taught men to shun all syn, and in special idolatrie; and to abolish all instruments and monuments therof, *Esa.* 30. 22. *Maimony* in *Lepric*, c. 16. maketh Leprosies to be a judgment of God against an evil tongue, and in special for speaking against the Prophets, as did the Israelites, *2 Chron.* 36. 16. which he confirmeth by the example of Marie, who for speaking against Moses the Prophet of the Lord, was smitten with this plague of leprosie, *Num.* 12.

V. 46. into the house] An house shut up, defileth not but (that which cometh) within the same, *Levit.* 14. 46. all the dayes that (the priest) hath shut it up, it maketh a man unclean until the evening. But that which is pronounced unclean, defileth both within it and without it; for whose toucheth it on the out parts of it, is unclean; as it is written, It is a fretting leprosie in the house, it is unclean, *Lev.* 14. 44. *Maimon* in *Lepric*, c. 16. sect. 2. until the evening] then at evening, after that he hath wash-

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CHAPTER 15.

ed himself, he is clean againe: so Chazkuni here sayth, after that he hath washed his flesh, according to the Law.

47 V. 47. wash his clothes] The lying in the house (as Chazkuni noteth) is more weighty, for he that deeth so, is bound to wash his clothes, and to wash his flesh; for whosoever is bound to wash his clothes, is bound to wash himself also; and it was not needful to repeat, he shalbe unclean til evening: for who so eateth or lyeth in the house, he cometh into the same, for which he was unclean til evening, v. 46.

48 V. 48. pronounce clean] Hebr. make clean; in Greek purifie; to weet, by his words: see Lev. 13. 3.

49 V. 49. to purifie] to weet, from syn; as the word properly signifieth. For as persons were plagued with leprosie for syn, Num. 12. 1. 10. 2 Chron. 26. 19. 20. so for the same, their garments and houses were likewise plagued: even as the Lords house was made unclean by the synns of the people, Lev. 15. 16. See the notes on Exo. 29. 36. birds] wherof see v. 4. &c: for the cleansing of the house, was like the cleansing of the man. The Hebrewes say; They cleanse the house, as they cleanse the man foretold of, in every point. Save that in the man, they sprinkle 7. times upon his hand; but in the house they sprinkle 7. times upon the upper dore post of the house, without: all other actions are alike. Maim. treat. of Leprie, ch. 15. sect. 8. This is to be understood of the cleansing with birds, cedar wood, hyssop, scarlet, and living water: but not of the other sacrifices, which the leprous man brought afterward; for the house was cleansed, & atonement made for it, without those sacrifices, v. 53.

54 V. 54. for every plague] From hence the Hebrewes say of him that judged leprosie, that he might not view the plagues until he were expert in them all, and in all their names here written. Chazkuni on Lev. 14. 54.

57 V. 57. in the day] that is, concerning the day: meaning, as the Greek translateth, what day he shalbe unclean, and what day he shalbe made clean.

1. The law concerning uncleannes of men, in their yssues: 4. and how they make other things and persons unclean. 13. The cleansing of them with sacrificing of doves. 16. Uncleannes by seed going from a man. 19. The uncleannes of women, in their yssues. 28. Their cleansing by sacrifices. 31. The cause of these lawes.

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And Iehovah spake, unto Moses and unto Aaron, saying. Speak ye, unto the sonns of Israel; and say, unto them: Any man, when he shall have, an yssue out of his flesh; his yssue, it is unclean. And this shal be his uncleannes, in his yssue: whether his flesh run, with his yssue; or his flesh be stopped, from his yssue; it is his uncleannes. Every bed, which he shall lye upon, that hath the yssue, shalbe unclean: and every vessel, which he shall sit upon, shalbe unclean. And the man, that shal touch his bed: shal wash his clothes, and bathe himself in water, and be unclean until the evening. And he that sitteth, upon the vessel; which he sate upon, that hath the yssue: shal wash his clothes, and bathe himself in water, and be unclean until the evening. And he that toucheth, the flesh of him that hath the yssue: shal wash his clothes, and bathe himself in water, and be unclean until the evening. And if he that hath the yssue, spit upon him that is clean: then he shall wash his clothes, and bathe himself in water, and be unclean until the evening. And every saddle, which he shall ride upon, that hath the yssue; shalbe unclean. And every-one that toucheth, any-thing that shalbe under him, shalbe unclean, until

11 until the evening: and he that beareth them; shall wash his clothes, and bathe *himself* in water, and be unclean until the evening. And every-one, whom he shall touch, that hath the yssue; and he hath not rinsed, his hands in water: he shall wash his clothes, and bathe *himself* in water, and be unclean until the evening.
 12 And the vessel of earth, which he shall touch, that hath the yssue, shall be broken: and every vessel of wood, shall be rinsed in water. And when he that hath an yssue, shall be cleansed of his yssue: then he shall number to himself, seven dayes, for his cleansing, and wash his clothes: and shall bathe his flesh, in living water, and shall be clean.
 14 And in the eight day, he shall take to him, two turtle-doves; or two yong pigeons: and he shall come before Iehovah, unto the dore of the Tent of the congregation; & shall give them, unto the Priest. And the Priest, shall make them; the one a Syn offering; and the other, a Burnt-offering: and the Priest, shall make atonement for him, before Iehovah, for his yssue.
 16 And a man, when seed of copulation, shall goe-out from him: then he shall bathe in water, all his flesh, and shall be unclean until the evening.
 17 And every garment, and every skin, wherupon shall be the seed of copulation: it also shall be washed in water, and be unclean until the evening.
 18 And the woman, with whom man shall lie, with seed of copulation: they also shall bathe *themselves* in water; & be unclean, until the evening.
 19 And a woman, when she shall have an yssue, and her yssue in her flesh, be

blood: she shall be in her separation, seven dayes; & every-one that toucheth her, shall be unclean until the evening. And every-thing, which she shall lie upon, in her separation, shall be unclean: and every-thing, which she shall sit upon, shall be unclean. And every-one, that toucheth her bed: shall wash his clothes, & bathe *himself* in water, and be unclean until the evening. And every-one that toucheth, any vessel, which she shall sit upon: shall wash his clothes, and bathe *himself* in water, and be unclean until the evening. And if it be on the bed, or on the vessel which she sitteth upon, when he toucheth it: he shall be unclean, until the evening. And if a man lying shall lye with her, and her fluors be upon him; then he shall be unclean, seven dayes: and every bed, which he shall lye upon, shall be unclean.

And a woman, when the yssue of her blood shall flow many dayes; out of the time of her separation; or when it shall flow, over her separation: all the dayes of the yssue of her uncleannes, as in the dayes of her separation, she shall be unclean. Every bed, which she shall lye upon, all the dayes of her yssue; it shall be unto her, as the bed of her separation: and every vessel, which she shall sit upon; shall be unclean; as the uncleannes, of her separation. And every-one that toucheth them, shall be unclean: and shall wash his clothes, and bathe *himself* in water, and be unclean until the evening. And if she be cleansed, of her yssue: then she shall number to herself, seven dayes, and after ~~that~~ she shall be

29 shalbe clean. And in the eight day,
 she shall take unto her, two turtle-
 doves; or two yong pigeons: and shal
 bring them, unto the Priest; unto the
 dore, of the Tent of the congregati-
 on. And the Priest shall make, the
 one a Syn-offring; and the other, a
 Burnt-offring: and the Priest, shall
 make-atonement for her, before Je-
 hovah; for the yssue, of her unclean-
 nes. And ye shall separate the sonns
 of Israel, from their uncleannes: that
 they die not, in their uncleannes;
 when they make-unclean my Taber-
 nacle, which is among them. This
 is the law, of him that hath an yssue:
 and of him whose seed of copulation
 shall goe-out from him, to make-him
 unclean therewith. And of her that
 is sick of her fluors; and of him that
 hath his yssue running; of the male,
 and of the female: and of the man,
 which shall lye with her which is un-
 clean.

Annotations.

1 **A**ND to Aaron] the reason why he is
 joyned with Moses, was because
 both of them in their places, were
 to look unto the sanctification of Israel:
 as is noted on Lev. 11. 1. And here folow-
 eth the law touching the fourth and last
 sort of ordinarie uncleannes, which pro-
 cedeth from within the man secretly: see
 the annotations on Levit. 11. 2. & 12. 2. &
 13. 2.

2 **V. 2. sonns of Israel]** to whom this law
 peculiarly did belong, for they onely,
 their servants and all profelytes, were un-
 clean and made others unclean by run-
 ning yssues. So the Hebrewes say, Servants
 doe make unclean by yssues, by menstrual-fluors,
 and by childbirth, as Israelites: but the heathens
 make not unclean, eyther by yssue, fluors, or

childbirth, (Lev. 15. 2.) *Maimony in Metamei Mishcab &c, chap. 2. sect. 10.* Any man] or Every man: Hebr. man man; which Tar-
 gum Jonathan expoundeth yong man or old man. So herd herd, for eve y herd, Gen. 32. 16. have an yssue] Hebr. when he shal-
 be flowing (or yssuing) namely with seed, out of his flesh that is, his secret parts; for so the flesh sometime signifieth, as is noted on Gen. 17. 13. The Greek translateth, to whom ther shalbe a flowing (to weete, of seed,) out of the bodie. This disease, the Greeks call Gonorrhoea; we in English, the running of the reines: when through infirmitie of the inward parts, seed yssueth against the mans will. This differeth from that seed of copulation in vers. 16. So the Hebrewes say, The yssue spoken of in the law, is the seed that cometh by infirmitie of the concavities (the spermatical parts) wherein it is gathered; and cometh not with difficultie, as the seed of copulation, nor with desire nor with pleasure, &c. *Maimony in Mechostei-capporah. ch. 2. sect. 1.* his yssue, it is unclean] and so the man, because of his yssue, he is unclean. But the Greek and Chaldee folow the proprietie of the Hebrew, saying his yssue is unclean. So the Hebrew doctors, from these words conclude, The yssue of him that hath an yssue, is a most unclean thing, as the man (himself) that hath the yssue; for it is sayd, his yssue is unclean: and it maketh one unclean by touching, or by bearing any of it. *Maimony in Metamei mishcab &c. ch. 1. sect. 12.* The like is after for his spittle, in vers. 8. As leprosie was oft times a punishment for syn, Numb. 12. 10. 2 Chron. 26. 19. so the running yssue; as David layd this imprecation on Ioab for his murder, Let there not faile fro the house of Ioab, one that hath an yssue, or that is a Leper &c, 2 Sam. 3. 29. And as the disease is fowle by nature, so it was a figure of syn, yssuing from the corrupt nature of man, wherby we are unclean in the sight of God. And it signified in special manner, errors, heresies, false doctrines, and idolatries flowing from them, Ezek. 23. 20. & 36. 17. 18. Lam. 1. 9. 17. opposite to the true faith, religion and service of God; which proceedeth from

from the incorruptible seed of the word of God, and ministerie of the same, *Iam. 1. 12. 1 Pet. 1. 23. 25. 1 Cor. 4. 15.*

V. 3. his uncleannes] namely, the mans that hath the yssue. The Greek addeth, *And this is the law of his uncleannes.* his *ssb*] his secret parts. *run*] or distil, to weet thin, and continually. In Hebrew *Rav*; of which *Riv*, that is *Spirit*, is derived, *1 Sam. 11. 13.* Here the Greek translateth it *Gonor, Seed.* be stopped from his yssue] or, be stopped because of his yssue; or, hath made a stoppage (or obstruction;) and this by reason of the thicknes, as *Sol. Iarchi* explaineth it: so signifying two sorts of this disease. Or, if it have begun, and after a while be stopped, yet he is unclean. The Hebrewes gather from hence, that there is no measure (or quantitie) of the yssue limited, but every whit therof, that is discerned, maketh one unclean: *Maimony in Mechoset capporah, ch. 2. f. 9.* Howbeit, they make a difference in respect of the times, saying *He that seeth one appearance of an yssue, he is like him that hath an accident of uncleannes, (wherof see Deut. 23. 10. 11.) If he see two, he hath the yssue; and must count 7. dayes, and goe into living water, but is not bound to bring an oblation. If he see three; loe he hath the yssue complete, and is bound to bring an oblation. And there is no difference between the second appearance, and the third, but the oblation. Maimony ibidem sect. 6.* it is his uncleannes] the Greek explaineth it, his uncleannes is in him.

V. 4. bed] He that hath a yssue, defileth his bed (and so his seat and saddle) five wayes; standing, sitting, lying, hanging, leaning: and the bed defileth men seven wayes: by standing, sitting, lying, hanging, leaning, touching, bearing. *Talmud Bsh. in Zabim, c. 2. f. 4.* Which is explained thus. A thing that is made for a bed, or a seat, or saddle, though it be under a stone; if one of them that defile the seat, stand upon the stone, or sit, or lie, or lean, or hang upon it, he is defiled. *Maimony in Metamei mishcab ch. 7. sect. 1.* vessel] or instrument: any thing whatsoever. So in v. 6. and after. The Hebrewes have for these things

a limitation; they say, *He that hath an yssue defileth not the thing, till the most part of him be upon the bed, or the seat, or the saddle. Yet, if he stand upon two bedds; with one foot upon one bed, and his other foot on the other; they are bothe of them unclean. Maim. in Metamei mishcab. c. 7. sect. 3. 4.* This figured the contagion of syn, which defileth men, and all the good creatures and benefits which God giveth us in this life: unto the pure, all things are pure: but unto them that are defiled and unbelieving, is nothing pure. *Tit. 1. 15.*

V. 5. and bathe] or wash, baptise, to weet himself, or his flesh, as is expressed in v. 13. 16. meaning his whole body: and so the Greek translateth, *shall wash his body.* The Hebrewes say; *Every place where it is sayd in the Law, of bathing the flesh, and washing the clothes of the unclean: it is not ment, but of baptising the whole body in water. Maimony in Mikvaoth, c. 1. sect. 2.* See also on v. 11. It figured our sanctification by Christ and his spirit, by whom we draw neer to God, having hearts sprinkled from an evil conscience, & bodies washed with pure water, *Heb. 10. 22.* See also *Lev. 11. 25.* til the evening] that is, till that day be ended, and a new beginn: till then he is not clean. See the notes on *Lev. 11. 24. 32.*

V. 8. shall spit] The spirit of him that hath an yssue is unclean, and defileth evē as the yssue it self, v. 2. Hereby was figured the pollution that cometh to the soules of men, by the impure doctrines which false prophets & heretiks spit out of their mouthes; *2 Pet. 2. 1. 2. 3. 1 Tim. 4. 1. 1. Tit. 1. 9. 10. 11.* as may be gathered by the contrary, when Christ by spitting on men, opened & loosed the eyes, ears & tongues of the blind, deaf and dumb; *Mark 8. 23. and 7. 33. Ioh. 9. 6.* wherby the power and efficacy of the word out of the mouth of Christ was signified. And here under the name of spittle, all extrements of the mouth and nose (except blood) are comprehended: as the Hebrew canons say; *The man and woman that hath an yssue, and the menstruous, and the woman in childbirth; every one of these foure, are of the principal sorts of things.*

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things; defiling vessels by touching, and men by touching and bearing them; and defile bed, and seat, and saddle, and all under them, and makes them most unclean. The spittle of him that hath an yssue, and his seed, and his urine, every of them three are most unclean by the law; & doe every whit of them defile by touching and by bearing. Loe it is sayd of the spittle, and if he spit upon him that is clean, (Lev. 15. 8.) and his urine, and his seed, it is impossible that there should not be some of the yssue in them. Both man and woman that hath an yssue, & the menstruous, and the woman in chilabed, the spittle and urine of every of them is most unclean. And so every place where it is sayd in these passages, He that hath an yssue; it implieth both him and the residue of the foure. The thick-spittle, excrements and water of the nose, these are as the spittle in every respect, and are generally reckoned as the spittle. Maimony in Metamei mishcab &c. c. 1. sect. 1. 14. 15. 16. So in Talmud Bab. (in Zabim. c. 5. sect. 7.) it is sayd, Who so toucheth the yssue of him that hath an yssue, or his spittle, or his seed, or his urine, or the blood of the menstruous; he is defiled.

V. 9. saddle] or, thing to ride with, as the word generally signifieth.

V. 10. under him] wherefore they say, If he that hath an yssue, and a clean person sit in a boat, or on a peece of timber, or ride on a beast together; though their clothes touch not: yet they are unclean. Talmud Bab. in Zabim, ch. 3. f. 1. Likewise if it be not immediatly under him, but a stone or other thing between, yet it is unclean; as is before noted, on v. 4. beareth] hereupon is that which sundry times is before mentioned, of pollution by bearing, although they touch them not. The contagion of heresie, idolatrie, and other synns, was hereby shadowed: that all might be warned to keep themselves pure, or by repentance and faith in Christ to purge themselves, if they have been defiled. Math. 7. 15. 1 Joh. 5. 21. 1 Tim. 5. 22. 2 Cor. 6. 17.

V. 11. rinsed his hands] or, washed them. Although in other cases sometimes the hands onely and feet were washed, as Exodus. 30. 22. yet in this case of uncleannes,

as the whole man was defiled, so the whole was to be washed: and the hands here are put the part for the whole. So the Hebrewes explain it, saying; that which is sayd of him that hath an yssue, (in Lev. 15. 11.) & hath not rinsed his hands; is as if he should say, that he should baptise his whole bodie: and the same ordinance is for other unclean persons; so that if a man baptise himself all over, saving the tip of his little finger, he is yet in his uncleannes: &c. Behold it is sayd (in Lev. 11. 32.) it shalbe put (or brought) into the water: so all the principal unclean persons, must be put into water. Who so ever is baptised (or washed) he must baptise all his body, when he is naked, in one place: and if he have locks of hayre, he must wash all the hayr of his head, for by sentence of the law, it is as his bodie; and any unclean that are baptised in their clothes, it wil serve the turn, because the water passeth through them, & they part it not from the body: and so the menstruous woman that is baptised in her clothes, it is lawful for her to company with her husband. If there be any thing that part betweene the body or vessel, and the water, as if clay or any like thing cleave to the flesh of man, or to a vessel; it is unclean still as it was, and the baptising profiteth them nothing. Maimony in Mikvaoth, c. 1. f. 2. 7. 12. This rinsing & washing of the hands in water, figured the cleansing of the bodie and spirit, from all filthines, 2 Cor. 7. 1. Heb. 10. 22. So the Apostle sayth, Cleanse your hands, yee synners; & purifie your hearts, ye double-minded; Jam. 4. 8.

V. 12. of earth] or of potters-earth, such as potbakers burn in the kiln: see the notes on Levit. 11. 33. All vessels that are unclean, are made clean by water, save vessels of potters-earth, and vessels of glasse: such have no cleannes but breaking. Maimony in Mikvaoth, c. 1. f. 3. Earthen vessels sometime signifie reprobate persons, Psalm. 2. 9. Jer. 19. 11. so the breaking of these might figure the destruction of ungodly men; the rinsing and scouring of other vessels, signifying the purging of repentant beleeving synners, by the blood of Christ, and waters of his word and spirit. Or, if it be applied generally, as all men are earthen vessels;

self; it figured the utter abolishing of syn and uncleannes, by death; as is shewed on *Levit. 11. 33.* of wood] or of other strong matter, as of silver, brass, copper and the like. About the washing of vessels, the Jewes have these rules; that nothing must part the vessel, or any part of it, and the water, as pitch, clay or the like. That cleaveth to the vessel: that if a vessel be turned the mouth downward and baptised, it is as if it were not baptised; because the water so comes not to all parts of it. Likewise a vessel full of any liquor (except water,) and baptised, it is as if it were not baptised. *Maimony in Mikva'oth, ch. 3. sect. 1. 12-18.* Unto the ordinances of the Lord for washing men and vessels that were unclean, the Pharisees after added traditions of their own, washing when they were not unclean, for, except they washed their hands oft, they did not eat; and when they came from the market, except they were baptised, they did not eat: and many other things they had received to hold, the baptising of cups, and of pots, and of brazen vessels, and of beds. For these, Christ blamed them, that they layd aside the commandment of God, and held the tradition of men: *Mark. 7. 4-8* yea so farr proceeded they in their superstition, that they sayd, whosoever eateth without washing of his hands, he is as one that lyeth with a harlot; abusing for this, that scripture in *Prov. 6. 28.* as *R. Menaschem* on *Deut. 8.* allegeth from the *Talmud* in *Sotab.*

3 V. 13. [shalbe cleansed] that is, healed; but the meanes of healing are not declared, save that by the rites & sacrifices following God would teach them that his grace in Christ maketh them whole; and by the Prophet he sayth, *I will save you from all your uncleannes, Ezek. 36. 29.* and, from all your filthines, and from all your idols, will I cleanse you, *Ezek. 36. 25.* which cleansing is shewed to be, by pardoning iniquities, *Ier. 33. 8.* and by creating a clean heart in synners, *Psal. 51. 12.* so that they come unto Christ in faith; as the woman that had an yssue of blood, and had spent all her living on Physicians, but could not be healed of any; when

she touched the border of Christs garment, her yssue stanch'd, and Christ sayd unto her, *Thy faith hath made thee whole; Luke 8. 43. 44. 48.* seven dayes for his cleansing] to try whether he be perfectly cured and clean; and to lead him in mystrie unto the day of Christ, and Sabbath or rest from syn under him: for so the number seven signified; as is noted on *Exo. 12. 15. Levit. 4. 7.* And from hence the Hebrewes gather, he must count 7. clean dayes, and be baptised in the seventh, and bring his offering in the eighth. If he see any appearance of his yssue, though it be at the end of the seventh day, after he is baptised; all that he hath done is nothing, but he must begin again to reckon 7. clean dayes, after the day of the last appearance of his yssue. *Maimony in Mechoth caporah, chap. 3. sect. 1.* bathe] or, wash his flesh, which the Greek translateth, wash his body. See vers. 5. living water] that is, as the Chaldees expoundeth it, spring (or fountaine) water: wherof see the notes on *Levit. 14. 5.* The Hebrewes explain this law thus. The man that hath an yssue, is not cleansed but in a fountaine, for soe it is sayd of him, In living water: but the woman that hath an yssue, and other unclean cyther men or vessels, are baptised though in a gathering of waters. *Maimony in Mikva'oth, ch. 1. sect. 5.* The pond, or gathering of waters (called in Hebrew *Mikveh* wherof see *Levit. 11. 36.*) was requisite for the cleansing of other unclean persons that needed baptising. All unclean cyther men or vessels &c, were not cleansed but by baptising in waters gathered together upon the ground. By the law they might baptise in all waters gathered together, into one place; so many as would suffice to baptise the whole bodie of a man. The quantitie, their wise men determined to be fourtie Seahs of water: (the Seah was more then our English peck, as is noted on *Gen. 18. 6.*) Such a pond or bath, they say, became unlawful to wash in, by change of the colour of the water onely; not by change of taste, or change of smell. Running waters that flow from a spring, are as the spring it self, for any matter. Standing water is not allowable for men that have the yssue,

nor for the Lepers, nor for the water of purification, (Numb. 19. 17.) These things andundry the like, Maimony hath recorded in Mikvaoth ch. 1. f. 1. & ch. 4. f. 1. & ch. 7. f. 1. & chapt. 19. sect. 13. Among the Latines, spring and running waters, were called also living; as, *Attrectare nefas, don't me flamine vivo Ablucro. Virgil. Aeneid. 2.* This living water, figured the blood and spirit of Christ: for he hath washed us from our synns in his own blood, Rev. 1. 5. from his throne, proceedeth a pure river of water of life, into his Church, Rev. 22. 1. his mouth and Law, is a well of (water of) life, Prov. 10. 11. & 13. 14. Iohn 4. 10. and the Spirit which they that beleve in him doe receive, is as rivers of living water, Ioh. 7. 38. 39. These clean waters, when God sprinkleth upon sinners, they shalbe cleane, Ezek. 36. 25. 27.

and shalbe cleane] if then he washed not, he could not be cleane: as by the Hebrew canons, *The man or woman that hath an yssue, and the menstruous, and the woman in childbed; they are unclean for ever, and doe defile men and vessels and scat and saddle, until they be baptised. Although they tary many yeres, and have no appearance of their uncleannes; yet if they be not baptised, they are stil in their uncleannes.* Maimony in *Metamei mishcab*, ch. 5. sect. 1. So synns that men have committed, though they doe them not every day, yet the guilt of them remayneth as uncleannes upon them, til by repentance & faith they wash themselves in the blood of Christ; 2 Cor. 12. 21. 1 Ioh. 1. 9. 10.

V. 14. *yong-pigeons*] Hebr. *sonns of the dove*: one for a Syn-offring, and the other for a Burnt-offring: vers. 15. The like sacrifice, the woman also was to offer, vers. 29. But the woman in childbed, brought for her offering, a Lamb for a burnt-offring, (or a dove if she were poore,) and a dove for a syn-offring. Levit. 12. 6. 8. The Leper brought for his offering, three beasts; one hee Lamb for a trespass-offring, one ewe Lamb for a syn-offring, and one hee Lamb for a burnt offering, (and for poverties sake, the two later were doves,) Lev. 14. 10. &c. All these and onely these sorts

of unclean persons, brought offerings after their washing: others were cleane by washing and sprinkling. For as the pollutions were greater, so were the expiations: to teach that our repentance, humiliation, and returning to the Lord with thanks after we have synned and are forgiven, should be in a sort proportionable to our iniquitie. [shall come] to testifying his faith and thankfulness; with expectation of full cleansing by Christ from all syn.

V. 15. *for his yssue*] or, *from his yssue*: that is, from the uncleannes which he was in by reason of his yssue. For as the yssue was a disease with which God sometime plagued synners, 2 Sam. 3. 29. and for which they were to be put out of the host of Israel, Numb. 5. 2. and signified the contagious syns which comming from within the man doe defile him, Mark 7. 20-23. so this Priest, and these sacrifices, signified Christ, (as in the beginning of this book is shewed:) by whom we have atonement made by his blood for all syn, 1. Iohn 1. 7. and from whom vertue proceedeth to heal us by his spirit; as it healed the woman that had a bodily yssue of blood twelve yeres, when no physicians could cure her, Mark 5. 25.-30. For he hath taken our infirmities, and born our sicknesses; Mat. 8. 17.

V. 16. *a man*] Chazkuni observeth here, that this word *man*, excepteth a little (child;) and he is not exempted from being counted a child, until he be nine yeres old and a day.

[seed of copulation] or, *the effusion of seed*; the Hebrew and Greek properly signifieth the lying or bed of seed, that is, by changing the order of words, *the seed of the bed*, or of copulation: and it is not meant here of the disease the yssue forespoken of, nor when he lyeth with a woman, whereof see v. 18. but of the seed of the healthfull; who by imagination, dream, or by any accident in the night in his sleep, may be unclean, Deut. 23. 10. Lev. 22. 4. *all his flesb*] that is, as the Greek translateth *all his bodie*. See the notes on v. 5.

15

16

untill

until the evening] notwithstanding his washing, he continueth unclean, til his sun be set, and a new day begin: See the notes on Lev. 11. 24. 32. The Hebrewes say, The seed of copulation, is a principal unclean thing, defiling men and vessels (or other things) by touching; and earthen vessels by the water; but it defileth not by bearing; neyther doth he which is defiled therewith, defile garments, when he hath touched it. *Maimony in Mooth Hatumoth, c. 5. sect. 1.* After in Deut. 23. 10. 11. all such were commanded out of the camp, (when Israel went out to warre;) wherinto they might not come agayn, til they were washed and their Sun was downe.

17 V. 17. skin] any thing made of skin; see Lev. 11. 32. By these lawes God teacheth us, to hate even the garment spotted by the flesh; Jude v. 23.

18 V. 18. they also shal bath] or, and they shall wash; to weet, bothe of them. By this we may see the reason, why the people which were to be sanctified at the giving of the law, were to absteyn from their wives, Exod. 19. 15 and why the priest put this caution to David, if the yong men have kept themselves at least from women, 1 Sam. 21. 4. For this law seemeth to imply a pollution, even in ordinarie carnal copulation, which in itself was lawful, as being the ordinance of God, Gen. 2. 24. But by reason of Syn, nature is so corrupted, that there is no act of generation wherto some legal pollution cleaved not; as there was also no procreation of children, but brought much more uncleannes with it, Levit. 12. bothe of them figuring that original and hereditarie syn, whereby we all have synned in one man; and wherein our mothers doe conceive us. Rom. 5. 19. Psal. 51. 7. The Hebrew doctors say; The man and the woman that doe the act of generation, both of them are unclean by the sentence of the law. And the woman is not unclean, by reason of touching the seed of copulation, (for that is not the touching which the law speaketh of,) but he that doeth the act, is as he that seeth an accident (of uncleannes, Deut 23. 10.) &c. Among the heathens, there remay-

ned moniments of this religion; as appeareth by that saying of the Poet: *discedat ab aris, Cui tulit histeria gaudia nocte Venus.* *Al. Tibull. l. 2. Eleg. 1.* And another sayth, *Ille petit veniam, quoties non abstinet uxori Concubitu, sacris, observandisq; diebus.* *Juvenal. Satyr. 6.* Some referr this to the former case, as being spoken of the man, that had an accident of uncleannes in the night, and before he was cleansed, should company with his wife.

V. 19. in her flesh] the Greck sayth, in her body: flesh is here meant, as in v. 2. and blood is meant of her monethly cullomes. It may also be read thus, (when) blood, shal be her yssue, in her flesh. Hereupon the Hebrewes say, that no other thing maketh her unclean, but blood onely; (as not that which made the man unclean, ver. 2. or any such like:) and that all blood maketh her unclean, though it be not come forth to the exterior parts: because it is sayd, in her flesh. Also, that the blood of virgins is clean, and is neither the blood of separation, nor the blood of yssue; because it is not from the fountayn, (wherof see Levit. 20. 18.) *Maimony in Issurei biab, c. 5. sect. 2. 6. 18.* in her separation] or, in her removal, to weet for the uncleannes of her menstrues: during which time, shee was not onely separated from the holy things as all other unclean persons; but separated also from her husband, Lev. 18. 19. and if they companyed together, during that time, presumpuously, they were to be cut off, Lev. 20. 18. This uncleannes, was (as the rest) a figure of syn, proceeding from the fleshly and corrupt hart of man; as God himselfe teacheth saying, *When the house of Israel, dwelt in their own land; they defiled it by their own way, and by their doings: their way was before me, as the uncleannes of a removed (or menstruous) woman: Ezek. 36. 17.* And this was the syn of Idolatry, Lev. 2. 23. 24. seven dayes] this was the limited time for the separation, or menstrues: during which space she was unclean as a separated woman, though there had but one drop of blood appeared: (*Maimony in Issurei biab, c. 5. sect. 2.*) if any appear-

ed after this time, it was not called her separation, but her yssue; wherof he speaketh after in v. 25. *that toucheth her*] the pollution of the menstruous, extendeth as farr, as of the man that had an yssue, (spoke of before, v. 4. &c.) & as of the woman that hath an yssue, (spoken of after, v. 25. &c.) even the spittle and the urine of every one of them is unclean, (as is before noted on v. 8.) Maimony in *Metamei misb-rah*, c. 1. sect. 15. And these things figured the pollution of syn, *Ezek. 36. 17.* & taught to avoid all communion therewith, *2 Cor. 6. 17.* And unto a menstruous woman, Jerusalem was likened, when for her synns she was wasted, and her people captived by the Babylonians, *Lam. 1. 17.* Her uncleannes was upon her skirts; and she had synned a syn: therefore she was removed: *Lam. 1. 8. 9.*

24 V. 24. *lying shall lye*] that is, shall at all, or by any occasion lye with her, to weet ignorantly: for if he did it presumptuously, not onely pollution but cutting off was his punishment, *Levit. 20. 18.* Therefore the Prophets complayn of this syn; *Ezek. 22. 10.* *her flours*] or (as before) her separation, which the Greek here translateth her uncleannes.

25 V. 25. *many dayes*] Here he passeth from the menstrues, which were natural purgations and healthful for the bodie, (though legally unclean;) unto the yssues, which were diseases that decayed natural strength; if they continued long; as the woman, which had it 12. yeres, and suffered many things of many physicians, but all in vaine, til she came to Christ, *Mark 5. 25. 26.* These many dayes, must also be, out of the time of her separation, or menstrues, that is, out of the seven dayes forementioned: & by many the Hebrew doctors understand, from three upward. They say, when shee seeth blood first, in the due time of her customs, then is shee in her separation, all the seven dayes. If she see it in the eight day, the this is the blood of yssue, because it is out of the time of her separation. And so all the blood that is seen in the dayes that are between the times of her customs, is the blood of yssue. [And the space between

(they say) was eleven dayes onely] When a woman seeth blood in the dayes of her yssue, but one day onely, or two dayes one after an other, she is sayd to have the lesser yssue; if she see it three dayes one after an other, she is sayd to have the greater yssue, or yssue absolutely; as it is written, when the yssue of her blood shall run many dayes (*Levit. 15. 25.*) a few, are two dayes; many, are three. There is no difference between her that hath the greater yssue, and her that hath the less, but the numbring of seven dayes, and the bringing of a sacrifice (*Levit. 15. 28. 29.*) For she that hath the greater yssue, is bound to number 7. clean dayes; but she that hath the lesser, numbeth but one onely. And shee which hath the greater, bringeth a sacrifice when she is cleansed. Otherwise as touching uncleannes, & restreyn from companying with her husband, they are both alike. Maimony in *Issurei biah*, c. 6. sect. 2. &c. over] to weet over the time, or after her separation, as the Greek translateth: which the Hebrewes explyn thus; that if shee see it three dayes next after her separation (or menstrues): then it is an yssue: As, if she see it in the eight day of her separation, and in the ninth, & in the tenth; for they are the first, second, and third of the eleven dayes, which are the dayes of the yssue. Maimony in *Issurei biah*, c. 6. sect. 17. These things taught the care and diligence, that all should have in looking to their life & conversation; both for the judging of themselves, and purging by repentance, *1 Cor. 11. 31. 2 Cor. 7. 11.*

V. 26. *every vessel*] any thing for the use and service of man, is called a vessel or instrument. The particulars of these pollutions, are noted before. Observe here, that wheras the woman thus diseased, made every thing unclean that she touched: onely Christ, when he was touched by such a one, was not by her defiled; but she by him, and the vertue that proceeded from him, was cleansed. For he was undefiled, and separated from synners, *Heb. 7. 26.* and though he bare our infirmities, *Esa. 53. 4.* yet continued he the Lamb without blemish, and without spot; *1 Pet. 1. 19.*

V. 27. *in water*] ordinary clean water:

not

26

27

not being restrained to living water onely, which was peculiarly appointed for the man that had an yssue, vers. 13. and for the Leper, Levit. 14. 5. and for the water of sprinkling, Numb. 19. 17.

28 V. 22. [seven dayes] as the man also did; see before on vers. 13. *she shalbe clean*] having performed the rites fore-mentioned of washing and bathing in water. And this time, and the manner of cleansing, figured the time of grace in Christ, and our cleansing from syn by his blood and spirit, wherof it is prophesied, *In that day there shalbe a fountaine opened to the house of David, and to the inhabitants of Jerusalem, for syn, and for separation for uncleannes; Zach. 13. 1.*

30 V. 30. *make atonement*] for her Syn-offring was a figure of Christ, to be offered for the forgiveness of synns; Mat. 26. 28. 2. Cor. 5. 21. and her burnt-offring, figured the same Christ, offered to make us acceptable unto God; by whom also we present our bodies and soules as holy and acceptable sacrifices. Heb. 9. 9. 12. 14. Rom. 12. 1. He is the Lord, that hath washed away the filth (or excrements) of the daughters of Sion; and purged the bloods of Jerusalem, from the midst thereof: by the spirit of judgment, and by the spirit of burning; Eze. 4. 4.

31 V. 31. *shall separate*] or, *shal religiously separate, and holyly-exempt & sever them*; by teaching them to understand, and carefully to keep these ordinances. Levit. 11. 47. The Greek translateth, *ye shal make them wary* (or, *religiously careful*;) the originall word is of Nazir, wherupon the Nazirites had their name, who were separated and sanctified unto the Lord: Numb. 6. *that they dye not*] or, *and let them not dye, in their uncleannes*, that is, (as Chazkuni expoundeth it) *for their uncleannes*: meaning both these figurative pollutions, of yssues, lepries, and the like, as also their synns, especially idolatrie and corruptions of religion; for which the prophets often reproved the people, under this name of pollution or uncleannes, and making the Lords Sanctuary unclean: as Jer. 2. 23. &

7. 30. Ezek. 5. 11. & 14. 11. & 22. 3. 4. & 37. 23.

CHAPTER 16.

1. Moses is taught how to direct the high Priest for to doe his service on Atonement day; 3. with what sacrifices he must come into the Holy place, 4. and with what garments. 6. The bullock for the Syn of the Priest himself. 7. The two goats for the people, on which lots were cast, for the one to be killed, and the other sent away. 11. The killing of the high Priests bullock. 12. The burning of incense in the most holy. 15. The killing of the goat for the people, and sprinkling of his blood. 16. The cleansing of the most holy place, 18. and of the holy. 20. The sending away of the scape goat. 29. The yereely Fast on expiation day, the tenth of the seventh moneth.



1 **A**ND Jehovah spake unto Moses, after the death, of the two sonns of Aaron: when they offered before Jehovah, and died. And Jehovah sayd unto Moses; Speak, unto Aaron thy brother; that he come not at all time, into the Holy place; within the veile: before the Covering-mercie-seat, which is upon the Ark, that he dye not; for in the clowd, I will appeare upon the Covering-mercie-seat. With this, shall Aaron come, 2 into the Holy place: with a bullock a yongling of the herd, for a Syn-offring, 3 and a ram for a Burnt-offring. He 4 shal put-on, an holy linnen Coat; and linnen Breeches, shalbe upon his flesh; and with a linnen Girdle, shall he be girded; and with a linnen Miter, shall he be attired: they are garments of holynes; and he shall wash his flesh in water, and put them-on. And he 5

shall take, of the Congregation of the
 sons of Israel, two goat-bucks of the
 goats, for a Syn-offring: and one ram,
 6 for a Burnt-offring. And Aaron
 shall offer, the bullock of the Syn-of-
 fring, which is for himself: and shall
 make atonement for himself, and for
 7 his house. And he shall take, the
 two goat-bucks: and present them,
 before Iehovah; at the dore of the
 8 Tent of the congregation. And A-
 aron shall give lots, upon the two
 goat-bucks: one lot, for Iehovah; and
 9 one lot, for the Scape-goat. And
 Aaron shall bring-neer, the goat-buck;
 that upon which, the lot for Iehovah;
 did ascend: and he shall make him, a
 10 Syn-offring. But the goat-buck; that
 upon which the lot for the Scape-
 goat, did ascend; shall be presented a-
 live, before Iehovah, to make atone-
 ment with him: to send away him,
 for a Scape-goat, into the wildernes.
 11 And Aaron shall bring-neer, the bul-
 lok of the Syn-offring, which is for
 himself; and shall make atonement for
 himself, and for his house: and shall
 kil, the bullock of the Syn-offring,
 12 which is for himself. And he shall
 take a censer full of coales of fyre,
 from off the altar, before Iehovah; &
 his hands full, of incense of sweet-
 spices, beaten-small: and he shall
 13 bring it, within the veile. And he
 shall put the incense, upon the fyre,
 before Iehovah: that the cloud of the
 incense, may cover the Covering mer-
 cie-seat, which is upon the testimo-
 14 nie, that he dye not. And he shall
 take, of the blood of the bullock; and
 shall sprinkle with his finger, upon
 the Covering-mercies-seat, eastward:
 and before the Covering-mercies-seat,
 he shall sprinkle of the blood, with his
 finger, seven times. And he shall
 15 kil the goat buck of the Syn-offring,
 which is for the people; and bring his
 blood, within the veile: and shall doe
 with his blood, as he did with the
 blood of the bullock; and sprinkle it,
 upon the Covering-mercies-seat, and
 before the Covering-mercies-seat.
 16 And he shall make atonement for the
 Holy-place; because of the unclean-
 nesses, of the sons of Israel; and be-
 cause of their trespasses, and all their
 synns: and so shall he doe, for the
 Tent of the congregation; that dwell-
 eth with them, in the midst of their
 uncleannesses. And there shall not
 17 be any man, in the Tent of the con-
 gregation; when he goeth in, to
 make atonement in the Holy place,
 until he come out: & he have made
 atonement for himself, and for his
 house; and for all the church of Israel.
 18 And he shall goe-out, unto the Altar,
 which is before Iehovah, and make
 atonement for it: and shall take of the
 blood of the bullock, and of the blood
 of the goat-buck; and put it upon the
 19 hornes of the altar, round-about.
 And he shall sprinkle of the blood up-
 on it, with his finger, seven times: &
 shall cleanse it and sanctifie it; from the
 uncleannesses, of the sons of Israel.
 20 And he shall make an end, of making
 atonement for the Holy-place; and
 the Tent of the congregation, and
 the Altar: and he shall bring-neer the
 21 goat buck that is alive. And Aaron
 shall impose, bothe his hands, upon
 the head of the live goat-buck; and
 shall confess over him, all the iniqui-
 ties,

ties, of the sonns of Israel; and all their
 trespasses, and all their synns: and
 shall put them, upon the head of the
 goat-buck; and shall send *him* away,
 by the hand of a fit man into the wil-
 22 dernes. And the goat-buck shall
 bear upon him, all their iniquities,
 unto a land of separation; and he shall
 send away the goat-buck, into the
 23 wildernes. And Aaron shall come,
 into the Tent of the congregation;
 and shall put-off, the linnen gar-
 ments; which he did put-on, when he
 went into the Holy-place; and shall
 24 leave them, there. And he shall wash
 his flesh with water, in the holy place;
 and shall put-on, his garments; and
 he shall come-forth; and shall make
 his Burnt-offring, and the Burnt-of-
 fring of the people; and make-atone-
 ment for himself, and for the people.
 25 And the fat of the Syn *offring*, he shall
 26 burn upon the Altar. And he that
 sent away the goat buck, for the
 Scape-goat; shall wash his clothes; &
 bathe his flesh, in water: and after-
 ward, he shall come into the camp.
 27 And the bullock *for the Syn offering*, &
 the goat-buck *for the Syn-offring*;
 whose blood was brought-in, to
 make-atonement in the Holy-place; he
 shall carie-forth, without the camp:
 and they shall burn in fyre, their
 skinns and their flesh, and their dung.
 28 And he that burneth them; shall wash
 his clothes; and bathe his flesh, in wa-
 ter: and afterward, he shall come into
 29 the camp. And *this* shall be to you,
 a statute for ever: in the seventh
 moneth, in the tenth (*day*) of the
 moneth, ye shall afflict your soules;
 and shall not doe, any work, the

home-borne; or the stranger, that
 sojourneth among you. For in this
 day, he shall make-atonement for you,
 to cleanse you: from all your synns;
 before Iehovah, shall ye be cleansed.
 A sabbath of sabbathisme, *shall it be*
 unto you; and ye shall afflict your
 31 soules: (*it is*) a statute, for ever. And
 32 the Priest whom he shall anoynt, and
 whose hand he shall fyll, to adminis-
 ter-the-Priests-office in his fathers
 sted, he shall make-the-atonement:
 and shall put-on, the linnen garments,
 the garments of holynes. And he
 33 shall make-atonement, for the Sanc-
 tuarie of holynes; and for the Tent of
 the congregation, and for the Altar,
 shall he make-atonement: and for
 the Priests, and for all the people of
 the church, shall he make-atonement.
 And this shall be to you, a statute for
 34 ever; to make-atonement for the
 sonns of Israel, for all their synns;
 once, in a yere: And he did, as Ieho-
 vah commanded Moses.

Annotations.

Here beginneth the nine and
 twentieth section or Lecture
 of the Law: see Gen. 6. 9.

T He two sonns] Nadab and Abihu, Lev.
 10. 1. after whose death for trans-
 gressing Gods ordinances, this Law
 here is given, for the purging and recon-
 ciliation of the church unto God, one
 day in the yere. *they offered* to weat;
 strange fyre, as the Greeke and Chaldee ver-
 sions here annex; and as Moses shewed
 before, Levit. 10. 1.

V. 2. *Speak unto Aaron*] God appoin-
 teth Moses to informe the Priest of his
 dutie, and to see that he performed this
 service aright: so in ages following, there
 were appointed with the high priest, el-

ders, of the elders of the Synedrion, which did read before him, and taught him the service of this day, and the order of it: as Maimony recordeth in *Misneh in Iom hakippurim* (or Day of atonement) chap. 1. sect. 5. that he come not] or, as the Greek translateth it, and let him not come. Of this the Apostle sayth, The Priests went alwayes into the first Tabernacle, accomplishing the services: but into the second, (went) the high priest alone, once in the yere, &c. The holy Ghost this signifying, that the way into the Holies was not yet manifested, while as the first Tabernacle had yet a standing. Which was a figure; for the time then present, in which were offered both gifts & sacrifices, that could not make him that did the service perfect, as perteyning to the conscience: &c. But Christ being come, an high Priest of the good things to come; by a greater and more perfect Tabernacle, not made with hands, that is, not of this creation (or building;) neyther by the blood of Goats and Bullocks, but by his own blood he entred in once into the Holies, having found an eternal redemption. Heb. 9. 6. 7. 8. 9. 11. 12. But now we have libertie to enter into the Holies, by the blood of Iesus; by a new and living way, which he hath consecrated for us, through the veile, that is, his flesh: Heb. 10. 19. 20. the Holy place] Hebr. the Holynes: which the Greek translateth the Holy: meaning the Holie of holies, or most holy place; which the Apostle therefore calleth Holies, & sheweth it to be a figure of Heave it self, into which Christ our high Priest entred for us, Heb. 9. 12. 24. that he dye not] for presuming to doe that which he is not commanded, as his sonns, Levit. 10. I wil appeare] Targum Iona- than expoundeth it, the glorie of my majestie (or presence) shalbe reveiled. upon the Covering-mercy-seat] Compare this with Exod. 25. 22. Because Gods majestie dwelled there, between the Cherubims; therefore the Priest might not come there, but by leave from God, and with reverence. And by this cloud, he meaneth the clowd of glorie which should be upon the Mercie seat; sayth R. Menachem; on Levit. 16. It may be understood of the clowd (the smoke) of the

incense, wherof see v. 13.

V. 3. With this] in Greek, *Thur.* a youngling] Hebr. a son of the herd: this was to be of the second yere, or a two yereling bullock, as is noted on Exo. 29. 1. And of that age, was the Ram, after mentioned. Observe, that on this day, he offered also the two Lambs, for the dayly sacrifice, Numb. 28. 3. and one bullock and seven lambs, for a Burnt-offring; and an hee goat for a Syn-offring, (besides that goat after mentioned, in verse 5.) as is expressed in Numb. 29. 7. 8. 11. all which, (with other services) the high priest himself offered this day; which on other dayes, might be doen by other priests. The Hebrew canons lay them down thus. In the day of the Fast, they offer the dayly sacrifice in the morning and evening, according to the order of every day. And they offer more for that day, a bullock, & a ram, and seven lambs; all of them Burnt-offrings. And a goat for a Syn-offring, which is eaten at evening. Over and besides this, they offer a Bullock for a Syn-offring, and that is burnt; and a Ram for a Burnt-offring: and these bothe, are for the high Priest. And the Ram which is for the Congregation, is spoken of in Levit. 16. and it is the Ram spoken of in the general addition, Numb. 29. and it is called the peoples Ram. And further, they bring for the Congregation, two goat-bucks; the one is offered for Syn, and is burnt: the other is the goat sent away. So all the beasts that are offered this day, are found to be fifteen: the two dayly sacrifices, and a bullock, and two rams, and seven lambs; all of them Burnt offrings: & two goats, for Syn: the one doen without, and eaten at even; the other doen within, and burnt: and the high Priests bullock for Syn, and that is burnt. The service of all these fifteen-beasts, offered this day, is not (performed) but by the high Priest onely. And if it fall out to be the Sabbath day; the sacrifice added for the Sabbath, (in Num. 28. 9.) none doe offer it, but the high Priest. And so the other services of this day, as the burning of the dayly incense, and the trimming of the lamps; all is doen by the high Priest &c. Maimony in *Iom. hakippurim*, c. 1. s. 1. 2. The High priest and his work, this day, figured

figured Christ & his work of reconciling the church unto God, Heb. 9. 7. 8. 11. 12. & in that the high priest performed all the services himself, it signified how Christ should by himself purge our synns, Heb. 1. 3. and shewed the weaknes of the legal priesthood, which served but until the time of reformation, and then should be abolished: Heb. 9. 10. & 8. 4. 5. 6. a burnt offering & these bothe, were for the Priest himself, as after in v. 11. 24. Therefore the other sacrifices are not here mentioned.

4 V. 4. *holy*] Hebr. of holynes, the Greek calleth it a sanctified linnen Coat. This and the rest, were peculiar for this day, and for the service of this day; that is, for making atonement: the other service which was ordinary, he performed this day in his other priestly garments, as appeareth by v. 23. 24. What the high priests eight ornaments were, which he usually ware, are noted on Exod. 28. 4. &c. and the foure that were for this day, are here expressed. These the Hebrues call his white garments, the other his golden garments, because some were made with gold-threed woven in them. These foure, were made of six double twist d threed; and they were of flax onely, sayth Maimony in the Implements of the Sanctuary, c. 8. f. 3. It figured the base estate of Christ here on earth, & how he should without worldly glory perform the work of our redemption: Psal 13. 2. 3. &c; but with puritie innocencie & holynes. Putting on justice, and it clothed him: his judgement, was as a robe and a Miter; Job. 29. 14. his flesh in Greek, his skn: the secret parts are her by meant: see Exod. 28. 42. Compare herewith, Ezek. 44. 17. 18. there these foure linnen garments are mentioned, and no other: and that is a mysticall prophesie of the state of the church under the gospel: where the Priests have no other attire, then for atonement or expiation-day; which mysterie is opened, in 2 Cor. 5. 19. garments of holynes] in Greek, holy garments.

wash his flesh] that is, as the Greek tran-
slateth, wash all his bodie. Sol. Iarchi here

noteth; that he was charged to wash himself every time that he changed (his garments;) and he changed them five times &c. This washing signified his cleansing or sanctification, by repentance and faith in Christ, Hebr. 10. 21. the garments, figured the justice and salvation wherwith by faith in Christ he should be clothed, Psal. 132. 9. 16. which they onely that are sanctified, doe put on. When the Priest put off these garments, and put on other, he washed againe, vers. 24. It figured also the holynes and puritie that should be in Christ himself, in whom was no syn, 1 Job. 3. 5. and put them on]

This was after the performance of his other morning services, which were due every day, and to be doen in other garments. The order wherof is sayd to be this. About midnight, (for the high Priest might not sleep all that night, lest any accident of uncleannes, such as is spok'n of in D. ut. 23. 10. should befall him,) they went about the taking away of the ashes (from the altar,) and ordered the wood &c, until at break of the day, they began to kill the dayly sacrifice; then they hanged a fine-linnen cloth, between the high Priest and the people. And he put off his common clothes, and washed himself, and put on the golden clothes, (those eight mentioned in Exod. 28.) and sanctified (that is washed) his hands and his feet, and killed the dayly sacrifice; and took the blood and sprinkled it on the altar. After that, he went into the holy place; and burned the incense of the morning, and trimmed the Lamps; and burned the flesh of the dayly sacrifice, and the meat offering and drink offering of the same, as was doen every day. After the dayly sacrifice, he offered the bullock and the seven lambs, which were appointed more for that day, (Numb. 29. 8.) Afterwards, he sanctified his hands and his feet, and put off his golden garments; and washed himself, and put on his white garments, and sanctified his hands and his feet, and came to his bullock, (spoken of in vers. 6.) &c. Maimony in Iom hakippurim, ch. 1. f. 6. & ch. 4. f. 1. and Thalmud Bab. in Ioma, chapt. 3.

V. 5. a Syn-offering] figuring Christ, who should be a Syn-offering for his church,

church, 2 Cor. 5. 19. 21. and these goats, the one was killed, *vers. 15.* the other sent away alive, *v. 21.* to signifie, how Christ suffering for our synns, should be put to death in the flesh, but quickned by the Spirit, 1. Pet. 3. 18. The Hebrewes write, that these two goats were to be alike to see to, of equal stature, and price; and to be taken both at one time. *Maim. in Iom hakipp. ch. 5. sect. 14.*

Burnt-offring] which was offred after the former Syn-offring, and in other garments, *vers. 24.* and signified (besides reconciliation,) a new & holy life, through the grace of Christ; after the purging us from our synns; *Rom. 12. 1.* See the notes on *Lev. 1.*

6 V. 6. *for himself*] or, which shalbe his owne: and so *Sol. larchi* hence teacheth that it was to be of his owne, and not of the congregations: and *Targ. Jonathan* expoundeth it, of his own goods. This was the first sacrifice which was peculiar for this day, and for the work of Reconciliation: which beginning with the Priest himself, sheweth the imperfection of that legal priesthood; and the impossibility therof to bring men to God. So the Apostle teacheth, that every high Priest, was himself also compassed with infirmitie; by reason wherof, he ought as for the people, so for himself to offer for synns. Thus the Law, made men high Priests, which had infirmitie; but the word of the oath, which was since the Law, maketh the Son (of God,) who is perfected for ever. *Heb. 5. 1. 2. 3. & 7. 28.*

and *for his house*] in Chaldee, for the men of his house. And hereby the Hebrewes understand all the Priests: see after on *vers. 11.* As in all syn offerings, they layd their hands on the head of the sacrifice, confessed their syns, and then killed it, *Levit. 4.* So was the order of this: which the Hebrewes have declared thus. After that the Priest had washed his body, put on his white garments, and sanctified his hands and his feet; he came to his bullok, which (afterward in Solomons Temple) stood between the parth and the Altar, with the head therof to the south, and the

face to the west; and the Priest stood eastward, with his face to the west, and layd bothe his hands on the head of the Bullok, and confessed, saying, O God I have synned, doen iniquitie and trespassed before thee, I and my house: I beseech thee O Lord make atonement now, for my synns-iniquities and trespasses which I have committed before thee, I and my house; as it is written in the Law of Moses thy servant, For in this day he shall make atonement for you &c. (*Levit. 16. 30.*) *Maim. in Iom hakipp. ch. 4. f. 1. and Talmud in Ioma, chapt. 3.*

V. 7. *present them*] Hebr. make them to stand: After the slaying of his own syn-offring, the Priest came to the North side of the Altar, and two with him, the one called Sagan [who was the second chief priett, next in order to the high priest,] on his right hand; and the other called *Rosh beth ab*, [that is the chiefe of the house of the father, or principall household, 25 1 Chron. 24. 6.] on his left hand; and there the two goats were presented, with their faces to the West, and their back parts to the East. *Talmud in Ioma. c. 3. Maim. in Iom. hakipp. c. 3. f. 2.* at the dore] that is, within the court-yard: see the notes on *Levit. 8. 3.*

V. 8. *give lots*] that is, cast lots; the Greek translateth, impose (or put) lots. The manner is sayd to be thus. The two lots, the one had written upō it, FOR IEHOVAH; and on the other was writtē FOR A SCAPE-GOAT: and they might be of any matter. eyther of wood, or of stone, or of metall: but the one might not be great, and the other little; the one of silver, and the other of gold; but bothe alike. And they were of wood: But in the second Temple they made them of gold. And they put the two lots in one vessel, which was a common vessel, and of wood; & it was called *Kalphi*. On the east part of the court, on the north side of the altar, there they set the *Kalphi*. The goats were set with their faces towards the West, and their hind parts to the East. The high Priest came, with the Sagan (or second Priest) at his right hand, and *Rosh beth ab* at his left: and the two goats stood before him, the one on his right hand, the other on his

his lots. He shaked the Kulphe, and took out of it the two lots with his two hands, in the name of the two goats: and opened his hand. If the Lords lot were in his right hand, the Sagan sayd to the high priest, hold up thy right hand on high: if it were in his left, then Rosh beth ab, sayd unto him, hold up thy left hand; and he layd the two lots on the two goats; the right, on that which was at his right hand; and the left, on that which was at his left. Maimony in *Iom hakippurim*, c.3. j.1.2 3. This casting of lots was, that the Lord (of whome the whole disposition of the lot is, *Prov. 16.33.*) might shew which of the two goats he would have to dye, and which to live: and it figured, how the sufferings of Christ (who was to be put to death in the flesh, but quickned by the Spirit, *1 Pet. 3. 13.*) should be no other then whatsoever Gods hand, and his counsel, determined before to be doon, *Act. 4. 28.* for *Iehovah*] in Challee, for the name of the LORD: so after. the Scape-goat] called in Hebrue *Azazel*, that is, the Goat-gone-away; which the Greek translatheth *Apopompaion*, Sent-away: the Challee, and many interpreters keep the Hebrew name untranslated: and it is thought to be the name both of the Goat, and of the place wherinto he was sent in the wilderness, as v. 10. so by *Sol. Iarchi* it is expounded, a strong and hard mountaine, &c.

9 V. 9. did ascend] that is, did light, or fall: which is sayd here to ascend or come up, because it was first taken up out of the vessel, and after was layd upon the beast. So in v. 10. and elsewhere, Lots are sayd to ascend or come up, as in *Iosh. 18. 11.* sometimes, to come-forth (as out of the vessel,) *Num. 33. 54. Ios. 19. 1.* and sometimes to fall, as *Ion. 1. 7. 1 Chro. 26. 14. Act. 1. 26.* make him] that is, as the Greek explynerh it, offer him, for syn: the manner is after shewed in v. 15. by killing him; to figure out the death of Christ, according to the flesh. *Sol. Iarchi* expoudeh it thus, when he layeth the Lot upon him, he shal call him by this name, saying, A Syn-offring for the LORD.

10 V. 10. presented alive] after that the

Priest hath killed his own bullock & the other Goat, whose lot was to die: v. 11. 15. 20. In the mean time, after the casting of these lots; the Hebrewes say, that the priest bound a long-peice (they call it a tongue) of scarlet, of two shekels weight, upō the head of the Scape-goat, and set him before the place of his sending away; and the other which was to be killed, before the place of his killing: and then he killed the Syn-offring bullock, which was for himself. *Maim. in Iom. hakip. c.3. f.4. & Talm. in Ioma, c.4.* to make atonement] as the Goat which was slayn, was for atonement or expiation, *vers. 16. 17.* so was the live goat, as here, and in v. 21. 22. so that both of them were figures of Christ, who is the atonement (or propitiation) for our synns, *1 Joh. 2. 2. & 4. 10.* for a scape goat] or, to *Azazel*, which is by some thought here to mean the place in the wilderness, where this Goat was let goe.

V. 11. shall make atonement] laying his hands on the head of the beast, confessing and asking pardon of God for his iniquities, trespasses and synns; as is before noted on v. 6. This he was to doe for himself first, and for his house: that being reconciled to God, he might be fit (as a figure of Christ,) to make atonement for the people. Of this the Hebrue doctors lay; (speaking of the practise in the ages following:) he came to his bullock the second time, and layd both his hands on the head thereof, and confessed a second confession, for himself, and his house, and for the synns of *Aaron* (all the Preists,) and asked mercie of God, and then killed the bullock. *Maimony in Iom. hakipp. c.4. f.1.* So elsewhere (in the same treatise, c.2. f.6.) he mentioneth three confessions which the Priest made this day. One which he made for himself at the first, a second, which he made for himself with the other Preists; and both these were upon the bullock of Syn-offring which was for himself. And the third confession was for all Israel, upon the Scape goat.

for his house] that is, sayth *Sol. Iarchi*, for his brethren the Preists, for they all are called his house; as it is written; O house of *Aaron*, blesse ye the Lord. *Pf. 135. 19.*

And all their atonement was not, save for the uncleannes of the Sanctuarie, and holy things therof; as in v. 16. That he made atonement for the Priests, is expressly mentioned, in v. 33.

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V. 12. *shalt take a censur*] after the bullok was killed, before the blood was sprinkled, this service of burning incense came between, as to prepare the way into the holy place, by the cloud (the smoke) of the incense upon the Mercie seat, v. 13. 14. So Christ before he entered with his own blood into the most holy place of heaven. (Heb. 9. 11. 12. 24.) prepared and sanctified himself and his way, by prayer, (which was figured by incense, Rev. 8. 3. 4.) *Ioh. 17. Math. 26. 36. &c.* This Censer or Fyre-pan (as the word is Englished in Exod. 27. 3) is called in Greek *Pureion*, that is, a Fyre-vessel; in the new Testament never so named, but *Libanotos*, an Incense-vessel or Censer, Rev. 8. 3. 5. where mention is made of a golden Censer. Of this here, the Hebrues say, Every (other) day, he whose dutie it is to use the Censer, putteth coles in a censur of silver, &c: but this day the high Priest putteth coles in a censur of gold. *Maim. in Iom hakipp. c. 2. f. 3.* before *Iehovah*] this was the burnt-offring altar, in the courtyard, where fyre alwayes burned: but from this manner of speech, the Hebrues say they took the fyre from that part of the Altar, which was next to the west, (that is, towards the Sanctuarie:) *Maim. ibid. c. 4. f. 1.* So *Iarchi* expoundeth it, from that side (of the outer altar) which is before the dore, & that is the west side. of incense] the making, and signification hereof, is shewed on Exod. 30. 34. &c. It figured the prayers and mediation of Christ: *Psal. 141. 2.*

beaten -small] it was beaten the evening before this day: see the notes on Exod. 30. 34. 36. This beating of the incense, figured the agonie of Christ in his prayers before his death, which he offered up with strong crying and tears: *Luke 22. 44. Heb. 5. 7.*

with in the veile] meaning the second veil, (as the Apostle calleth it, Heb. 9. 3.) & so into the most holy place: a figure of heaven it

self, into which the incense of Christs prayer & mediation should come before God, for his church. *Heb. 9. 24. Rev. 8. 3. 4.* *Maimony* (in *Iom hakippurim. c. 1. f. 7.*) telleth how the Sadducees, which were in the daies of the second Temple, sayd that the incense for Atonement day, was to be put upon the fyre in the Temple, without the veile; and when the smoke therof ascended, it went in to the Holy of holies; and their reason was this, because it is written. (in Lev. 16. 2.) *I wil appeare in the cloud upon the Mercie seat; they sayd that was the clowd of the incense: but our wise men* (sayth he) *have taught, that the incense was not burnt but in the holy of holies before the Ark; as it is written* (Lev. 16. 13.) *upon the fyre before the LORD.* And forasmuch as they were careful, in the second Temple, lest the high Priest should incline to the Sadducees side, they did swear him, in the evening of Atonement day: the Messengers of the Synedrion, saying unto him; *Wee adjure thee by him that hath caused his name to dwell in this house, that thou shalt not change (or alter) anything of all that we doe say unto thee.*

V. 13. *the cloud of the incense*] that is, as the Greek translateth it, the vapour of the incense. This cloud covering the Mercie seat, figured the mediation of Christ, by which Gods wrath is turned from his church; as is after sayd, that he dye not. Compare Rev. 8. 3. 4. The manner of doing this service, they say was thus; the High priest took the Censer with fyre, in his right hand, and the Cup with incense in his left, &c: and went within the veile, til he came at the Ark: there he put the Censer between the two barrs. And in the second Temple, where there was no Ark, he put it upon a stone there set: &c. And he filled the palme of his hand with incense, and put it upon the coles in the censur: and stayed there till the house was full of smoke, and went out. And he went out backward by litle and litle, with his face to the holy place, & his back to the Temple, until he came without the veile. Then prayed he there in the Temple, after he was come out, but a short prayer: that the people might not be afrayd, and lest they should

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should say, he is dead in the Temple. Maimony in Iom hakippurim, ch. 4. sect. 1. Chazkuni here sayth, It is sayd before (in vers. 2.) In the cloud 7 wil appear &c: and to the end that he might not behold the Majestie of God, as it is written, No man shall see me and live, (Exo. 33. 20.) it was necessarie that he should first darken the house with incense, and after that, he brought the blood in thither upon] or, over the Testimonie, that is, over the Tables of the Law, which were in the Ark: see Exod. 25. 16. & 31. 18.

14 V. 14. blood of the bullock] which was killed for his own synns, vers. 6. 11. and which had been given (as the Hebrew doctors write) unto one to styrr the same. Hence the Apostle observeth how the high Priest went in, not without blood, which he offered for himself &c: wherein he figured Christ, who should enter heaven, not by the blood of Goats and Bulls, but by his own blood, Heb. 9. 7. 11. 12. though his blood was shed, not for himself, (in whom was no syn,) but for our iniquities. Sprinkle

with his finger] this was one sprinkling, as Sol. Iarchi and others doe note; and besides this, he after sprinkled seven times.

upon] Hebr. on the face, that is, the upper part, which the Greck translateth but upon: and so the Hebrew it self is, in v. 15.

and before] Hebr. and to the face: so in vers. 15. seven times] a number oft used in the legall services; it signified a full and perfect applying, and purging by the blood of Christ: see Lev. 4. 6. and compare Heb. 9. 14. - 23. 1 Pet. 1. 2. The Hebrewes understand these seven times, to be besides the former, and so to be eight in all: they relate the order of it thus. He killed the bullock of the syn-offring which was for himself, and the goat on the which the Lot fell for the Lord. And he caried their blood into the Temple, and he sprinkled of the blood of them both, in this day, three and fourtie sprinklings. First he sprinkled of the blood of the bullock, eight sprinklings, in the most holy place, between the bairrs of the Ark; neer the Mercie-seat, within an hand-bredth: as it is sayd, AND BEFORE THE MERCY-SEAT,

HE SHALL SPRINKLE &c, (v. 14.) And he sprinkled there, one above, and seven beneath. By word of mouth we have been taught, that this which is sayd, SEVEN TIMES, is more then the first sprinkling. And he counted them one, two, three &c. lest he should forget. And afterward, he sprinkled of the goats blood, between the bairrs of the Ark, eight times; one above, and seven beneath; and counted them, as the former. And he turned and sprinkled in the Temple, upon the veile, of the bullock blood, eight times, one above and seven beneath; for so it is sayd, OF THE BLOOD OF THE BULLOCK, UPON THE MERCIE-SEAT, AND BEFORE THE MERCIE-SEAT. And he turned and sprinkled of the goats blood likewise, upon the veile, eight times; one above, and seven beneath; (vers. 15.) and counted them as the former. And afterwards, he mixed together the two bloods, the bullocks blood, and the goats blood. And sprinkled of them both, four times, upon the four hornes of the golden altar which was in the Temple, (vers. 18.) and seven times on the midst of the same altar, (v. 19.) And at all these three and fourtie sprinklings, he dipped his finger in the blood, one dipping for every sprinkling; and sprinkled not twice with once dipping. And the rest of the blood, he poured at the westerne bottom of the (brazen) altar that was without. Maimon. in Iom hakippurim, ch 3. sect. 4. 5.

V. 15. he shall kill the goat] after he had sprinkled of the bullocks blood, for himself, he left it in the Temple, upon a base of gold that was there; and afterward went out of the Temple, and killed the goat: sayth Maim. ibidem ch. 4. f. 2. for the people] that as he had offered for himself, so he might doe, for the ignorances of the people, as the Apostle sayth, Heb. 9. 7. within the veile] into the most holy place, a figure of heaven, whither Christ the fore-runner, entered for us; and whither also our hope, the sure Anchor of our soules, entred by him: Heb. 6. 19. 20. & 10. 19. - 23.

V. 16. because of] or, from the uncleannes; that is, purging it from them. Hereby appeareth the horroir of syn: for though the people never went into the

Holy place, much less into the Most holy; yet such was the powre of their iniquities, that the holy Altar, Arke and Sanctuarie it self was defiled in the sight of God, and could not be clenfed without blood: so our synns doe defile Gods church, and his most holy ordinances therin, and doe come up into heaven it self; wherinto we can have no entrance but by the blood of Christ, cleansing us and our way, and purging our consciences from dead works, to serve the living God: Heb. 9. 7. 11. 14. &c. and all] or, in all their synns: see after, on vers. 21. that dwelleth] that is, is placed and remaineth; the Greek translateth builded: unto which phrase Paul hath reference, speaking of Christs greater and more perfect tabernacle, not made with hands, that is, not of this building. Hebr. 9. 11. The Temple of his bodie (Ioh. 2. 21.) and veile of his flesh (Hebr. 10. 20.) were by imputation of our synns made as unclean, and sprinkled with his own precious blood; that he might reconcile us unto God. Esai. 53. 2 Cor. 5. 19. 21. It was necessarie that (Moses Tabernacle, and Solomons Temple,) the patternes of things in the heavens, should be purified with these (sacrifices forementioned:) but the heavenly things themselves, with better sacrifices then these. Heb. 9. 23.

17 V. 17. not be any man] neyther of the people, nor of the Priests: onely the high Priest himself performed this service in the sight of God. Figuring herein our high Priest Christ Iesus, on whom God layd the iniquitie of us all, Esa. 53. 6. who his own self, bare our synns, in his own bodie on the tree, 1 Pet. 2. 24. who hath by himself purged our synns, Heb. 1. 3. and God by him hath reconciled all things unto himself, even by him; whether they be things in earth, or things in heaven, Colos 1. 20. no creature helping, no nor comprehending the riches of his grace, wherein he hath abounded towards us, in all wisdom and prudence; and hath gathered together in one all things in Christ, both which are in the heavens, & which are on earth, even in him, Eph. 1. 8. 10. These things, the

Angels desire to look into, 1 Pet. 1. 12. and now unto the Principalities and powers in heavenly-places, is made known by the church, the manifold wisdom of God, Eph. 3. 10.

V. 18. [shall goe out] from the most holy place. to the Altar] of incense, which stood in the holy place. and of the blood of the goat] both bloods mixed together in a basin; as before is noted.

and put] Hebr. and give: so this was a striking of his finger with the blood upō the hornes. And he began (they say) at the Northeast horn; so to the North west: then to the southwest, and so to the southeast. Maim. in Iom hakipp. ch. 4. sect. 2. And of this, when God first appointed the Altar to be made, he sayd, Aaron shall make atonement upon the hornes of it, once in the yere; with the blood of the Syn-offring of atonements: Exod. 30. 10. This Altar being for incense, which figured prayers, (Psalm. 141. 2.) and the hornes signifying the power of Christs mediation, (as from which voices or answers to the prayers of the saints were heard, Revel. 9. 13.) the cleansing of them by the blood of the Syn-offring, shewed how the infirmities in the faith and prayers of the Saints, are to be holpen and purified by the death and blood of Christ.

V. 19. blood upon it] After the Priest had put blood upon the four hornes; he removed the coles and ashes which were on the golden altar, so that the gold appeared: then he sprinkled of the mixed blood, on the clean place of the altar, seven times; by the south side, by the place where he had finished the putting thereof upon the hornes. And he went out, and poured the residew of the blood, at the western bottom of the (brazen) altar that was without. Maim. in Iom hakipp. ch. 4. sect. 2. seven times] for a full and perfect purification, as in vers. 14. from the uncleanneses] the imperfections and synns, which the people fell into, in their most holy service & prayers.

V. 21. [shal impose] or, shal lay both his hands, which he now did in the name of the people, by this signe discharging them, and laying the burden of all their synns upon

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21

upon the beast, a figure of Christ. See the notes on Lev. 1.4. and all their synns] or, in, or with all their synns: But the Greek translateth it and: and so the Hebrew often significth, as is noted on Gen. 2.3. and on Exod. 17.10. These three, comprehended syn of all sorts, which the Priest confessed in general, with the three names here used, (as in the ages following is recorded,) & asked mercie also for them all, saying Oh Lord, thy people the house of Israel, have synned, and doen iniquitie, and trespasssed before thee: Oh Lord make atonement now for the synns and for the iniquities & for the trespassses, that thy people the house of Israel, have synned, and unrighteously-doen, and trespasssed before thee: as it is written in the law of Moses thy servant, that in this day, he shal make atonement for you &c. Maimony in Iom hakipp. c.4. f.2. shal put] Hebr. shal give, that is, affix or fasten them upon the head of the goat; which being also a figure of Christ, shewed how our synns should be imputed unto him, and God would lay upon him the iniquitie of us all; that he which knew no syn, should be made syn for us, Esa. 53.6. 2 Cor. 5.21.

a fit man] or, a man appointed and prepared: Hebr. an opportune (a timely) man: which the Greek translateth a ready man; the Chaldee, a man that is prepared (or appointed) to goe: and Sol. Iarchi expoundeth it, appointed for it from the day before. Of this, the Hebrewes write, that (in the ages after,) the live goat was led away by one of the Priests thither appointed: unto a rock in the wilderness, twelve miles, (that is, ninetie furlongs) distant from Ierusalem. Every mile (they say) was seven furlongs & an half. They made ten bootes between Ierusalem, and that rock in the wilderness; between every booth, there was a miles space: and in every booth one man or more, that some might accompany him that led the goat, from one booth to the next. So there being a mile (that is two thousand cubits) between booth & booth, that was a Sabbath dayes journey: and so farr they might accompany him. And there remained between the last booth

and the rock in the wilderness, two miles. At every booth, they sayd unto the man, loe here is meat, and here is water: if thy strength failed him, and he had need to eat, he might eat: but there never was man (they say) that needed so to doe. [And without necessitie no man might eat, for it was their most solemne Fast.] From the last booth; they went not with him to the Rock, but half way (one mile, their sabbath dayes journey,) and stood a farr off, to see what he did with the goat. When he had put the goat down the Rock, they (at the bootes aforesayd) waved with linnen clothes (or white flaggs) to the end that they in Ierusalem, might know that the goat was come to the wilderness. Talmud in Ioma, chap. 6. & Maimony in his Comment thereon, and in his Misnah, in Iom hakippurim, c.3. f.7. &c. Of their sabbath dayes journey, see the notes on Exod. 16.29.

V. 22. all their iniquities] by this it appeareth, that as the killed goat figured Christ killed for the synns of his people; so this living goat, figured him also, who bare our griefs, and carried our sorowes; and on whom God layd the iniquitie of us all: Esa. 53.4.6. And because Christ was not onely to dye for our offenses, but also to rise againe for our justification, Rom. 4.25. to be crucified through weaknes, yet to live by the power of God, 2 Cor. 13.4. to be put to death in the flesh; but quickned by the Spirit, 1 Pet. 3.13. and for that these two things could not fitly be shadowed by any one beast, which the Priest having killed, could not make alive againe; therefore God appointed two; that in the slain beast, Christs death, in the live beast, his life and victorie might be fore shadowed. Hebr. 9.23, 24. 28. See the like myserie in the two birds, for the cleansing of the Leper, Lev. 14.6.7. Or, the sending of this goat into the wilderness, (as the former was sacrificed in the Sanctuary,) might figure out the salvation of Christ communicated with the gentiles and peoples of the world, as Esa. 42.1.4.11. & 49.6. For the wilderness is sometime used to signifie peo-

ples; *Exek. 20. 35.* The Hebrewes say; The scape goat made atonement for all the transgressions of the Law, both the leighter, and the more heavy transgressions, whether doen presumptuously, or ignorantly, whether they were known unto a man, or unknown; all are expiated by the Scape-goat, if so be the partie doe repent. *Maimony in treat. of Repentance; ch. 1. f. 2.* This goat, was but a shadow of Christ: and unto repentance, must be added faith: for God hath set him forth, to be a propitiation through faith in his blood: *Rom. 2. 25.*

land of separation] or a land cut-off, a land separated, to weete, from other lands, or from all people: that is, as the Chaldees translateth it, a land that is not inhabited; which the Greek calleth *Abaton*, wayless, or inaccessible; where no man goeth: afterward Moses calleth it a wilderness. Or it may mean, a place decreed of and determined whither to send him: for the Hebrew word sometime signifieth a decree, *Iob. 22. 28. Dan. 4. 17.* Hereby was figured the utter abolishing of our synns by Christ; both from the face of God, that they should not appear against us before him, to be imputed unto us: and also from us, that syn should have no more dominion over us, nor we serve it any longer; but having our consciences purged from dead works, should serve the living God. *2 Cor. 5. 19. Hebr. 9. 26. 14. Rom. 6. 6. 12.* So the prophet speaking of the like grace, sayth unto God, Thou wilt cast all their synns, into the deptes of the sea; *Mic. 7. 19.* And this word which Moses here useth, is not elsewhere used in like sort for a land, but for cutting off of other things, and in particular is applied to Christ, working our redemption, that he was cutt-off out of the land of the living, *Esa. 53. 8.* which the holy Ghost expoundeth thus, his life was taken from the earth, *Act. 8. 33.* and whereof himself speaking sayd, whither I goe, ye cannot come: *Ioh. 13. 33.* That eternall Spirit through which Christ offered himself without spot unto God, (*Heb. 9. 14.*) and by which he was made alive after death (*1 Pet. 3. 18.*) inabled his flesh or manhood,

to suffer such things as no other creature could come neer unto: and thereby Syn is put-away, and the body of syn, abolished. *Heb. 9. 26. Rom. 6. 6.* The Hebrewes say, of this goat sent away, that the man which carried it, threw it down the rock, and so it dyed: *Talmud in Ioma, ch. 8.*

V. 23. Aaron shall come] whiles the goat aforesayd was going to the wilderness, these services following began, and other after them in this order as the Hebrewes have recorded; After he hath sent away the goat, by the hand of him that led him, he returneth to the bullock and goat, whose blood he had sprinkled within (the Sanctuary,) and openeth them, and taketh out their fat, which he putteth in a vessel, to burne them upon the Altar. And he cutteth the rest of their flesh into great peeces, but one cleaving to another, and not parted asunder: and then he sendeth by the hand of others, to be carried out to the place of burning (without the camp, *Lev. 16. 27.*) When the (Scape)-goat is come to the wilderness, the high Priest goeth out into the womens court, to read the Law. And whiles he is reading, they burn the bullock & the goat in the place of the ashes (without the citie:) therefore he that seeth the high Priest when he readeth, seeth not the bullock and the goat burnt. When he readeth, all the people stand before him: and the minister of the Congregation taketh up the book of the Law, and giveth it to the Chief of the congregation, and he to the Sagan (or second chief Priest) and the Sagan giveth it to the high Priest, who standeth up when he receiveth it, and standeth and readeth the 16. of Leviticus, and *Levit. 23. 27. -- 32. &c.* And when he readeth, he blesteth (God) before and after, &c. After this he putteth off his white garments, and washeth himself, and putteth on his golden garments, and sanctifieth his hands and his feet, and offereth the goat, which is for the generall addition to this dayes service (*Numb. 29. 11.*) and offereth his own ram, and the peoples ram, as it is sayd **AND HE SHALL COME FORTH, AND SHALL MAKE HIS BURNT OFFERING, AND THE BURNT-OFFERING OF THE PEOPLE: Lev. 16. 24.** And he burneth (on the altar) the fat of the bullock

lock & of the goat that were burnt (without the camp;) And he offereth the daily evening sacrific. [the Lamb, Nu. 28. 3.] & trimmeth the Lamps, as on other dayes, (Exod. 27. 21.) After this, he sanctifieth his hands and his feet, and putteth off the golden garments, and putteth on his own (common) garments, and goeth to his house; and all the people doe accompany him to his house; and he keeps a feast, for that he is come out in peace, out of the Sanctuary. Maimony in Iom hakippurim, ch. 3. sect 7. — 11. & ch 4. sect. 2.

leave them there] to weete, (as in the ages following,) they left them in some of the holy chambers which were about the Sanctuary, Ezek 44. 19. Of this, the Hebrewes write, The white garments, wherein he served on the fasting day, he never served in them the second time; but they were layd up in the place where he put them off; as it is sayd, HE SHALL LEAVE THEM THERE; and they might not be put to any use. Maim. in Kelei hamikdash (or; Implements of the Sanct.) ch. 8. s. 5.

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V. 14. wash his flesh] that is, as the Greek translateth, his body: so he washed before he put on the linnen garments, v. 4. & this was an usual rite, so oft as he shifted his clothes; as from this place the Hebrewes teach, saying; Every time that he changeth garments, and putteth off garments, & putteth on other garments, he is charged to wash (or baptise.) And the high Priest washed five times, and sanctified (that is, washed his hands and feet) ten times this day. As, at first he put off his common garments which he wore, and washed (or baptised his whole body,) & came up and wiped himself, and put on the golden garments, and sanctified his hands and his feet: And he killed the daily sacrifice, and trimmed the Lamps &c. and offered the bullock and 7 lambs. And after that he sanctified his hands and his feet, and put off the golden garments, and washed and wiped himself, and put on the white garments: and sanctified his hands and his feet, and served the service of the day, [as is before shewed] Afterwards, he sanctified his hands and his feet, and put off the white garments, and washed himself and wiped, and put on the golden garments, and sanctified his hands and his feet, and offered the Goat for syn, which

was added to this dayes service, and his owne Ram, and the peoples Ram, which were burnt-offerings and burnt on the altar the fat of the bullock and goat that were burnt without, and offered the daily evening sacrifice. And after that, he sanctified his hands and feet, and put off the golden garments, and washed and wiped himself and put on the white garments, and sanctified his hands and feet; and went into the most holy place, and brought out from thence the incense cup and the censer; and after that sanctified his hands and his feet, and put off the white garments: and washed and wiped himself, & put on the golden garments, and sanctified his hands and feet, and burnt the evening incense due for every day, and trimmed the Lamps; and sanctified his hands and feet; and put off the golden garments, and put on his common garments, and went out. All these washings and sanctifyings were in the Sanctuary, except the first washing which he might doe without &c. If the high Priest were an old man, or sick: they took off the cold from the water by yrons made hot in the fyre, or by mixing hot water with the cold. All other dayes, the high Priest sanctifieth his hands and feet from the Laver [of brass] as the other priests doe: but this day, for honours sake, he sanctifieth from a golden vessel. Maimony in Iom. hakipp. c. 2. sect 2. 3. 4. 5. Of these and the like, the Apostle sayth; their services stood onely in meats and drinks, and diverse baptismes (or washings,) and carnal ordinances imposed on them, until the time of reformation (or bettering:) Heb. 9. 10. which spiritually taught them and us, to draw neer with a true hart, and full-assurance of faith, having our harts sprinkled from an evil conscience, and our bodies washed with pure water; Heb. 10. 22. See the notes on Exo. 30. 19. 20. his garments] his ordinarie high-priests garments, appointed in Exod. 28. wherein he was to perform his daily service in the sanctuary. Sol. Jarchi expoundeth it, the eight garments wherein he serveth all dayes of the yere.

shal make] or, shal doe, that is shal offer his burnt offering, that was the Ram, in ver. 3. and the peoples ram, ver. 5. which figured the accomplishment of their atonement, Levit. 1. 4. and the presenting of themselves.

themselves unto God, as new creatures, to performe unto him their reasonable service; Rom. 12.1:

25 V. 25. *shal burn*] or *shal perfume*: for the burning of the fat upon the altar, and the burning of the body without the camp, v. 27. Moses expresseth here and usually by two divers words. What the fat signified, is noted on Exod. 29.13. Lev. 3.3.

upon the Altar] the brazen altar in the court-yard; for on the goldē altar it might not be burnt, Exod. 30.9.

26 V. 26. *he that sent away*] that is, as the Chaldee explaineth it, *he that led* (or *carried*) away: that *fit man* forementioned in v. 21.

for the scape goat] Hebr. for (or to) *Azazel*; which some take here to be the place in the wilderness. The Greek translateth it, *that which was sent away unto dimission*. *his flesh*] in Greek, *his body*: which was a signe that he was unclean, as Levit. 15.5. The like is sayd of the man that burned the red heifer of whose ashes the water of sprinkling the unclean, was made, in Num. 19.8.

afterward] at evening, for til then he was unclean, Levit. 15.5. After he had been with the goat, at the Rock, *he came and remayned under the last booth* (of the ten before noted on v. 21.) *until it was dark*: sayth Maimony in *Iom ha-kipp.* c.3 f.7.

27 Vers. 27. *without the Camp*] So the blood of this Sacrifice was caried into the holy and most holy places; the fat was burned on the altar in the court-yard; the body was burned without the Camp. The myserie is opened by the Apostle, that Christ our Syn-offring and sacrifice of atonement, and also our high priest, entered into the holy place of heaven, not with the blood of others, but by his own blood, and obteyned eternal redemption: Heb. 9.11.12.23. And as the bodies of these beasts, were burnt without the camp: so Jesus, that he might sanctify the people with his own blood, suffered without the gate (of Ierusalem:) Let us goe forth therefore unto him, without the camp bearing his reproch; for here have we no continuing citie, but we seek one to come:

Heb. 13.11.14. See the notes on Levit. 4.12. & 6.30.

V. 28. *his flesh*] in Greek, *his bodie*: for the cause foreshewed on v. 26.

V. 29. *a statute for ever*] Hebr. for a statute of eternitie: that is, an everlasting ordinance. Meaning from yere to yere, til the ever of the Iubilee (as the Iewes use to speak) that is, til Christ should come, in whome all these figures have an end. So ever is ended at the Iubilee, as is noted on Exod. 21.6.

tenth day] This service being doen upon this day, every yere; shewed the inabilityie both of this priesthood and of these sacrifices, to make atonement in deed for the people; as it is written; *For the Law, having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered yere by yere continually, make the commers therunto perfect. For then would they not have ceased to be offered, because that the worshipers once purged, should have had no more conscience of synns. But in those, (there is) a remembrance agayne of synns every yere. For it is not possible that the blood of bulls and of goats, should take away synns. Wherefore when [Christ] cometh into the world he sayth: Sacrifice and offering, thou wouldest not; but a body hast thou prepared me. Hebr. 10.1.--5.* The commandment of fasting and sanctifying this tenth day, is againe repeted in Levit. 23.27.--32. the sacrifices which it should have more then other dayes, are expressed in Numb. 29. 7 -- 11. And the Iubilee (which was every fiftieth yere) began & was solemnly proclaimed with trumpet, upon this tenth day, Lev. 25.8.9: a shadow of that acceptable yere of the Lord, the yere of freedom, which Christ hath proclaimed by the trumpet of his Gospell, Luk. 4.18.19.21. 2 Cor. 6.2.

afflict your soules] the Greek translateth, *humble your soules*: by the soule, the body also is comprehended, even the whole person, as is noted on Lev. 2.1. Gen. 12.5. Affliction or humiliation, is inwardly by godly sorrow for syn, which worketh repentance, carefulnes, indignation, feare, vehement desire, zeale and revenge;

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29

venge, 2 Cor. 7. 10. 11. & judging of our selves, 1 Cor. 11. 31. & loathing our selves for the evils which we have committed, Ezek. 6. 5. Outwardly by fasting, and abstinence from all fleshly delytes. By the Hebrew canons, they were to abstaine this day from five things; from meat and drink; from washing themselves, from anointing, from putting on the shoes (and all fine apparell,) and from carnal copulation. Maimony in treat. of the Rest of the tenth day, ch. 1. f. 4. 5. The Scriptures confirme these; as David afflicted his soule with fasting, Psalm 35. 13. Daniel, by it, and by not anointing; Dan. 10. 3. 12. Israel, by putting of their ornaments; Exod. 33. 4. 6. David, by going barefoot, 2 Sam. 15. 30. and wearing sackcloth, Psalm 35. 13. and not washing nor anointing, 2 Sam. 12. 20. 21. Urias, by not lying with his wife, 2 Sam. 11. 11. But the chiefest of these was fasting, and the day is called the Fast, in Act. 27. 9. and the time by the law, is from evening to evening, beginning the ninth day of the month at even, Levit. 23. 32. by which words the Hebrews gather, that they were to begin to fast and to afflict themselves in the evening of the ninth day next before to the tenth, and so in the end of it, to tary in their affliction a litle of the night after the tenth day; and therefore that it was necessarie to add somewhat of the working day, unto the holy day, both before and after. But they exempted from this fast, such as were sick, and all children under nine yeres of age. Maimony in treat. of the Rest of the tenth day, ch. 1. sect. 6. & ch. 2. sect. 8. 10. Moreover under this name of afflicting themselves, and fasting, the Lord required the putting away of all syn; and amendment of life; as, to loose the bands of wickednes; to undoe the heavy burdens, and to let the oppressed goe free, and to break every yoke; to deale bread to the hungry, to cover the naked, and the like; Esai. 58. 6. 7. And so it figured our mortification with Christ; that as in the sacrifices killed, his humiliation unto the death, was foreshadowed, Phil. 2. 8. so by the humiliation of the church, our sufferings with him were signified; our baptising into his

death and buriall, & our walking in newnes of life, our old man being crucified with him; that the body of syn might be destroyed. Rom. 6. 3. 4. 6. 1 Pet. 2. 21. Vnles we doe this, we may fast, but the Lord seeth it not; and afflict our soule, but he taketh no knowledge; neyther can we make our voice to be heard on high; Esai. 58. 3. 4. any work] for this was a solemne sabbath, vers. 31. and by ceasing from work, figured that they which would have expiation and atonement by Christs day, must cease from their own works, to doe the work of God; beleeving in him whome he hath sent: Heb. 4. 10. Ioh. 6. 29. [stranger] in Greek, Proselyte: by the homeborne, are meant Israelites borne in that land: the stranger, was of the heathens, joynd to the faith and church of Israel: such were bound to all Israels ordinances. See Exod. 12. 19. 48. 49.

V. 30. he shall] that is, God by the Priest (as vers. 32) shall make atonement (or expiation) to cleanse (or purifie) you. Herein was figured the power and efficacie of Christs Priesthood, and sacrifice: that he expiateth and maketh atonement for our synns with God, 1 Ioh. 2. 1. 2. & cleanse us by his blood and spirit from all syn: 1 Iohn 1. 7. Rom. 8. 9. 10. 11.

V. 31 sabbathisme] or rest: this word the Apostoll keepeth in Heb. 4. 9. and being joynd to the word sabbath, it noteth an exact and carefull rest: therefore God threatneth to destroy them that did a y work this day, Levit. 23. 30. See also the notes on Exod. 16. 23.

V. 32. whom he] that is, whom God shall anoint; or, which shalbe anointed, as the Greek translateth who they shall anoint. Such words are often used without designing any person; as is noted on Gen. 16. 14. By this anointed, the high Priest is meane, Levit. 21. 10. [shall fyll] that is, shall consecrate, see Exod. 29. 9. The Greek translateth, shall perfect (or consecrate) his hands. Herein he also figured the Son of God, who is our high Priest perfected (or consecrated) for evermore, Hebr. 7. 28.

garments of holynes] the foure forementioned vers. 4. called in Greek a holy stole (or robe): which word is used in Rev. 6. 11. & 7. 9. 13. 14. where the Saints that came out of great tribulation, are arrayed in white stoles (or robes,) which they have washed and made white in the blood of the Lamb Christ. The myserie of these garments is there touched: & by it we may learne, why the high Priest, in the work of Expiation, might have none but white garments this day.

33

V. 33. the Sanctuarie of holynes] that is, as the Greek translateth, the holy of the holy, meaning the most holy place: into which he went first with incense and blood: v. 12. 13. 14. 15. 16. the Tent] the Holy place or First Tabernacle; which he secondly expiated, vers. 16. &c. all the people] in Greek all the Congregation. Because the expiation of the whole church depended thus on the high Priest; so that if he were uncleane, or erred in his ministrations, he was in danger of death by the hand of God; (Lev. 10. 1. 2. 3. & 16. 2.) and so the church should want atonement for their synns: therefore the high Council or Magistrates, looked carefully unto him, both for his puritie, & for information of him in his dutie this day. It is sayd, that Seven dayes before the day of atonement, they separated the high Priest from his own house, to his chamber which was in the Sanctuarie: and kept him from his wife all those seven dayes, lest his wife should be in her disease, and so he become uncleane seven dayes, [as Lev. 15. 24.] and might not serve. And they appointed with him, another high Priest; that if any pollution happened unto him, the other might serve in his stead. Whether the pollution happened unto him before the day's morning sacrifice, or after he had offered the oblations; this (other) that was taken in his stead, needed no institution (or consecration,) but began his administration where the first did leave off: &c. During these 7. dayes, they sprinkled him with the ashes of the heifer, in the third day after his separation, and in the seventh [according to Num. 19. 10. 12.] which was the evening of Expiation day; lest he should be defiled

by any dead, and not know of it &c. All the seven dayes, they inured him with the services. He sprinkled the blood, and burned the incense, and trimmed the lamps; and burned the dayly sacrifices on the Altar; that he might be acquainted with the service on Expiation day. And they appointed unto him some Elders, of the Elders of the Synedrion (or Council,) which did read before him, and teach him the service of the day, and the order of it. And they spake to the high Priest to read himself, lest he should have forgotten, or lest he should not have learned this thing. And on the even of Atonement day, in the morning early, they set him at the East gate, and brought before him, bulls and rams and sheep, that he might be acquainted and inured with the service. All the seven dayes, they restrained him not from meat or drink: but in the even of Atonement day, they suffered him not to eat much, because meat bringeth sleep; and they would not suffer him to sleep, lest any accident (of the night, as Deut. 23. 10.) should be seen; &c. Mimony in Iom hakipp. ch. 1. sect. 3. -- 6. and Thalmud Bab. in Ioma, ch. 1. How ever it were for all these rites; the Lord who required sanctitie and cleannes in all his Priests at all times of their service, Lev. 22. 3. required it most carefully of the High Priest on this day; wherein he most solemnly figured Christ in his office and work; of whom it is sayd, that In all things it behooved him to be made like unto his brethren, that he might be a mercifull and faithfull high Priest, in things pertaining to God, to make atonement for the synns of the people. For such an high Priest became us, who is holy, harmles, undefiled, separate from synners, and made higher then the heavens; Hebr. 2. 17. & 7. 26.

CHAPTER 17.

A law that all sacrifices must be killed and offered in the Sanctuarie, and no other where, 7. that they might no more sacrifice unto Divils. 8. They that did otherwise, should be cut off. 10. All eating of blood is forbidden upon like penaltie. 13. A law for covering the blood of beasts and birds that were slain. 15. Against eating

eating the flesh of any carkeſſ, or of any torn thing; and how they that did it, ſhould cleaſe themſelves.

1 **A**ND Iehovah ſayd unto Moſes,
2 ſaying. Speak unto Aaron, and
unto his ſonns, & unto all the ſonns
of Iſrael; and ſay unto them: This *is*
3 the thing, which Iehovah hath com-
manded, ſaying. Every man of the
house of Iſrael; that killeth an Oxe, or
4 Lamb, or Goat, in the Camp; or that
killeth *it* out of the Camp: And
bringeth it not, unto the dore of the
Tent of the congregation; to offer an
oblatoⁿ to Iehovah, before the Taber-
nacle of Iehovah: blood ſhalbe impu-
ted unto that man, hee hath ſhed
blood; and that man, ſhalbe cut off,
5 from among his people. To the end
that the ſonns of Iſrael may bring,
their ſacrifices, which they ſacrifice,
on the face of the field; even *that* they
may bring them unto Iehovah, unto
the dore of the Tent of the congrega-
tion, unto the Pri^{est}; & ſacrifice them,
6 for ſacrifices of Peace-offings, unto
Iehovah. And the Pri^{est} ſhall ſprin-
kle the blood, upon the Altar of Ie-
hovah; at the dore, of the Tent of the
congregation: and burne the fat, for
7 a ſavour of reſt, unto Iehovah. And
they ſhall not ſacrifice any more, their
ſacrifices, unto Divils; af^{ter} whom,
they have gone-a-whoring: This ſhal-
be unto the, a ſtatute *for ever*, through
8 out their generations. And thou
ſhalt ſay unto them; Every man, of the
house of Iſrael; or of the ſtranger,
which ſojourneth among you: that
ſhal offer a Burnt-offring, or a ſacri-
9 fice: And ſhal not bring it, unto the
dore of the Tent of the congregatioⁿ;

to doe it, unto Iehovah: even that
man, ſhalbe cut-off, from his peoples.

And every man, of the house of 10
Iſrael; or of the ſtranger, that ſjour-
neth among them; that ſhal eat, any
blood: I wil even ſet my face, againſt
the ſoule that eateth blood; and wil
cut it off, from among the people
therof. For the ſoule of the fleſh, it 11
is in the blood: and I have given it to
you, upon the Altar; to make a-one-
ment, for your ſoules: for it *is* the
blood, *that* maketh-a-one-ment for
the ſoule. Therefore have I ſayd, un- 12
to the ſonns of Iſrael; no ſoul of you,
ſhal eat blood: and the ſtranger, that
ſojourneth among you, ſhall not eat
blood.

And every man, of the ſonns of 13
Iſrael; or of the ſtranger, that ſjour-
neth among them; which ſhal hunt a
hunting of wild-beaſt, or of foule,
that may be eaten: he ſhal even pour-
out, the blood therof; and cover it,
with duſt. For *it is* the ſoule of all 14
fleſh; the blood therof it *is* for the
ſoule therof: and I have ſayd, unto
the ſonns of Iſrael; ye ſhall not eat, the
blood of any fleſh: for the ſoule of all
fleſh, it *is* the blood therof; whoſo-
ever eateth it, ſhalbe cut-off.

And every ſoule, that ſhal eat a 15
carkeſſ, and a torne-thing; whether it
be an home-born perſon, or a ſtranger:
he ſhall both waſh his clothes, and
bathe (*his fleſh*) in water, and be un-
clean until the evening, and *then* hee
ſhalbe clean. And if he waſh *them* 16
not, and bathe not his fleſh: then he
ſhal beare, his iniquitie.

Annotations.

2

His sons], the Priests; for they were the sacrificers for the people; therefore this Law is first directed unto them, then unto all the people. And as the extraordinarie sanctification of the church was appointed in Chap. 16: so the ordinarie and dayly sanctification of all and every one is here taught; and how after their purification from all their synns, they should be carefull to serve the Lord in newnes of life, in that place, and after that manner which he prescribed. *the thing]* Hebr. *the word.* Every man] or Any man, whosoever. Hebr. *man man*, of the house of Israel; wherunto the Greeke addeth, *or of the Profelytes that are adjoynd unto you*: and so Moses addeth in vers. 8. Targum Jonathan explaineth it, *yong man or old*: and so in vers. 10. & 13. *killeth an Oxe]* or a Bull, meaning for sacrifice to God, vers. 4. 5. for this law concerneth holy things, sanctified, and meet for the Altar, which might not be killed, nor offered (as vers. 8.) but in the Lords Court. This is often and instantly commanded, Deut. 12. 5. 6. 13. 14. 26. 27. & 14. 23. 26. & 15. 19. 20. The Hebrew canons say, *He that killeth holy things out of the court (of the Sanctuary) although he offer them not; if he doe it presumptuously, is guiltie of cutting-off, Lev. 17. 3. 4. If he kill in ignorance, he is to bring the Syn-offring appointed, Maimony in Magnaseh hakorbanoth, (or treat. of offring sacrifices) ch. 18. sect. 3.* Hereby Israel was taught to serve God in Christ onely: for he is the true Tabernacle, Hebr. 9. 11. in whome God dwelleth among men, and by whome all our service and sacrifices are sanctified & made acceptable unto God in his church: so that none can come unto the Father but by him: Iohn 14. 6. and he is the dore of the sheep, Ioh. 10. 7. 9. The Tabernacle also figured the Church, where God requireth his worship to be performed by all his people: 1 Tim. 3. 15. Rev. 21. 3. Eph. 2. 20. 21. 22. Act. 2. 47. And so it is written, *For in mine holy mountaine, in the mountaine of the height of Israel, sayth the Lord GOD, there shall all the house of Israel, all of them in the*

land serve me: there will I accept them, and there wil I require your offrings, and the first fruits of your oblations, with all your holy things. Ezek. 20. 40. in the Camp] which is described in Num. 2. answerable whereto, the city Jerusalem was, in the ages following: as is noted on Exod. 40. 33.

V. 4. *blood]* that is murder: for such corruption of Gods worship, is hatefull unto him as bloodshed. So in Esai. 66. 3. he sayth, *He that killeth an oxe, is as if he slew a man.* So the Hebrewes; as Sol. Iarchi here sayth, *As if he shed the blood of man, for which he is guiltie of his life.* he hath shed blood] Targum Jonathan explyaineth it thus, *And it shalbe to him, as if he had shed innocent blood.* cut-off] in Chaldee, destroyed: so the Greek, *that soule shalbe destroyed.*

V. 5. *the face of the field]* that is, the open field: see the notes on Levit. 14. 7. As the heathens, so the Israelites (before the making of the Sanctuary,) sacrificed every where in the fields, hye places and mountaines. The Hebrewes say, *Before the Tabernacle was set up, the high places were lawfull; and the service was by the Firstborne: after the Tabernacle was erected, high places were unlawfull, and the service (was performed) by the Priests. Talmud Bab. in Zebachim, chapt. 14.* Here Israel is restreyned to the Tabernacle, but the other nations were not so, but might sacrifice other where, as did Iob and his freinds, Iob. 1. 5. & 42. 8. 9. And in the Hebrew canons it is sayd; *He that killeth the holy things of the hethens, without (the Sanctuary,) is guilty: likewise he that offreth them without. But it is lawfull for the hethens to offer burnt-offrings unto God, in every place; and he himself may offer in an hye place which he hath builded. But it is unlawfull (for a Iew) to help him &c; for loe we are forbidden to offer without (the Court.) And it is lawfull to teach them, and to learne them how they may offer unto the name of the Blessed (God). Maim. in Maaseh hakorbanoth, ch. 19. sect. 15; The same liberty which the nations had before the Law, we have now againe, spiritually under the Gospel, Iohn 4. 21. - 24. which*

4

5

which God foretold, saying, *My name shall be great among the nations, and in every place incense shall be offered unto my name, and a pure offering.* Mat. 1. 11. *unto the dore*] that is, into the courtyarde: see the notes on Levit. 8. 3. *of the congregation*] or, of assemblée: in Greek, *of the testimony*: so in vers. 9.

6 V. 6. *a savour of rest*] in Greek, *a savour of sweet-smell*: which the Ch. see expoundeth, *to be accepted with favour before the Lord.* Of these words and rites, see Levit. 1. 9.

7 V. 7. *unto devils*] as all Jewes and Gentiles did, which sacrificed not by faith in Christ; and in such sort and place, as God approved of. Deut. 32. 17. 1 Cor. 10. 20, and as they had doen when they made the golden calf, Exod. 32. at which time, they sacrificed unto the idol, Act. 7. 41. and so unto the devil; as Ieroboams idols are also called Devils, 2 Chron. 11. 15. and Antichrists likewise. Revel. 9. 20. Devils are in Hebrew named here *Seghnirim*, that is *rough and rugged as hayry goats*; because in such shape they sometime appeared, like Satyres: Esa. 34. 14. or of their *horror & terror* which they cause unto men: for so the word originally signifieth. The Chaldee calleth them *Shedin* of their *wasting and destroying* the creatures: which name Moses alter giveth them in Deut. 32. 17. The Greek translateth, *unto Vaine things.* *gone a-whoring*] the Chaldee expoundeth it, *erred, or committed idolatrie*: which syn is often called *whordom* or *fornication*: (see the notes on Exod. 20. 5. & 34. 15. Levit. 20. 5. 6. Deut. 31. 16) because it violateth the covenant between God and his people, which is called *marriage*, Hos. 2. 2. 19. 20. & 3. 1.

8 V. 8. *stranger*] or *sojourner*, in Greek *a proselyte*: meaning a heathen joynd to the Jewes religion and church: so after in v. 10. & 13. *shall offer*] as the sacrifice might not be killed, v. 3. so neyther might it be offered out of the Sanctuary, though it were killed therein. Whereupon the Hebrewes say, *He that killeth the holy things,*

and offereth them out of (the Sanctuary), is twice guilty: once for killing, and once for offering. If he kill within, and offer without, he is guilty for offering: likewise if he kill without, and offer within, he is guilty for killing. Maim. in Maas. hakorbanoth, ch. 18. sect. 5. And Sol. Iarchi (on Lev. 17.) sayeth, the Law speaketh of offering a Bunt-offring, to shew that a man is guilty for burning the pieces (of the Sacrifice) without the camp, as if he that killeth it without: that if one kill, and another offer, both of them are guilty. *a sacrifice*] to weet, of Peace-offrings, as the Chaldee explaineth it. As by the doctrine of our Saviour, in Mat. 23. 19. *the Altar sanctified the gift*: so the Hebrewes understand this Law, for sacrifices offered by fyre, and upon an altar without, saying: *He that offereth without, is not guilty, til he offer upon an altar which he hath made without: but if he offer on a Rock or on a stone, he is free,* [to weet from the judgment of death;] *for it is not called Korban (an offering) except it be on an Altar, yea though it be without: as it is written (in Gen. 8. 20.) And Noe built an altar.* Maim. in Maas. hakorbanoth ch. 19. sect. 1.

V. 9. *dore of the Tent*] and so in ages following, to the *dore of the House or Temple*, that is in the courtyard. And if the Tabernacle or Temple should haply be burnt, (as it was by the Babylonians, 2 King. 25. 9.) yet was it lawfull to offer in the court yard upon the altar, as Ezra did after their returne, Exr. 3. 3. 4. 5. 6. So the Hebrewes say, *Who so killeth holy things at this time, and offereth them out of the Court, is guilty: because it is meet he should offer within.* For loe it is lawfull to offer, although there be no house. Because the first holynes sanctifieth for that time present, and for the time to come. Maim. in Maas. hakorb. ch. 19. sect. 15. It figured, that our service unto God, must be by faith in Christ, and in the communion of his church; as before is shewed on v. 2. *to doe it*] that is, *to offer it*: see the notes on Exod. 10. 25. *cut-off*] in Greek, *that soule shall be destroyed*; as in v. 4.

V. 10. *every man*] Hebr. *man man*; which Jonathan expoundeth *yong man or old man*:

old man: as in v. 3. & 13. the stranger] in Greek, or of the profelytes adjoynd unto you. This Law therfore seemeth not to binde the heathens, any more then the former, of sacrificing, v. 5. so in v. 12. & 13. any blood] to weete, of soule or beast, as is explained in Lev. 7. 26. and this at his common table: for as the former lawes were for sanctifying the people in their holy things; so these which folow are for their civil conversation. Whereas it is sayd, it maketh atonement for the soule, (v. 11.) lest any should think he is not guiltie save for the blood of holy things, the scripture sayth any blood. Chazkuni on Levit. 17. wil set] Hebr. wil give my face; which the Chaldee expoundeth my anger: and so face is often used for anger; which appeareth in the countenance: as, I wil appease his face, Gen. 32. 20. and, the face of the Lord hath divided them, Lam. 4. 16. and; I wil not cause my face to fall upon you, Jer. 3. 12. and the face of the Lord, is upon them that doe evil, 1 Pet. 3. 12. and many the like. the soule] which the Chaldee expoundeth the man. See the notes on Gen. 12. 5. cut it off] that is, destroy him, as the Chaldee and Greek translate. The Hebrewes say, He that eateth so much as an olive of blood, presumptuously, is guilty of cutting-off: if ignorantly, he is to bring the Syn-offring appointed. And the thing is plaine by the law, that he is not guilty, but for all blood of cattel, beasts and birds onely, whether they be unclean or clean, Leviticus 7. 26. But the blood of fishes, and of Locusts, and of creeping things, and the blood of man, they are not guilty for them, by the name of blood: The blood therefore of clean fishes, and locusts, is lawful to be eaten or drunk. And the blood of unclean locusts and fishes is unlawful, because it is the juice of their bodies. Mans blood is unlawful, by the doctrine of the scribes, if it separated (from the body:) but one may swallow downe the blood of his teeth, without prohibition. Maimony in treat. of Forbidden meats, c. 6. f. 1. 2.

11 V. 11. the soule] that is, the life: see Gen. 9. 4. So in Targum Jonathan it is expounded here, and in ver. 13. the life of the

soule. of the flesh] the Greek addeth, of all flesh; and so Moses speaketh in v. 14.

is in the blood] the Greek sayth, is the blood thereof; as in v. 14. which blood is figuratively called the life, becaule the seat thereof is in the blood, as Moses here sheweth: so that if the blood be gone, the life is gone with it, as dayly experience confirmeth. Hereupon David sayth, What profit is in my blood? Psal. 30. 10. that is, in my life: and the shedding of blood, is the taking away of ones life, Gen. 9. 6. Chazkuni explaineth it thus, For the soule of the flesh, i. of every creature it hangeth in the blood; and therefore I have given it to make atonement for the soule of man: the soule cometh and maketh atonement for the soule. have given it] to weete, the blood, and so the life or soule of the beast, to make atonement for your soules; that is, to be the expiation and ransom for your life or soule: in figure of Christ, whose blood was to be shed for the remission of synns, Math. 26. 28. through which he should make peace, Colos. 1. 20. and men have redemption Eph. 1. 7. who was to give his soule (or life) for a ransom for many, Mat. 20. 28. And this is the cause why God forbiddeth all blood, that men might be kept in faith & reverend expectation of the blood of Christ, which being once shed, should spiritually be given unto his people for to drinke by faith, unto the life & salvation of their soules, Joh. 6. 53. 54. 55. And to teach the people not to ascribe the work of their salvation unto themselves or their owne workes, but unto Christ onely, was this prohibition of blood: and the like was for the fat of all such beasts, as had the fat burned on the Altar, which therefore might not be eaten of men. See the notes on Lev. 3. 17. & 7. 25. 26. it is the blood] not of bulls & goats, (save onely in shadow,) for it is impossible that such blood should take away synns, Heb. 10. 4. but the blood of Christ is it that maketh atonement, and cleanseth from all syn: Heb. 9. 12. & 10. 19. 1 Joh. 1. 7. And as the Apostle sayth, without shedding of blood is no remission, Heb. 9. 22.

so the Hebrew doctors, from these words of Moses, say, *There is no remission of synns, but by blood; as it is written, For it is blood that maketh atonement for the soule.* Talmud in Ioma ch. 1.

12 V. 12. *Therefore*] in Greek, *For this cause*. Although other reasons may be rendred of the forbidding of blood, as to restrayn men from cruelty, or from communion with idolaters, (for the *Magi*, or wise men of Chaldeas, used to eat blood, when they conversed with Devils, and by them foretold things to come, whereas otherwise the Chaldeans eschewed blood as an unclean thing, as *Maimony* sheweth in *Morch nebuchim*;) yet the mayn, if not the onely cause is here given of God, to be the use of blood upon the Altar, for their atonement; which was merely figurative, and which had the end & accomplishment in Christ. *Colos 2. 16. 17.* And besides the former signification; as the not eating of the flesh of such sacrifices as had their blood caried into the holy place, signified that they which cleaved to the rudiments of Moses Law, should have no portion in Christ, (as is shewed on *Lev. 6. 30.* from *Heb. 13. 10. - 13.*) so the not eating of blood, which made atonement for the soules of men, seemeth also to signifie, that they which cleaved unto the legal sacrifices, should not eat, that is, not have communion, benefit or nourishment to their soules: but they which come unto Christ by faith, do eat the flesh & drink the blood (in spirit & truth,) by which their atonement is made with God. *Ioh. 6. Mat. 26.* compared with *Heb. 13. 10.* &c. And as the way into the Holyest of all was not yet made manifest, while as the first Tabernacle was yet standing, *Heb. 9. 8.* so the communion with that blood wherby atonement for synns was made, was not yet fully manifested, while as the outward Tabernacle & figurative sacrifices therein, were in use.

13 V. 13. *hunt a hunting,*] and so take it by hunting. This law for wild-beasts caught by hunting, concerneth tame beasts also, as touching the slaying of them: as

is sayd in *Deut. 12. 21.* thou shalt kill of thy herd and of thy flock &c, and thou shalt eat. And as it is sayd in *Deut. 15. 22.* of the blemished firstlings, which were to be eaten in their cities, as the *Roe-buck*, and as the *Hart*. From which words the Hebrewes say, *Here thou art taught, that the wild beast and the tame, are alike in this busynes of killing* &c. *Maimony* in *Shechitah* (or treat. of Killing beasts:) ch. 1. § 1. that may be eaten] or which is usually eaten: which *Targum Jonathan* expoundeth, that is lawful to be eaten. he shall even pour-out] or, then shall he shed the blood thereof: so that no flesh of beast or bird might be eaten in Israel, unless the blood were orderly let out, and the flesh cleansed of it. And when the people in a warre, flying upon the spoile, slew cattell on the ground, and did eat the flesh not purified from the blood, they synned against the Lord; till Saul took order for the more lawful killing of them, *1 Sam. 14. 32. 33. 34.* Of this point, the Hebrewes have these rules. It is commanded, that who so wil eat the flesh of any cattell, wild beast, or fowle; it be slayn, and afterward eaten. He that slayeth, blesseth God first, who sanctifieth us by his commandements, and hath given a charge concerning the slaying. And it is unlawfull to eat of that which is slayn, all the while that it doeth tremble. And who so eateth thereof, before the soule (the life) be gone out, transgresseth. Fishes and Locusts, there is no need to slay them: but the catching of them, maketh them lawfull. Behold he sayth (in *Numb. 11. 22.*) Shall the flocks and the herds be slayn for them to suffice them? or shall all the fishes of the sea be gathered for them? The gathering of the fish, is as the slaying of the beasts. So of the Locusts, there is mentioned their gathering onely, *Esa. 33. 4.* that if any of them dye in the water, they may be eaten, yea it is lawfull to eat them alive. The place where the beast must be slayn, is the neck. The instrument to slay it with, may be any knife of metall, or of stone, or of glass & the like cutting things, which are sharp, and have no gap in them. It is lawfull to slay in all places without the court (of the Sanctuarie,) for within the court, they slay but the body things.

things of the altar onely: cōmon beasts or foules, may not be slayn within the court: Deut. 12. 14. 15. So that which is slayn out of the place (which God hath chosen) is lawfull to be eaten in any of the gates: but he that slayeth common things within the court, that flesh is unlawful to be used; but they bury it. Any man may slay, as the deaf, or the fool, or the child &c. if others look that it be slayn lawfully: but if a knife fall of it self, and slay, though it be after the manner of slaying, yet it is unlawfull; for it is sayd **THOU SHALT KILL**, (Deut. 12. 21.) so it must be slayn by mankinde. He that slayeth a beast in the name of a sacrifice for a vow, or a syn-offering which he oweth; it is unlawfull to be eaten: &c. *Maimony in Shechitah, ch. 1. & 2. &c.* The taking of beasts & birds by hunting, may signify the converting of synners by the preaching of the Gospel; as the catching of fishes, is applied to the catching of men, Luke 5. 9. 10. And as Peter when he was called to preach the word unto, and communicate with the Gentiles, was bidden in a vision to kill beasts, and eat, Act. 10. 12. 13. 28. so this Law for killing of beasts and burying their blood, seemeth to figure out the mortifying of synners by the word of God, and burying of the old man and naturall synfull life, after which, communion with them is lawfull. Rom. 6. 2. 3. 4. *cover it with dust*] the Greek translateth, earth shall cover it. The covering of blood is in use (they say) both within the land of Israel, and without the land: of common beasts, but not of the sanctified. *Talmud in Cholin, ch. 6.* This taught a reverend regard which they should have of the soul or life of the beast, which was in the blood: that it should be buried with a kinde of honour; for burial is honourable, Eccles. 6. 3. It also shewed the lawfulness of killing these creatures for food; that their blood being covered, should not be imputed unto them of God: as appeareth by the contrary, Job. 16. 18. *o earth, cover not thou my blood;* and Ezek. 24. 7. 8. *Her blood is in the midst of her; she set it upon the top of a Rock, she poured it it not upon the ground, to cover it with dust:*

that it might cause hot wrath to come up to take vengeance, &c. where blood not covered, signifieth a crying to God for vengeance. The Hebrewes performed this charge carefully; for in their canons it is sayd; *Wee are commanded to cover the blood of the clean beast or clean foule that is slayn, Levit. 17. 13.* Therefore wee are bound to blest before the covering of it; Blessed art thou o Lord our God, King eternal, which hath sanctified us by his commandments, and given us a charge to cover the blood. He that killeth foules and many sorts of wild-beasts in one place: blesteth with one blessing for them all, and maketh one covering of all (their blood.) If the blood be mixt with water, if there be in it the appearance of blood, it ought to be covered: otherwise, it is free: &c. If the blood be sunck into the ground, yet if the signe (or mark) thereof may be discerned; it ought to be covered. Wee are not bound to cover any blood, but of the slayn beast which is lawfull to be eaten; as is sayd (in Lev 17. 13.) **THAT MAY BE EATEN**: &c. *Wherewith must it be covered? With any kind of dust, as earth, lime, chalk, sand or other like rubbish that is small as powder: but not with a basket, or a stone, or thick dung &c, which are no kinde of dust. It may be covered with embers, or ashes of any sort. He that slayeth, must lay dust underneath, and after that slay, and after that cover it with dust: and he that slayeth, he must cover it. And if he have not covered it, and seeth it afterward, he is bound to cover it: for this is a commandment by it self, and dependeth not upon the slaying onely. And he may not cover it with his foot, but with his hand, or with the knife, or with an instrument (or vessel,) lest this rite grow into a contempt, and so the commandment concerning it be contemned. For the honour is not to the commandment it self, but to the blessed (God) which commanded it; who hath delivered us from groping in darknes, and hath ordeyred us a Lamp, to make streight the things that are crooked, and a Light to teach the pathes of righteousness: and so it is sayd, (in Psa. 119. 105.) Thy word is a Lamp unto my foot, and a light unto my path.* *Maimony in Shechitah, chap. 14. sect. 1. &c.*

V. 14. *the foule*] that is, the life: as Ionathan

nathan exponnds it, the life of the soule.

for the soule] Heb. in the soule. In is often in-
sted of For: but some here keep the usual si-
gnificatiō, & change the order; as Chazku-
ni interprets it, in the blood therof is the soule
therof. But Iarchi thus, the blood is to it in sted
of the soule, for the soule hangeth in it. the
blood of any flesh] to weet, of beasts or
birds, not any of their blood, Lev. 7. 26. So
not onely that which cometh out in the
slaying of the beast, but that remayneth
within in the hart or other parts, is un-
lawful to be eaten. The blood which is the
juice (of the beast) and the blood of the mem-
bers, as the blood of the milt, and the blood of
the kidneies, and the blood of the stones, & the
blood that is gathered in the hart, and the blood
that is found in the liver; who so eateth of them
is not to be cut off, but is beaten: for it is sayd,
ye shal not eat, any blood. Of that for which
a man is to be cut off, he sayth. **FOR THE
SOULE OF THE FLESH IS IN THE
BLOOD:** he is not guilty of cutting off, but for
the blood wherein the soule (or life) goeth out.
Maimony in treat. of Forbidden meats, c. 6. f. 4.

is the blood] figuratively spoken, for is
in the blood, as v. 11.

15

V. 15. every soule] that is, as the Chal-
dee translateth, every man: as v. 10.

a carkeß] to weet, that which dieth of it
self, or is killed by an other thing, and is
not orderly slayn: see Levit. 7. 24. Of this
the Hebrewes say, He that eateth (presump-
tuously) so much as an olive of the flesh of any
cattel that is dead, or wild beast that is dead, or
soule that is dead, is to be beaten. And what-
soever is not killed so as is meet, loe that is a
dead-carkeß. Nothing is forbidden by the name
of a carkeß, but the sorts of clean things onely;
because they are fit to be slayn, and if they be
slayne, after a lawfull manner, they are
lawful to be eaten. But unclean things,
whose slaying availeth them not, whether they
be duely slayn, or dye alone, or the flesh be cut
off from them alive; who so eateth of them, is not
beaten as for a carkeß, or a torne thing; but as
for eating of unclean flesh. Who so eateth a
clean bird alive all of it; is beaten as for eating a
carkeß. Who so eateth of the flesh of an untime-

ly-birth of a clean beast, is beaten as for eating of
a carkeß. And it is unlawful to eat of any
beast that is born, until the eight night (after,)
Exod. 22. 30. for who so tarieth not eight dayes
for a beast, it is as an untimely-birth; though
he is not beaten for that. The law forbiddeth
a dead thing, & that is a carkeß: & forbiddeth
that which inclineth to dye, though it be not al-
ready dead; and that is the torne thing. There
is no difference in the death, whether it dye of it
self alone, or whether it fall and dye, or whether
it be strangled until it dye, or that a wild beast
hath rent and killed it. Maimony in treat. of
Forbidden meats, ch. 4. sect. 1. 2. 3. 4. 8. As the
forbidding of unclean meats, Lev. 11. spi-
ritually forbad communion with wicked
persons, Act. 10. 12. — 28. to this prohibi-
tion of things not duly slayn, forbiddeth
in mystery, to have religious communion
with such as are dead in their trespasses
and synns; and which are not mortified
by the work of Gods word & spirit. Eph.
2. 1. 2. 3. 2 Cor. 6. 16. 17. Col. 2. 13. & 3. 5. By
the former explanation out of Maimony
it appeareth that the strangled thing for-
bidden by the Apostles unto the Gentiles
together with blood, in Act. 15. 20. 29. was
the carkeß or dead thing here spoken of,
for the Law otherwise mentioneth not
the strangled. And this compared with
Deut. 14. 21. where the Gentiles are per-
mitted to eat such things; giveth light to
the true meaning of that decree in Act. 15.

and a torne thing] and is here for or,
distinguishing & disjoyning it from the
carkeß afore sayd. Any clean beast or
bird, which by other beast or soule, or a-
ny other way, was torne or maymed but
not fully dead, is here meant: as is noted
upon Exod. 21. 31. where this law is first
given, and shewed to tend also unto sanc-
tification. If it be torne and dead, it is a
carkeß (fore mentioned,) but this is a dif-
ferent precept, & so meaneth torn things
yet living; as the Hebrewes observe. Mai-
mony in Forbidden meats, ch. 4. f. 6. Againe,
The torne thing spoken of in the Law, is that
which is inclining to die. And it is not called
torne, but that the scripture speaketh by an in-
stance;

stance; as that a Lion or the like, hath torne it & broken it, and it is not yet dead. And there are other sicknesses (or diseases) which if they happen unto it, it is accounted torne. Maimony in *Shechitah*, ch. 5. sect. 1. 2. These beasts torne, or inclining to death; figured such persons as th'Apostle likeneth unto naturall brut beasts made to be taken [for a prey] and destroyed, which shal be corrupted (or utterly-perish) in their own corruption: 2 Pet. 2. 12. Where the Greek words *eis halosin*, that is, for a prey, or to be taken: seem to express the Hebrew *terephah*, the torne thing here mentioned: as in *Iob* 24. 5. the Hebrew *latareph*, for a prey; is turned in Greek *eis halosin*, by Aquila an antient interpreter. So that the eating of such, that is the communion with them, is by this law forbidden: such flesh was to be cast unto the dog: *Exod.* 22. 31. *home borne*] the natural Israelite. *or a stranger*] of the Profelytes, as the Greek translateth: that is heathens converted to the faith and church of Israel. For if they were not joyned profelytes, the strangers in Israel might eat these things; as Moses sheweth in *Deut.* 14. 21. saying of the dead thing (or *karkesh*,) thou shalt give it unto the stranger that is in thy gates, (which the Chaldee there expoundeth the uncircumcised inhabitant,) that he may eat it. For the scripture mentioneth three sorts of strangers; open Idolaters, which might not dwell in the land of Israel: others that practised not Idolatrie, but yeilded to some chief grounds of true religion, and such might dwell in the gates or cities of Israel: and the third sort converts or profelytes, which were bound to all the Law, as the Jewes themselves; and such are spoken of throughout this chapter. Of all these three sorts, see the annotations on *Exod.* 12. 43. 45. 48. *his flesh*] or, as the Greek translateth *his bodie*: which supply is here added from the next verse, where Moses expresseth it. *the evening*] the end of the day, and beginning of a new. This washing and bathing, figured a renewing by repentance and faith in Christ

to remission of synns, with sanctification by the spirit: 1 Cor. 6. 11. Rev. 1. 5. Heb. 10. 22. See the notes on *Levit.* 15.

V. 16. *his flesh*] his body with water, sayth the Greek version: so Paul speaketh of our bodies washed with pure water, Heb. 10. 22. It figured their cleansing by repentance, as Iohn sayd, baptise you with water unto repentance, *Mat.* 3. 11. *his iniquitie*] that is, his guiltines, and his punishment. See the notes on *Gen.* 19. 15.

16

CHAPTER 18.

1. God forbiddeth his people to doe after the manner of the heathens. 6. Unlawfull mariages and copulations, with neer kinred. 19. Other unlawfull lusts, 21. Idolatrie, 23. and beastlynes; 24. wherewith the Canaanites were defiled, and for which the land should spew them out. 26. By whose example Israel is warned to keep Gods statutes and judgments, lest the like evils came upon them also.

AND Iehovah spake, unto Moses, saying. Speak, unto the sonns of Israel; and say unto them: I, *am* Iehovah your God. After the doing of the land of Egypt, wherin ye dwelt, shall ye not doe: and after the doing of the land of Canaan, whither I bring you, shal ye not doe: and in their statutes, ye shall not walk. My judgments shall ye doe, and my statutes shall ye keep, to walk in them: I, *am* Iehovah your God. And ye shall keep my statutes, and my judgments; which a man shall doe, and shall live by them: I, *am* Iehovah.

None of you shall approach, unto any neer-kinne of his flesh, to uncover (*their*) nakednes: I, *am* Iehovah.

The nakednes of thy father, and the nakednes of thy mother, shalt thou not uncover: she is thy mother, thou

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	thou shalt not uncover her nakednes.	ver her nakednes upon her , in her life.	
8	The nakednes of thy fathers wife, shalt thou not uncover : it, <i>is</i> thy fathers nakednes.	And unto a woman , in the separation of her uncleannes : thou shalt not approach , to uncover her nakednes.	19
9	The nakednes of thy sister , the daughter of thy father, or the daughter of thy mother; <i>whether she be borne at home, or borne abroad</i> : thou shalt not uncover, their nakednes.	And unto thy neighbours wife, thou shalt not give thy copulation, for seed, to defile <i>thy self</i> with her.	20
10	The nakednes of thy sonns daughter, or of thy daughters daughter, thou shalt not uncover their nakednes: for they, <i>are</i> thy nakednes.	And of thy seed shalt thou not give , to cause-to-pass through (<i>the fyre</i>) unto Molech: and thou shalt not profane, the name of thy God ; I <i>am</i> Iehovah.	21
11	The nakednes of thy fathers wives daughter, begotten of thy father; she <i>is</i> thy sister : thou shalt not uncover her nakednes.	With a male ; thou shalt not lye, <i>like</i> copulation <i>with</i> a woman: it, <i>is</i> abomination.	22
12	The nakednes of thy fathers sister, thou shalt not uncover: she, <i>is</i> thy fathers neer-kinne.	Neyther shalt thou give thy copulation, with any beast, to defile <i>thy self</i> therewith : neyther shall a woman, stand before a beast , to lye downe therto; it, <i>is</i> confusion.	23
13	The nakednes of thy mothers sister, thou shalt not uncover: for she, <i>is</i> thy mothers neer kinne.	Be not ye defiled , in any of these (<i>things</i> :) for in all these, the nations are defiled ; which I cast-out , from your faces. And the land is defiled; and I doe visit the iniquitie therof, upon it: and the land spueth out, the inhabitants therof. You shall therefore keep my statutes , and my judgments; and shall not doe, any of these abominations ; <i>neither</i> the homeborne , nor the stranger that sojourneth among you. For all these abominations , have the men of the land doen, which <i>were</i> before you: and the land, is defiled. That the land spue not out, you <i>also</i> ; when ye defile it: as it spewed out, the nation , which <i>was</i> before you . For whosoever shall doe, any of these abominations: even the soules that doe <i>them</i> , shalbe cut-off,	24
14	The nakednes of thy fathers brother, thou shalt not uncover: unto his wife, thou shalt not approach ; she, <i>is</i> thine aunt.		25
15	The nakednes of thy daughter-in-law, thou shalt not uncover : she, <i>is</i> thy sonns wife ; thou shalt not uncover her nakednes.		26
16	The nakednes of thy brothers wife, thou shalt not uncover: it, <i>is</i> thy brothers nakednes.		27
17	The nakednes of a woman, and of her daughter, thou shalt not uncover: her sonns daughter, or her daughters daughter, thou shalt not take , to uncover her nakednes ; they <i>are</i> neer-kinne, it <i>is</i> wickednes.		28
18	And a woman unto her sister, thou shalt not take; to vexe (<i>her</i>), to unco-		29

30 off, frō among their people. Therefore ye shall keep my charge; not to doe, any of the statutes of abominations, which were doen before you; and shall not be defiled in them: I, *am* Iehovah your God.

Annotations.

3 **D**oing] that is, doings or actions, as the Greek and Chaldee translate: the singular number implieth all and every one of their unlawfull practises.

land] which the Chaldee explaineth, the people of the land. Of Egypt, the scripture testifieth, that it was an Idolatrous land, and there Israel had been defiled, *Ezek.* 20. 7. 8. & 23. 8. likewise of Canaan, *Lev.* 20. 23. therefore these two are expressly named, and all other implied.

statutes] or, decrees, ordinances described by their lawes; eyther for religion or otherwise if they were superstitious. The Hebrew doctors expayne it thus; *We may not walk in the statutes of the heathens, nor be like unto them, eyther in apparel, or in hayre [Lev. 19. 27.] or any the like, Lev. 18. 3. But Israel must be separated from them and known by their apparel and their other works, as they are separated from them in their knowledge and opinions: and so he sayth, (Lev. 20. 26.) I have separated you from (other) peoples. A man must not apparel himself with the apparel that is peculiar unto them, nor let the locks of his head grow, like the locks of their heads, nor shave off the sides, and leave the haire in the midst, as they doe &c; nor build places, as they build temples for idolatrie &c. Maimony treat. of Idolatrie, chapt. 11. sect. 1.*

4 V. 4. my statutes] that is, mine onely; as, him thou shalt serve, *Deut.* 6. 13. is expounded by our Saviour, him onely thou shalt serve: *Mat.* 4. 10. It meaneth also all my statutes, *Deut.* 12. 32. & so The words of this law, *Deut.* 27. 26. is expayned by the Apostle, all things which are written in the book of the Law, *Gal.* 3. 10. therefore in the next verse here, the Greek version addeth, *And ye*

shall keep all my statutes. Of this it is sayd; Iehovah who brought you up out of the land of Egypt, with great power, and a stretched out arme, him shall ye feare, and him shall ye worship, and to him shall ye doe sacrifice; and the Statutes, and the judgments, and the Law, and the Commandement which he wrote for you, ye shall observe to doe for evermore; and ye shall not feare other Gods; and the Covenant which I have made with you, ye shall not forget, &c. *2 King.* 17. 36. 37. 38. By this therefore God forbiddeth them all mens inventions, *Eccles.* 7. 29. the works of their own hands, *Jer.* 25. 6. and the statutes of the Kings of Israel, which they after made without the commandement of the Lord, *2 King.* 17. 8. *Mic.* 6. 16.

V. 5. shall live by them] or, in them: that is, shall have eternal life of God, for doing them: and so the Chaldee paraphraseth, he shall live by them to life eternal: and as Solomon Iarchi sayth, in the world that is to come. This and the like promises elsewhere, as in *Ezek.* 20. 13. are legall, & differ from the promises of the gospel; as the Apostle observeth saying; The just shall live by faith: and the Law is not of faith, but the man that doeth them, shall live by them, *Gal.* 3. 12. and againe, For Moses describeth the justice which is of the Law, that the man which doeth them, shall live by them, (alleging the very words of this text, according to the Greek version:) but the justice which is of faith, speaketh on this wise; Say not in thine hart, who shall goe up to heaven, &c. That, if thou shalt confesse with thy mouth, that Iesus is the LORD; and shalt beleieve in thine hart, that God hath raised him from the dead, thou shalt be saved: *Rom.* 10. 5. ... 9.

V. 6. None of you] Hebr. Man man ye shall not approach: that is, not any man. To approach or (come neere) is used for carnal copulation, as in *Gen.* 20. 4. Abimelech had not come neere unto her. So in *Ezek.* 13. 6. & *Eesai.* 8. 3. I approached unto the Prophets, and shee conceived, &c. Moreover from this word approach, the Hebrewes (comparing herewith the 20. verse) doe say, Who so cometh to any of these nakednesses (the unlawful copulations following,) eyther by way of copulation, or that,

or that imbraceth or kisseth by way of lust, any of his kin, to be beaten by the Law. For the meaning is, ye shall not approach unto the things which may bring you unto the uncovering of their nakednes. And it is unlawfull for a man to make signes with hand foot or eye (as Proverb. 6. 13.) to any of these, or to sport with her, or to gaze on her bewt &c. *Maimony in Issure biab, ch. 21. f. 1. 2.* *neer-kin*] The Hebrew *Sheer* signifieth flesh, *Psal. 73. 26. Prov. 5. 11. & 11. 17.* And as *Bisav, flesh*, is sometime used for *kinred*, *Gen. 29. 14.* so is *Sheer*, in this case of mariage and copulation; and so by the Chaldee and Greck it is translated *neer, & neer-of-kin.* *nakednes*] that is, the secrets, or shameful part of the body, wherof since syn came on man kinde, we are most ashamed: therefore the Greck traslateth it *shame* or *uncomelynes*; which also the holy Ghost alloweth in *Reve. 16. 15.* & in *Rev. 3. 18* it is called the *shame of nakednes*. To uncover nakednes here, meaneth carnal copulation, and incest; not onely out of married estate, but also unlawful and incestuous mariages. The Hebrewes say, *Whatsoever copulation is forbidden in the Law; for which one is guilty of cutting-off, and which are spoken of in Levit. 18. they are called Nakednesses, and every one of them is called incest (or nakednes;) as with mother, or sister, or daughter and the like.* *Maimony, treat. of Wives, chap. 1. f. 4.*

7 V. 7. of thy father, and the nakednes of thy mother] This is one fact, but a double syn: for by uncovering the fathers nakednes, is meant the lying with his wife; as *Levit. 20. 11.* and as after in *vers. 8.* and in *vers. 14.* the uncovering of the uncles nakednes, is expounded the approaching unto his wife. The Hebrewes say, *He that lieth with his mother, and she his fathers wife, is double guiltie; (whether it be while his father is living, or after his death;) once for that she is his mother, and againe for that she is his fathers wife.* *Maimony in Issurei biab, ch. 2. sect. 2.* It may also be thus spoken, to imply the woman with her father, as the man with his mother: and so Jonathan in his Tar-

gum here paraphraseth, *The woman shall not lye with her father, and the man shall not lye with his mother.*

8 V. 8. thy fathers wife] though she be not thine own mother, but mother in law. This was Reubens syn, who lay with Bilhah his fathers concubine, *Gen. 35. 22.* It was a syn infamous among the heathens, *1 Cor. 5. 1.* The Hebrew canons say; *A mans fathers wife, and his sonns wife, and his brothers wife, and his fathers brothers wife, these foure are a nakednes unto him [that is, unlawfull for him] for ever: whether they be of the betrothed, or of the married, be they divorced or not divorced, be their husbands alive or dead; except it be his brothers wife who hath left no child (at his death, Deut. 25. 5.) And if he lye with any one of them, whiles her husband is alive, he is double guilty: in respect that she is of his neer kinne, and againe for that she is an other mans wife.* *Maimony in Issurei biab, ch. 2. sect. 1.* *it is thy fathers nakednes]* that is, it belongeth to him onely to uncover the same.

9 V. 9. whether she be borne at home &c.] Hebr. of the birth (or kinred) of the house (or home;) or of the birth abroad: which the Chaldee expoundeth thus, which is begotten by thy father, of an other woman; or of thy mother, by an other man. The Hebrew canons further explaine it, thus; *whether she be his sister by his father, or by his mother, cyther in married estate, or by fornication; as if his mother or his father have committed whordom with others, and he hath a sister from fornication; let this be a nakednes [that is forbidden] unto him; as it is written, Borne at home, or borne abroad.* *Maimony in Issurei biab, ch. 2. sect. 2.* So in Targum Jonathan it is expounded, *whom thy father hath begotten of an other woman, or of thy mother; or whome thy mother hath borne by thy father, or by an other man.*

10 V. 10. daughters daughter] and so other of further descent: how much more then his next daughter, though she be not named. The Hebrewes say; *Who so companieth with a woman by way of fornication, and begetteth a daughter of him, that daugh-*

ter is a nakednes (forbidden) him , in the name of his daughter . And although it be not sayd in the Law, Thou shalt not uncover thy daughters nakednes ; for asmuch as it forbiddeth the daughters daughter, it keepeth silence concerning the daughter, which yet is forbidden by the Law, and not by the Scribes onely. Maimony in Issure biab chap. 2. sect. 6. thy nakednes] that is, borne of thy nakednes.

11 V. 11. begotten] or, the generation, or kin of thy father . This some doe understand, a kin to thy father by mariage with her mother, and not begotten of his body: but the Greek translateth it Homopatria, begotten of the same father ; and the Chaldee expoundeth it likewise . The Hebrew doctors also explaine it, The daughter of his fathers wife, which is his sister by his father: she is a nakednes (unlawfull) for him. But if his father marry a wife, and she hath a daughter by an other man, that daughter is lawfull for him, for she is not (Moledeth) begotten of his father. But is he not guilty concerning her, by the name of his sister? And why is it sayd, the daughter of thy fathers wife? to make him guilty concerning her, in this respect also. Therefore he that companieth with his sister, which is his fathers daughter in mariage, is double guilty; once by the name of Thy sisters nakednes; and againe by the name of The nakednes of thy fathers wives daughter. But if his father have forced a woman, or entised her, and begotten a daughter of her, and (the son) company with her; he is not guilty but by the name of his sister onely : for the daughter of a forced woman, is not the daughter of his fathers wife. Maimony in Issurei biab, ch. 2. sect 3. 4.

12 V. 12. fathers sister] thy aunt, by thy fathers side.

13 V. 13. mothers sister] thy aunt, by the mothers side. Of these the Hebrewes say; His mothers sister, whether it be her sister by her father, or her sister by her mother; whether in married estate, or in fornication; loe she is a nakednes (forbidden) unto him, by the name of his mothers sister. And so the fathers sister, whether by mother or father, in mariage or in fornication; shee is forbidden him by the name of his fathers sister. Maim. in Issurei biab, c. 2. s. 5.

V. 14. fathers brother] meaning his wife (as the next words shew,) called his nakednes, because man & wife are one flesh, Mat. 19. 6. So in verse 16. See the notes on verse 8. not approach] in Greek, not goe in: that is, not lye with her: see the notes on v. 6. thine aunt] the Chaldee explaineth it, thy fathers brothers wife.

V. 15. daughter-in-law] that is, thy sonns wife, as it is after explained. The Hebrew name Callah, elsewhere signifieth a spouse or bride: here it is, the sonns wife; touching whom, see what is noted on verse 8.

V. 16. brothers wife] except when the brother deceaseth without children; then the next brother marieth her, Deut. 25. 5. See the notes on v. 8.

V. 17. or her] Hebr. and her: but and is often used for or; as is noted on Genes. 13. 8. Of these lawes, the Hebrewes write thus; When a man marieth a woman, there are six women of her kinn, unlawful for him for ever, whether his wife live with him, or be divorced, whether she be alive or after her death: and they are these; her mother, and her mothers mother, and her fathers mother, and her daughter, and her daughters daughter, and her sonns daughter. And if he lie with any one of them, whiles his wife liveth; both of them are to be burned, (Levit. 20. 14) Maimony in Issurei biab, ch. 2. s. 7. wickednes] in Hebrew Zimmah, which properly signifieth a wicked thought or purpose; but is applyed also to wicked acts, and particularly in unlawfull copulations; the Chaldee here translateth it counsel (or, purpose) of synns: the Greek, an impietie (or impious-act,) and in Levit. 20. 14. an unlawful-act.

V. 18. a woman] or, a wife unto her sister, which the Chaldee translateth with her sister. Which word sister, may be understood of any other woman; (as brother is often used for any other man Gen. 26. 31. & 19. 7.) & then the law here forbiddeth to take any more wives then one; which the reason following seemeth to confirme. The Hebrewes understand it: of her next sister in blood, whether she be her sister by the mother, or her sister

sister by the father; whether in way of marriage, or in fornication. *Maim. in Issurei biab. c. 2. f. 9.* so vex her] or, vexing her, or for an adversarie, as Peninnah is called the adversarie (or vexer) of Anna, the other wife of Elkanah, 1 Sam. 1. 6. wherby it is probable, that the sister forementioned, is any other wife; & the Greek here & there translateth a like *Antizelos* an emulator or envier. For when one man hath two wives, they are readie to envie and vex one an other: see *Genes. 4. 19. 23. & 30. 15.* in her life] or, whiles she is alive, as the Greek explaineth it.

19 V. 19. a woman] or, a wife: even frō his own wife, every man was to absteyn, during this her uncleannes. See *Levit. 12. & 15. chapters.* separation] that is, so long as she is separated for the uncleannes of her monethly fluors; wherof see *Levit. 15. 19.* They that transgressed this Law presumptuously, were to be cut-off, *Levit. 20. 18.* and for transgression thereof in Israel, the prophet proclaimeth, *Ezek. 22. 10.* And by the Hebrew doctors, this uncleannes was as the residue of all the nakednesses forementioned; who so uncovereth her nakednes so, deserveth to be cut off. *Maim. in Issurei biab, c. 4. f. 1.*

10 V. 20. not give thy copulation, for seed] or, of seed; that is, not lye fleshly with her; not commit adulterie: which the Hebrew expresseth here by the lying (or bed) unto seed: & in *Levit. 19. 20.* the lying (or bed) of seed; & so the Greek translateth it here. The phrase meaneth carnal copulation: and not onely when it is unto effusion of seed, but any other uncleannes. The Hebrew canons distinguish between the beginning of this act, (which they call the uncovering of nakednes;) and the accomplishment thereof. And in all these copulations spoken of, whether he hath uncovered her nakednes, (beginning the act with his bodie,) or hath accomplished it, yea though it be not to the effusion of seed &c: when he hath begun the act with his body, they are both of them guiltie of death by the Magistrate, or of cutting off, or of beating, or of chastisement, *Maimony in Issurei biab, ch. 1. sect. 10.*

V. 21. of thy seed] that is, of any of thy children, thy son or thy daughter, as Moses expoundeth it in *Deut. 18. 10.* See also *Levit. 20. 2.* through the fyre] this word fyre, is after expressed in *Deut. 18. 10.* and in *2 King. 16. 3.* which an other Prophet expoundeth burn in the fyre, *2 Chron. 28. 3.* which was the abominable custome of the heathens, so dedicating their children unto idol and Divils: and the like abomination, the Israelites committed in a vally neer to Ierusalem, *2 Chro. 33. 6. Ier. 32. 35.* which K. Iosias abolished, when he defiled Topheth, which was in the vally of the sonns of Hinnom, that no man might make his son or his daughter, to pass through the fyre to Molech, *2 King. 23. 10.* This syn is here forbidden amongst whordomes and incests, because even it is spirituall whordome; as in *Lev. 20. 5.* it is called a going a-whoring after Molech. The manner of doing this wickednes, is not now certainly known: but is thought to be doen two wayes, some being burned to death, otherlome made to pass onely between two fyres, for a signe of consecration. So of Achaz king of Iudah, it is sayd, he burnt his sonns in the fyre, *2 Chron. 28. 3.* and of the Iewes, that they burnt their sonns and their daughters in the fyre, *Ier. 7. 31.* and that they burnt their sonns with fyre, for burnt-offings unto Baal, *Ier. 19. 5.* yea they sacrificed their sonns and their daughters unto Divils; and shed innocent blood, the blood of their sonns and of their daughters, whom they sacrificed unto the idols of Canaan. *Psalms. 106. 37. 38.* R. Bechai (on *Lev. 18.*) sayth, that the parents were perswaded, that by this sacrifice, the rest of their children should be delivered from death, and that they themselves should prosper for it, all dayes of their life. Of the manner of consecrating and not killing their children, the Hebrewes write thus; There was a great fyre kindled, and (the father) took some of his seed, to deliver the same unto the Priests that served the fyre; and the same priests gave the son unto his father, after that he was delivered into their hand, to cause him to pass through the fyre, by his leave: and

and the father of the son; was he that made his son pass through the fyre, by the leave of the priests, and he led him through on his feet, from one side to an other, in the midst of the flame; but burned him not to Molech, after the manner that they burned their sonns and their daughters to other Idols; but this service named Molech, was by passing through onely. Maimony treat. of Idolatrie chap. 6. §. 3. And for the manner of killing their children, in the honour of Molech, it is thus recorded in an Hebrew commentary called *Talkut*, upon *Ier. 7. fol. 61. col. 4.* Though all (other) houses of Idolatrie were in *Ierusalem*, yet Molechs house was without the citie, in a place apart. How was Molech made? It was an Image having the face of a Bullock, and hands spread abroad, like a man that openeth his hands, to receive somewhat. Within, it was hollow: and for it there were seven chappels builded, before which this image was set. Who so offered a foule, or dove, went into the first chappel; if he brought a Lamb, he went into the second; if a Ram, into the third; if a calf, into the fourth; if a bullock, into the fift; if an Oxe, into the sixt; and if he offered his son, he went into the seventh. He kissed Molech, as (in *Hos. 13. 2.*) Let the sacrificers of men, kiss the calves. The son was set before Molech, and Molech having fyre put under it, was made burning hot. Then the Priests taking the child, put him into Molechs burning hands: and to the end that the father might not hear the crie of the child, they did beat upon Tabers: they upon was the place called Tophet; of Toph, which is a Taber. But of these things, wee have no certaintie, save that the scriptures witness such impiety to have been in Israel.

Molech] the name of an Idol, or Starr, which the Ammonites and other hethens worshiped, called also Moloch, *Amos 5. 26.* and *Milcom*, *1 King. 11. 5. 7.* and was so named, as being Melech, King; wherefore the Greek translateth it *Archon* a Prince: and is thought of some to be the Starr Saturne the highest of all the Planets, unto which the Carthaginians are sayd to have sacrificed the best of their sonns, *Diodor. Sicul. l. 20.* and likewise the Phœnicians, *Euseb. præp. Evang. lib. 4.* Others think it

was the Sun, which is as king and chief of all the Planets, & whom the Phœnicians worshiped by the name of *Bael-samen*, that is, Lord of heaven, as *Sanchonjatho* testifieth, in *Euseb. Evang. præp. lib. 1.* called in the holy Scriptures *Baal*. And this seemeth probable, for whereas in Tophet in the vally of the son of Hinnom, they used to make their children pass through the fyre to Molech, *2 King. 23. 10.* *Ieremie* sayth they offered them unto *Baal*, *Ier. 19. 5.* compared with *Ier. 7. 31.* & *Iere. 32. 35.* So eyther it was a Starr, as the Prophet sayth, the Starr of your God, *Amos 5. 26.* or, the multitude of starrs, as *Stephen* sayth, God gave them up to worship the host of heaven, *Act. 7. 42.* which an other Prophet cōfirmeth, saying, They shall spread them before the Sun, and the Moon, and all the host of heaven, whom they have loved, and whom they have served: *Ier. 8. 2.* Of like sort were *Adram melech*, and *Anam-melech* the Gods of *Sepharvaim*, unto whom that people, burnt their children in fyre, *2 King. 17. 31.* Of this Idol Molech, *R. Solamon* (on *Ier. 7. 31.*) sayth; there was an Image of brass, set up in the vally of Hinnom neere *Ierusalem*, after the forme before noted out of *Talkut*.

not profane] or, not pollute, not prostitute: it is contrary to hallowing or sanctifying, *Levit. 22. 32.* And as Gods name is profaned sundry wayes, *Levit. 22. 6.* & *19. 12.* so in special by idolatrie; as when they applied Gods name or word, to the service of Molech forementioned, or the like. The Hebrew doctors among other things, doe apply this unto the giving of ones life for the trueth and religion of God; saying: Who so ever ought rather to be killed, then to transgress (Gods law:) if he be killed, for that he will not transgress, loe he sanctifieth the name (of God;) and if it be before ten men of Israeli, loe he sanctifieth the Name publickly, as did *Daniel*, *Ananias*, *Misael*, *Azarias* &c. *Dan. 3.* & *6.* And of such it is sayd (in *Psal. 44.*) for thy sake we are killed all the day &c. But who so ever ought to be killed rather then to transgress; and he transgresseth rather then he wil be killed, loe he profaneth the Name (of God,) & if it be before

before ten of Israel, he profaneth it publickly; & he disanulleth the affirmative precept, for sanctifying Gods name; and transgresseth against the prohibition of profaning his name. Maimony, tom. 1. in Iesudei hatorah, c. 5. f. 4.

V. 22. with a male] or, with man-kinde: this was the syn of Sodome, Gen. 19. 5. and of other heathens, Rom. 1. 27. called the going after other flesh, Iude v. 7. They that thus synned, were by Moses Law to be stoned to death, Lev. 20. 13. by the law of Christ, they shalbe shut out of the kingdome of God, 1. Cor. 6. 9. 10. like copulation with a woman] Hebr. with the lyings (or copulations) of a woman.

V. 23. to lye-down thereto] or, that it may lye with her, which sense the Greek version also affordeth. So in Lev. 20. 16. where such beaſtlynnes, is punished with death. And whether it be tame-beaſt, or wild-beaſt, or foule; all are to be stoned to death: Maim. in Iesurei biah, chap. 1. sect. 16. confusion] in Greek, a detestable thing.

V. 24. in any of these] or, in all these; which Targum Jonathan expoundeth, in any-one of all these: every of which, the Hebrewes call Nakednes, after the scripture phrase: and they say, There are also other women, which are forbidden by tradition, and the doctrine of the Scribes; these they call Secundaries, as being second (or next) to the foresayd nakednesses; and of them there be twentie women, and they are these.

1. The mothers mother, and this is infinite, as the mothers mothers mothers mother, and so all upward, are unlawfull.

2. The mother of his mothers father, onely: and no further are forbidden.

3. His fathers mother, infinite: as the fathers mothers mothers mother, and all upward, are unlawfull.

4. The mother of his fathers father, and no further.

5. The wife of his fathers father, infinite. Though she were the wife of our father Jakob [or Noe] she is unlawfull for every of us.

6. The wife of his mothers father, and no further.

7. The wife of his fathers brother by the mother.

8. The wife of his mothers brother, whether by the mother or by the father.

9. His sonns daughter in law [that is, his sonns sonns wife] infinite: though it should be his sonns sonns sonns sonns wife, even to the worlds end. [So that Noe if he were now living, might never marie with any widow, that had been wife to any of his sonns.]

10. His daughters daughter in law (or sonns wife,) and no further.

11. The daughter of his sonns daughter, & no further.

12. The daughter of his sonns son, and no further.

13. The daughter of his daughters daughter, onely.

14. The daughter of his daughters son, onely.

15. The daughter of his wives sonns son, onely.

16. The daughter of his wives daughters daughter, onely.

17. The mother, of his wives fathers mother, onely.

18. The mother of his wives mothers father, onely.

19. The mother of his wives mothers mother, onely.

20. The mother of his wives fathers father, onely. So there are found of these which are secundarily unlawfull, foure which are infinite, The mothers mother, and all upward. The fathers mother, and all upward. The grandfathers wife, and all upward. The sonns sonns wife, and all downward. Maimony in Ishaith (or treat. of Wives,) ch. 1. sect. 6.

V. 25. doe visit] or, have visited, that is punished, or (as the Greek translateth) recompensed: the time past being used for the more certainty, as if the thing were already doen. [pueth] or, vomiteth out, with loathsomnes and indignation, as the Greek explyneth it. So after, and in Lev. 20. 22.

V. 26. any of these] or, any of all these abominations. So in vers. 29. [stranger] or sojourner; in Greek, proselyte.

V. 28. the nation] in Greek, the nations; in Chal-

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in Chaldee, *the peoples.*

29 V. 29. *the soules*] that is, *the persons.*
cut-off] rooted-out, or destroyed, as the
Greek and Chaldee explaine it. Of this
judgment, see Lev. 20.7. Gen. 17.14.

30 V. 30. *my charge*] Hebr. *my keeping*
(or *custodie*), that is, which I command to
be kept. In Greek, *my ordinances*; in Chal-
dee, *the custodie of my word.* statutes of
abominations] that is, most abominable sta-
tutes: meaning their synfull practises,
which thorow custome grew to be as a
Law amongst them.

CHAPTER 19.

Sundry lawes, teaching 2. holynes, 3. obe-
dience, 4. and true religion; 9. To leave some of
the fruits of the land for the poore. 11. Against
lying, swearing, defraud, cursing and unrighte-
ousnes. 16. Against talebearing, hate, re-
venge, 19. unlawful mixtures, and fornication.
23. The law for uncircūcised fruits. 26. Against
observing heathenish manners, 29. whoredome,
31. familiar spirits. 32. To honour the anci-
ents, 34. to love strangers, 36. to have just bal-
lances, 37. and to observe all Gods statutes.



1 **A**Nd Iehovah spake, unto Moses,
2 saying. Speak unto all the
Congregation of the sonns of Israel,
& say unto them, Ye shalbe holy: for
I Iehovah your God, *am* holy.

3 Ye shall feare, *every-man* his mo-
ther and his father; and keep, my
Sabbaths: I, *am* Iehovah your God.

4 Turne ye not, unto Idols; and
make not to your-selves, moltē gods:
I, *am* Iehovah your God,

5 And when ye sacrifice, a sacrifice
of Peace-offrings, unto Iehovah: ye
shal sacrifice it, for your favourable-
6 acceptance. In the day *that* ye sacri-
fice it, it shalbe eaten, and on the
morrow: and that which remaineth,

until the third day; shalbe burnt in
the fyre. And if, it be eaten at all, in
the third day: it is a polluted-thing,
it shal no be favourably-accepted.
And they that eat it, *every one* shal bear
his iniquitie; because he hath profa-
ned, the holy thing of Iehovah: and
that soule, shalbe cut-off, from his
peoples.

And when ye reap, the harvest of
your land; thou shalt not wholly rid,
the corner of thy field, in reaping:
neyther shalt thou glean, the glean-
ing of thy harvest. And thou shalt
not gather-the-single-grapes, of thy
vinyard; nor glean, the grapes that-
are broken-off of thy vineyard: thou
shalt leave them, for the poore & for
the stranger; I, *am* Iehovah your
God.

Ye shal not steale: neyther falsly-
deny, nor deal-falsly, *any-man* with
his neighbour.

And ye shal not swear by my name,
to falshood: and thou shalt *not* pro-
fane, the name of thy God, I *am* Ie-
hovah.

Thou shalt not fraudulently-op-
press thy neighbour, neither rob *him*:
the work of him that is hired, shal not
abide-all-night with thee, until the
morning.

Thou shalt not curse the deaf; and
before the blinde, thou shalt not put
a stumbling-block: but thou shalt
feare thy God, I *am* Iehovah.

Ye shal not doe unrighteousnes,
in judgment; thou shalt not respect
the person of the poore; nor honour,
the person of the great *man*: in jus-
tice, shalt thou judge thy neighbour.

Thou shalt not walk a talebearer,
among

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among thy people ; thou shalt not stand, against the blood of thy neighbour: I, *am* Iehovah.

17 Thou shalt not hate thy brother, in thine hart: rebuking thou shalt rebuke thy neighbour ; and not beare syn, for him.

18 Thou shalt not avenge ; nor keep *grudge, against* the sonns of thy people; but thou shalt love thy neighbour, as thy self: I, *am* Iehovah.

19 Yee shall keep, my statutes; Thou shalt not let thy cattel gender, *with divers-kind*es: Thou shalt not sow thy field, *with divers-kind*es : and a garment of divers-kind~~es~~, of linsie-wool-fie; shall not come upon thee.

20 And a man, when he shall lye with a woman, *to copulation* of seed; and shee-a bond-woman, betrothed to a man; & redeming she is not redeemed; or freedom, is not given her: a scourging shall be, they shall not be put-to-death, because she was not free.

21 And he shal bring his Trespas-offring, unto Iehovah; unto the dore, of the Tent of the congregation: a ram, *for a Trespas-offring*. And the Priest shall make-atonement for him, with the ram of the Trespas-offring, before Iehovah; for his syn, which he hath synned: and the syn, which he hath synned, shalbe forgiven him.

22 And when ye shall come into the land, and shall have planted any tree *for food*; then ye shall count-as-uncircumcised the uncircumcision therof, the fruit therof: three yeres, shall it be unto you, *as uncircumcised*, it shall not be eaten. And in the fourth yere, *all* the fruit therof shalbe, holyness of pra~~is~~es, unto Iehovah. And

in the fift yere, ye shall eat the fruit therof; to adde unto you, the revenue therof: I, *am* Iehovah your God.

Yee shall not eat, with the blood: ye shall not observe-fortunes, nor observe-times. Yee shall not round, the corner of your head: neyther shalt thou marre, a corner of thy beard.

And ye shall not make in your flesh, *any* cutting for a soule; neyther shall ye make upon you, the print of *any* mark; I, *am* Iehovah.

Profane not thy daughter, to cause her-to-be-an-whore: that the land fall-not-to-whordome; and the land become full, of wickednes.

Yee shall keep my Sabbaths; and reverence my Sanctuarie; I, *am* Iehovah.

Turn not unto *them that have* familiar-spirits, and unto wizards; seek not, to be defiled by them: I, *am* Iehovah your God.

Thou shalt rise-up, before the hoary-head; and honour, the face of the old-man: and fear thy God, I *am* Iehovah.

And when a stranger, shall sojourn with thee, in your land: ye shall not vex him. The stranger, that sojourneth with you, shalbe unto you, as one homeborne amongst you; and thou shalt love him, as thy self; for ye were strangers, in the land of Egypt: I, *am* Iehovah your God.

Ye shall not doe unrighteousnes, in judgment: in meteyard, in weight, or in mesure. Iust ballances, iust stones, a iust Ephah, and a iust Hin, shal ye have: I *am* Iehovah your God, which brought you out, from the land

37 land of Egypt. And ye shall keep all my statutes, and all my judgments; and shall doe them: I, *am* Ichovah.

Annotations.

Here beginneth the thirtieth section, or lecture of the Law. See Gen. 6. 9.

2 **B**E holy] that is, separated from syn, and dedicated unto God, and his obedience; which is the summ of the first Table, yea of all the Law. The Apostle openeth it thus; *As obedient children, not fashioning your selves, according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation: because it is written, Be ye holy, for I am holy.* 1 Pet. 1. 14. 15. 16. See also Levit. 11. 44.

3 V. 3. fear] or reverence. This openeth the first commandment, Honour &c. Exod. 20. 12. shewing that it implieth inward reverence, as all the Law is spirituall. Rom. 7. 14. And here the mother is named before the father, which is not usuall. See the notes on Exod. 20. 12. The Hebrewes say, It is written, Honour thy father & thy mother, Exod. 20. 12. it is also written, Honour the Lord with thy substance, Prov. 3. 9. Again it is written, Ye shall fear every man his mother and his father, Lev. 19. 3. it is also written. Thou shalt fear the Lord thy God, Deut. 6. 13. as he commandeth the honour of Gods great name and his fear, so he commandeth the honour and fear of parents. He that curseth his father or mother, is stoned; and he that blasphemeth (God) is stoned: loe he maketh them equall in punishment. For honour, the father is set before the mother; and for feare, the mother before the father: to teach that they are both alike for honour or for fear. What is this Fear? It is not to stand in his place, nor sit in his place, nor to oppose his words, nor to carp at his words, nor to call him by his name either living or dead; but to say Sir, or my Lord my Father. Maimony in Misneh tomm. 4. treat. of Rebels, ch. 5. sect. 1. &c. Sabbaths] in Chaldee, Sabbath dayes: both the seventh day, and all other dayes of rest, which

were likewise called Sabbaths, as Lev. 23. 32. See the annotations on Exod. 20. 8. — 11.

I am Ichovah] This is a ground & reason of these, and almost all the other precepts follow; as it was prefixed before the ten Commandements: see Exod. 20. 2.

V. 4. Turne ye not] to weete your faces: or Look not, Regard not: in Greek Follow not. It implieth also the turning-away of the hart, Deut. 30. 17. & 29. 18. But from this word, the Hebrewes say, that it is forbidden even to look attentively on the similitude of an image. Maimony treat. of Idolatrie, ch. 2. f. 2.

Idols] called in Hebrew Elilim, which properly signifieth things of nought, nothing, vaine, and nought worth: according to the nature of which name, Paul sayth, we know that an Idol is nothing in the world, and that there is none other God but one, 1 Cor. 8. 4. Elilim, signifieth, Gods; and Elilim, no-Gods; which the Greek here nameth Eidola, wherof our English Idols is derived: in the Chaldee they are called Errours, or Aberrations. And Elilim is applied to other things also, which are of no value; as in Job 13. 4. Physicians Elil, that is vaine, or of no value: and in Jer. 14. 14. false prophets prophesied Elil, a thing of nought. And as Images, are the same that Idols, in signification, so Images of silver and gold, are called Elilim Idols, Esai. 2. 20. So that hereby God forbiddeth the transgression of the first & second commandements. And the Hebrew doctors say, It is not idolatrie onely which a man is forbidden to turne after it in his thought; but every thought which occasioneth a man to deny any of the fundamental points of the Law, we are warned that it come not into our hart, &c. Maimony treat. of Idolatrie, ch. 2. f. 3. molten Gods] Hebr. gods of melting: meaning Images, Gods of silver and of gold, as Exod. 20. 23. such as was the molten calf, Exod. 32. 8. 31. The Prophet calleth them teachers of lyes, Habak. 2. 18. yet unto such, Idolaters sayd, ye are our Gods, Esai. 42. 17.

V. 5. of Peace-offrings] or of payments, wherof see Lev. 3. 1. for your favourable-acceptation] that it may be acceptable

to God for you: see the notes on Lev. 1.3. This sense Sol. Iarchi giveth of these words here. Some doe understand it, at your own wil, such as you like best to offer: but the 7. verse following, sheweth the former interpretatiō rather to be meant. Though this latter also is good, and may be implied; and is so expounded by Chazkuni, that they should give their good will therein, and not grudge or have an evil eye in that which they offered before the Lord. For some men (sayth he) doe not offer with the hart, but because they see other men doe so, and it were a shame for them, if they should not doe likewise. But an other meaning (sayth he) may be this, Doe the thing that may be for your favourable-acceptation, as that it be eaten on that day or on the morow.

6 V. 6. burnt] as being polluted by over long keeping it. See these things opened in Lev. 7. 18. 19.

7 V. 7. eaten at all] or, any of it eaten: Hebr. eating eaten. a polluted-thing] or, abominable, in Greek, unsacrificable; but Aquila turneth it here in Greek Apobleton, a thing to be rejected, which word Paul useth, in 1 Tim. 4. 4. See the notes on Lev. 7. 18.

8 V. 8. his iniquitie] in Greek, syn; meaning punishment for his iniquitie: see the notes on Levit. 7. 18. the holy thing] Hebr. the holyness; in Greek, the holy things. that soule] that is, as the Chaldee translate, that man shalbe destroyed: see Lev. 7. 18. In Greek, the soules that eat it, shalbe destroyed out of their people.

9 V. 9. not wholly-rid] or not make-a full-end, not make-clean-riddance, of the corner of thy field, to reap the same. The like is after, in Levit. 23. 22. corner] that is, the out side, or utmost part: the corner may also be understood for many corners. The Hebrew canons declare it thus; He that reapeth his field, must not reap all the field wholly; but must leave a litle standing-corne for the poore, in the end of the field, (Lev. 23. 22.) whether he cut it, or pluck it up: and that which is left, is called the Corner & Peab. And as he must leave of the field; so of the trees, when he gathereth their

fruits, he must leave a litle for the poore. If he transgress, and doe reap all the field, or gather all the fruits of the trees: he must take a litle of that which he hath reaped, or of that which he hath gathered, & give it to the poore; for the giving of it is a commandement. Yea though he have ground it, or baked it into bread, yet he must give thereof a corner to the poore. If all which he hath reaped, be lost or burnt, before he hath given the corner, then is he to be beaten: because he hath transgressed a prohibition, and can not confirme the commandement thereof, which unto him is broken-off. Maimony in Misneh tom. 3. in Mattanoth gnanijim, ch. 1. sect. 1. 2. 3. What is the mesure of the Corner? By the Law, there is no mesure set for it; if he leave but one ear of corne, he is discharged. But by the words of the Scribes, it must be no less then one of sixtie. And a man may adde more then one of sixtie, according to the greatnes of the field, or multitude of the poore, or blessing of the seed. As if the field be very small, so that if he leave thereof the sixtieth part, it wil not benefit a poore man; then is he to adde unto the mesure: and so if there be many poore, he addeth. And if he did sow litle, and reapeth much, because it is blessed: he addeth according to the blessing. And who so addeth more unto the corner, he shall have his reward increased, and there is no mesure limited of this addition. They leave no corner, but in the end of the field; to the end that the poore may know the place whither to come, &c. At three times in the day, they part the corner for the poore; at morning, and at midday, and at the evening sacrifice, [that is, 3. of the clock in the after noon;] and the poore that comes not at one of these times, they suffer him not to take any away; that there may be a set time for the poore to come together all of them, to take it. If a man have two fields, he may not reap the one wholly, and leave in the other a corner meet for them bothe; for it is written, the corner OF THY FIELD: but he must leave in every one, a corner meet for the same. He that soweth his field with one kind (of seed;) though he make therein two threshing-floores, he leaveth but one corner. If he sow two kinds of seed, though he make but one floore; he must give a corner for the one sort, by it self; & a corner for the other sort, by it self.

If he sow it with two kinds of wheat, or two kinds of barley; then, if he make but one floore, he giveth but one corner; if two floores, he giveth two corners. Maimony in Mattanoth gnaniim, (or treat. of Gifts to the poore) chapt. 1. sect. 1. 2. 3. 15. & ch. 2. sect. 12. 17. & ch. 3. sect. 1. 14.

in reaping] or, to reap the same: which in Lev. 23. 22. Moses explayneth thus, when thou reapest. glean] or gather. the

gleaning] or gathering; that is, the eares of corne which fall off, as the Greek version explaineth it. So the Hebrewes say; the gleaning is that which falleth out of the sickle in the time of reaping, or that falleth out of the hand, when he gathereth the eares and reapeth; if so be that which falleth be but an ear, or two. But if there fall three together, those three are the owners of the field. And that which falleth from after the sickle, or from after the hand, though it be but one eare, is not for gleaning. He that plucketh up things which are to be plucked; that which falleth from under his hand, is for gleaning. If he reap, and there be left an ear unreaped; if the top of it reach to the other standing corne which is thereby, so that he may reap it with the other standing corn, it is the owners of the field; if not, it is for the poore. If the winde scatter the corne, so that the harvest of the owner of the field, is mixed with that which is to be gleaned; then they mesure the field, how much gleaning it is meet for to afford, and they give (so much) to the poore. If (the owner) have transgressed, and gathered the gleanings; though he have ground it, and baked it, he must give it to the poore. If it be lost or burnt, after it is gathered, before it be given to the poore; he is to be beaten. Maimony in Mattanoth gnaniim, chap. 4. sect. 1. -- 5. & ch. 1. sect. 4.

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V. 10. not gather-the-single-grapes] that is, the grapes which grow single, and not in clusters; such the owner of the vineyard might not gather, but leave them for the poore. Gnoleloth are single-grapes, Esai. 24. 13. Hobad. v. 5. differing from the clusters of grapes, Mic. 7. 1. So the Hebrewes explain this law, saying, Gnoleloth are little clusters which are not thick, as clusters which are not compact together, and whose grapes are not joyued one upon an other, but dissevered. And

it is called Gnolet, because it is to the other clusters as (gnolet that is) a child to a man, &c. and single berries, they are gnoleloth. A branch wheron there is a cluster, and single grapes on the twig of the branch, if the single grapes be cut off with the cluster, they are the owners of the vineyard; if not, they are for the poore. If a vineyard have all single grapes it is for the poore, as it is written, THOU SHALT NOT GATHER THE SINGLE GRAPES OF THY VINEYARD, although it be all single grapes. And no single grapes or particular berries are due (to the poore,) but in the vineyard onely. Maim. in Mattanoth gnaniim. ch. 4. s. 17. &c.

the grapes-that-are-broken-off] or, the particular-berries. The Hebrew Peret, which hath the signification of parting, breaking, and falling-off, meaneth here such particular grapes as are broken and fall off from the clusters in the vintage. That as in the field, the corner was that which was left growing, and the gleaning was of the eares that fell away in the reaping: so the single grapes, were such as grew not in clusters; and the Peret, are grapes broken and fallen off in the gathering. So the Greek translateth it Rhogas, that is berries-broken-off; & the Chaldee Nithra, is of like meaning; and the Hebrewes expound it to be particular berries one or two, that are broken off from the cluster, in the time of the grape-gathering; but if there be three berries together, or more; they are not Peret, nor left for gleaning, but are the owners. Yet that which is throwen to the earth, in the grape gathering, they count for Peret, though it be half a cluster, or an whole one: so that he that putteth a basket under the vine, in the time when he gathereth grapes (to save for himself those which so fall off,) he robbeth the poore: Maim. in Mattanoth gnaniim. ch. 4. s. 15. 16. Besides the fruit of the vine, other fruits that are for food, are implied in this law; therefore in Deut. 24. 20. Moses mentioneth the like of the Olive tree: and there in v. 19. he addeth another branch of this law, touching a sheaf forgotten in the field, which must not be fetched againe, but left for the poore. So the Hebrew

Hebrew doctors understand this precept largely; for by harvest and reaping, they say is implied whatsoever is like unto harvest, that it is bound to yield a corner for the poore; as all kinde of graine in the field, and all pulse, as rise, millet, lentiles, also nuts, almonds, pomgranats, grapes, olives, dates, and all such like; whatsoever is for meat, and groweth out of the earth, and is gathered as an harvest. Therefore herbs are free from paying his dutie, because they are not gathered and layd up for mens livelihood; but garlick, and onions, must pay the corner, because they are dried & brought into house for provisiⁿ. So they say, there are foure gifts for the poore, in the vineyard; the grapes that are broken off, & the single-grapes, and the corner, and that which is forgotten. Three gifts, are from the revenues of the field; the gleanings, and that which is forgotten, and the corner. And two, from trees; that which is forgotten, and the corner. *Maimony in Mattanoth gnanijim*, ch. 2. sect. 1. 2. and ch. 1. sect. 7. thou shalt leave them] Hence the Hebrewes gather, that the poore have nothing to doe with these gifts, until the good-man of the house have separated them purposely. Therefore a poore man, that seeth a corner in the end of a field, may not touch the same, (upon paine of robbérie,) until he know that the master of the house knoweth thereof. After they are thus left, the master of the house hath no right in them, but the poore may come and take them, yea though it be against the masters will. *Maim. ibidem*, c. 2. f. 14. & c. 1. f. 8. And whereas the master of the familie was to give the first fruits to the preists, *Num. 18. 12.* and the tithes to the Levites, *Numb. 18. 24.* and a second tithe, for him & his to eat before the Lord, *Deut. 12. 17. 18.* these gifts, were to be left for the poore, before any of the other: & every third yere, that 2. tithe, was also given to the poore, *Deut. 14. 28. 29.* besides other relief, *Deut. 7. 8.* so merciful was God, to the poore of his people. Neyther might they be defrauded of these gifts, under colour of religion: If a man sanctified his vineyard (to the Lord,)

after that single-grapes were known to be in it; the poore had those single grapes notwithstanding: and if the tithe were given to a Levite, and single-grapes were found therein, he was to give them to the poore. *Maim. in Matt. gnan. ch. 4. f. 23. 26.* Now who those poore were, to whome these gleanings, single grapes, corners &c. did belong; the Hebrew canons declare thus; *Who so hath two hundred Zuzms* [that is, fiftie shekels of silver, for a zuz is the fourth part of a shekel; and what the shekel is, see the notes on *Gen 20. 16.*] let him not take of the gleanings, or of that which is forgot, or of the corner, or of the tithe of the poore. If he have 200. lacking one, he may take. If they be pawned to his creditour, or be for his wives dowrie; then also he taketh. And they can not binde him to sell his house or stuff. *Talmud Bab. in Peab, ch. 8. sect. 8.* for the stranger] and for the fatherless, and for the widow, *Deut. 24. 19.* By the stranger is chiefly meant the profelyte (as the Greek here translateth,) converted to the faith, though others are not forbidden, because in these gifts, was no holynes at all, as in other things that were sanctified. The Hebrewes say, every stranger spoken of, in the gifts to the poore, is not meant but of the righteous stranger. For loe he sayth of the second tithe, *And the Levite shall come, and the stranger,* (*Deut. 14. 29.*) the Levite is within the covenant, so the stranger is within the covenant. Notwithstanding they withhold not the poore heathens from these gifts. It is sayd, thou shalt leave them for the poore &c: all the while that there are poore men to require them. If the poore cease to seek or come again for them, that which is left, is free for any man to take. And he is not bound to give (the poor) the price of them; for it is not sayd, he shall give them to the poore, but he shall leave them. And it is not meet to leave them for beasts & birds, but for the poore: & loe there are no poore. After that the poore are gone into a vineyard, and come away: the grapes which remayn afterward, are free for any man; &c. *Maimony in Mattanoth gnan. ch. 1. sect. 9. 10. 11.* ¶ *Am Ibo-vab,* by whose commandement, this law was stablished in Israel, to the end that they

they might remember their own poverty and bondage which they indured in Egypt; and that by doing these works of mercie, the Lord might bless them, in all the work of their hands. Which reasons, Moses rendreth of this precept, in Deut. 24.19.22.

I I V. 11. *not steale*] see the notes on Exod. 20.15. In that he speaketh as to many ye *shal not*, Chazkuni here gathereth, that he that seeth one steale, and holdeth his peace, he also stealeth as doth the principal in the theft.

falsly-deny] in Greek, *not lye*; it is a generall word for lying, or deneying of things in respect eyther of God, as Prover. 30.9. or of men, as Levit. 6.2. And unto this latter, of denying other mens goods that are in their hand, doe the Hebrewes referr this prohibition. *Maimony tom. 3. treat. of Oathes, ch. 1. f. 8.* *deal-falsly*] or *lye*, in violating covenants, as Gen. 21. 23. Psal. 44.18. or swearing falsly, or any other way.

I 2 V. 12. *to falsbood*] or *falsly*; in Greek, *to an unjust thing*. The contrary is required, *Thou shalt swear, the Lord liveth, in Truth, in Iudgment, and in Iustice*, Ier. 4. 2. And Gods Name is of large signification, as is noted on Exod. 20.7. so that whether one use any of Gods proper names, or describe him by other words, as he that liveth for ever, he that created heaven and earth &c, (as Rev. 10.6.) or any the like, it is a full oath. And by swearing, is understood cursing also which is of the same nature; as in Gen. 24.8.41. the same thing, is called an oath, and a curse, (or execration). So the Hebrew canons say: *Whether one swear by (Gods) proper name, or by any of his sur-names; as by him whose name is Gracious, or whose name is Mercifull, or any the like, in any language: loe it is a full oath. And so an execration, and a curse, is an oath. As when a man sayth, Cursed be he of the Lord, or of him whose name is Gracious, or Mercifull, whosoever hath eaten this thing, and himsef hath eaten it: loe he hath sworn falsly. Likewise he that sayth nay, nay, twise, by way of oath; or yea, yea; and mentioneth Gods name or sur-name, loe it is as if he had*

sworne. And so he that promiseth I will not doe this or that, and mentioneth Gods name or sur-name: it is an oath. Maimony in Misneh, tom. 3. treat. of Oathes, ch. 2. sect. 2. &c.

not profane] or, *pollute*; but contrariwise shalt sanctifie it; as Lev. 22.32. The word *not*, in the former branch, is here againe necessarily understood, as often in the scripture: and so the Greek version addeth it, *ye shal not profane*: By this, not onely false but rash, vaine, unadvised, needless oathes, and all other abuses of Gods name are forbidden: as is noted on Exod. 20.7. The Hebrewes say, *Although he that sweareth vainly or falsly, be beaten (by the Magistrate,) and bring a sacrifice (to the Priest,) yet is there not atonement made thereby, for all the iniquitie of his oath; for it is written, (in Exod. 20.7.) the Lord wil not hold him innocent: he is not freed from the judgment of (the God of) heaven, until he have his payment frō him, for the great Name which he hath profaned, as it is written, Thou shalt not profane the name of the Lord thy God: I am the Lord. Therefore a man must beware of this iniquity, more then of all transgressiōs. This is one of the heavy iniquities; although for it there be no cutting off, nor death by the Magistrates; yet is there in it a profanatiō of the holy Name, which is greater then all iniquities. It is necessarie to warne children much, and to teach their tongues the words of truth, without swearing; that they fall not into a custome to swear continually, as doe the heathens. And this thing lieth as a duty upon their parents, & upon scholemasters. And it is a great good thing, for a man not to swear at all. Maimony treat. of Oathes, ch. 12. f. 1.2.8. 12. Accordingly are we to understand the doctrine of our Saviour, when he sayth Swear not at all; Mat. 5.34. Wherby he forbiddeth not the lawful use of oathes commanded of God, Deut. 6.13. but all abuse in cōmon speech, which was and is accustomed most synfully, to the high dishonour of God.*

V. 13. *fraudulently-oppress*] in Greek, *doe-wrong or injurie*. This word signifieth to oppress by fraud; the next, to oppress-by-violence: see the notes on Levit. 6.20. Both these,

these, did Iohn the Baptist forbid unto the soldjers, Luke 3. 14. *rob*] or, violently-oppress, and pluck by-force, as it is sayd of Benajah, he plucked the spear out of the Egyptians hand, 2 Sam. 23. 21. For these synns fraudulent-oppression, and robbery, the prophets doe often blame Israel, Ezek. 22. 29. Ier. 22. 3. Esa. 3. 14. Eccles. 4. 1. Psal. 62. 11. It cometh from covetousnes, as is sayd; they cover fields, and take them by rapine: Mic. 2. 2. and proceedeth unto murder, as he that is greedy-of-gaine, taketh away the life of the owners therof: Prov. 1. 19. The Hebrewes say, *Who so desireth his neighbours house, wife, goods, or any other thing which it is possible for him to get of him: when he hath thought in his hart how he might get that thing, and his hart is allured with the thing, he transgresseth this Law, Thou shalt not desire, Deut. 5. 21. and Desire is not but in the hart onely. Desire bringeth a man to Coveting, and Covetise bringeth him to Robberie. For if the owners wil not sell the thing, though he would give a great price, then falleth he to Rapine, Mic. 2. 2. And if the owners stand up against him to rescue their goods, or to forbid him to rob, then he falleth to shedding of blood. Goe and learne by the fact of Achab and Naboth. For thou mayst learn that he which Desireth, transgresseth one prohibition; and he that getteth the thing which he desireth, by importuning the owners, or requesting it of them, transgresseth two prohibitions; therefore it is written, Thou shalt not Covet, and Thou shalt not Desire. And if he take it by robbery, he transgresseth three prohibitions. And who so robbeth his neighbour of the worth of a farthing, is as if he took his life from him, Prov. 1. 19. Maimony in treat. of Robbery, ch. 1. sect. 10. &c. If a man find and keep back a thing which his neighbour hath lost, he transgresseth also this Law; as is noted on Deut. 22. 1. *the work*] that is, the wages for the work: as the Greek translateth it wages. So in Iob 7. 2. an hireling looketh for his work; that is, for the reward of his work: and in Ier. 22. 13. Woe unto him &c, that useth his neighbours service for nought, and giveth him not his work; that is, his wages. So Christ sayth, My work is*

with my God, Esa. 49. 4. that is, my reward: and these two are joyned, as belonging to the same, as the Lords reward is with him, and his work before him, Esa. 40. 10. that is, his recompense for work. This is a particular instance, of the foresayd oppression, as Moses after sheweth, saying, Thou shalt not fraudulently-oppress an hired servant, &c: at his day thou shalt give him his hire: Deut. 24. 14. 15. So in Mat. 3. 5. where God threatneth judgment for this syn. See more, in the notes on Deut. 24.

V. 14. *not curse*] or, as the Greek translateth, not speak evil of the deaf: or, not revile, as in Exod. 22. 28. is spoken of the Magistrates; here it is spoken of the deaf who cannot hear, nor therat be offended: so by proportion it is meant of all other; even of enemies, as Bless your persecutors; bless and curse not: Rom. 12. 14. By the Hebrew canons, if a man cursed, not a ruler onely, but any one of Israel, he was to be beaten; which they grounded upon this Law, Thou shalt not curse the deaf: and wherfore mentioneth he the deaf? For that, though it be one that heareth not, neither is grieved for the curse, yet is he to be beaten for his cursing. He that curseth any of Israel, man or woman, great or small, he is once beaten: & if he curse a Iudge, he is twise beaten; and if he curse the Ruler (or Prince) he is thrise beaten. He that curseth himself, is beaten, as he that curseth others; for it is written (in Deut. 4. 9.) Take heed to thy self, and keep thy soule. Maimony in Sanhedrin chap. 26. sect. 1. 2. 3. *not put*] Hebr. not give a stumbling-block, or (as the Greek translateth it) a scandal: which as it should not be before the blinde, so neyther before any, as it is written, let no man put a stumbling-block, or a scandal in his brothers way, Rom. 14. 13. and Woe unto the world, because of scandals, Mat. 18. 7. Generally this forbid-deth all occasion of errour or fall unto any, especially to the blind and ignorant; for Cursed is he that maketh the blind to err out of the way, Deut. 27. 18. And as the soule is more precious then the body, so the syn is greater to put a scandal of syn, or stumbling block of iniquitie, before the consciences

consciences of the weak or ignorant. Rom. 14.13. & 16.17. 1 Cor. 8.9.--13. Rev. 2. 14. Sol Iarchi expoundeth Moses thus, *Be fore him that is blinde in a matter, doe not give such counsel as is unmeet for him.*

15

V. 15. *unrighteousnes*] or *injurious-evil*: it is a general word for all injustice either in hart, as Psalm. 58.3. or with mouth, as Mal. 2.6. Job 27.4. Esa. 59.3. or with hand and act, Psalm. 7.4. Ezek. 18.8. and applied sometime in speciall to unrighteousnes in judgment; as here, and in Psalm. 82.2. All that doe this, are an abomination to the Lord, Deut. 25.16.

respect the person] or, *lift-up* (or *accept*) *the face*; which is to shew favour, and to graunt ones request: which sometime is taken in the good part, as is noted on Gen. 19.21. and may be observed in 2 King. 3.14. Lam. 4.16. but in cases of judgment, it usually denoteth partiall carriage, and respect of one mans face or person, more then of anothers, which God forbiddeth here, and in Deut. 16.19. Prov. 18.5. Job 13.10. Psalm. 58.3. Lam. 2.1.9.

of the poore] though in respect of his povertie he may seem to be pittied, yet God would have all partiality in judgment to be avoyded. *honour the person*] or, *countenance the person* (or *face*) *of the great*: as in Exod. 23.3. we are forbidden to countenance (or *honour*) *the poore*. The Greek translateth *Thaumases*, which properly is to admire, but used for *honourable-respect*, as is noted on Gen. 19.21.

in justice] or, *with righteousness*. Of this, see the annotations on Deut. 16.18.

16

V. 16. *not walk a talebearer*] or, *calumniator*, or *not walk with talebearing*, and *crimination*. The Hebrew *Rakel*, properly signifieth, a *merchant*, or *traffiquer* up & down with spices, or other things, 1 King. 10.15. Ezek. 27.15.17.22.23. Whereupō *Rakil* (the word here used) is a *talebearer* or *accuser*, that maketh merchandise as it were of words, uttering them as wares, going frō place to place, to heare, and to spread-a-broad criminations of other men. His propertie is described to be a *reveiler of secrets*, Prov. 11.13. & 20.19. his end, to shed

blood, Ezek. 22.9. yet pretending friendship and good neighbourhood, Jer. 9.4.5. Wherefore the Gre k translateth it here, *Thou shalt not walk with guile*, and in Prov. 11.13. & 20.19. he is called in Greek *double-tongued*. The Holy Ghost in the new Testament seemeth to call him in Greek *Diabolos*, that is, a *false-accuser*, *calumniator*, or *make-bate*, 2 Tim. 3.3. 1 Tim. 3.11. and so *Aquila* (an ancient Greek interpreter) translateth *Rakil*, *Diabolos*, in Prov. 11.13. And to this the Chaldee version agreeth, saying *Thou shalt not divulge accusations*, (or *criminations*,) *among thy people*. Which phrase is used in Dan. 6.24. of those men which made accusations against Daniel, (there translated in Greek *Diabollontas*.) Hereupon *Diabolos* the Divil hath his name of calumniating & accusing the brethren, Rev. 12.9.10. whom the Syriak in Mat. 4. and other places, calleth a *Divulger of accusations*, or *criminations*. So that the Hebrew *Rakil*, is in Greek *Diabolos*, in English, a *Calumniator*, a *Make-bate*, a *Divil*: (as Iudas is called a *Divil*, Job. 6.70.) Therefore this syn is great, and when it spread in Israel, that they (with their other syns) walked as *talebearers*; they were called *reprobate silver*, because the Lord had rejected them, Iere. 6.28.30. The Hebrew doctors explaine it thus: *He that backbiteth his neighbour, transgresseth against this Law; Thou shalt not walke a talebearer among thy people*, (Levit. 19.) and though they be not beaten for this thing, yet is it a great iniquitie, and occasioned the killing of many soules of Israel; therefore this is joyned next unto it, *Thou shalt not stand against the blood of thy neighbour*, (Levit. 19.16.) *Goe and learn what befel unto Doeg the Edomite*. (Psalm. 52. 1 Sam. 22.9.--19.) *Who is a Talebearer (Rakil?) He that is laden with words, and goeth from one to another, and sayth, Thus sayd such a one; or, Thus have I heard of such a one: although the thing be true, yet such a man marreth the whole world*. Maimony in Misneh, tom. 1. in Degnoth ch. 7. f. 1.2. And as this Law, immediately foloweth the former about the Iudges; so the Hebrewes apply this precept unto them, saying,

saying; *It is unlawfull for any of the Judges, when he goeth out from the judgment hall, to say, I am he that doth acquitt, or condemne; & my fellowes are against me: but what can I doe, seeing they are more then I. And if he thus speak, he is within the compass of this, HE THAT WALKETH as A TALEBEARER, REVEILETH SECRETS: (Proverb. 11. 13.)* Maimony in Sanhedrin, ch. 22. sect. 7. Wherto the Greek version of that place agreeth; *A double-tongued man, revealeth counsels (or secrets) in the Synedrion (or Council.)* And so in Prov. 20. 19. The Ierusalem Targum followeth the former exposition, but with an other phrase, expounding this Law thus: *My people the house of Israel, ye shall not follow the third (or the threefold) tongue, against your neighbours: meaning hereby, the slanderous or calumniating tongue.* So in Psal. 101. 5. *He that slandereth (or hurteth with the tongue,) is translated there by the Chaldee, He that speaketh with a third tongue: and in Psal. 140. 12. A man of tongue, that is, an evil tongued, or evil speaker, the Chaldee expounds it, A man which speaketh with a third tongue.* And hence is that phrase of Iesus ben Syrach, in Ecclus. 28. 14. *A third tongue hath disquieted many: and in vers. 15. A third tongue, hath cast out vertuous women; meaning, calumniators & backbiters.* These are called of the Hebrewes treble-tongued, for the much hurt which they doe, to their neighbours whome they calumniate, and to whome they tell it, and to themselves. Our wise men have sayd, *the evil tongue killeth three; the speaker, and the receiver, and him that is spoken against: but the receiver more then the speaker.* Maimony in Degnoth, ch. 7. sect. 3. *not stand against the blood] that is not stand & see thy neighbours blood spilt, and thou withdraw thy help from him, eyther by word or deed.* So the Hebrewes explaine this Law, saying; *He that pursueth his neighbour to kill him, all Israel are commanded to deliver the pursued from the hand of the pursuer, yea though it be by the life of the pursuer. As, if he hath been warned to leave off, and yet he pursueth him, he may be killed. And if they*

can deliver him with the loss of some of the pursuers limms, as by striking off his hand, or breaking his leg, or striking out his eye, let them doe it. Who so can deliver him, by bereaving the pursuer of a lim, and doeth not, but killeth the pursuer: that man sheddeth blood, and is guilty of death; howbeit, the Magistrates may not put him to death. Who so can deliver, and doeth not; transgresseth this Law, Thou shalt not stand against thy neighbours blood. And so he that seeth his neighbour sinking in the sea; or thieves, or some wild beasts coming upon him; and can deliver him, eyther by himself, or by hiring of others to deliver him, and doeth not: or that hath heard; that infidels or other wicked have purposed his evil, or hid a snare for his neighbour, and he discloseth it not unto him, and the like: he that thus doeth, breaketh this Law, Thou shalt not stand against the blood of thy neighbour. Maimony, tom. 4. treat. of Murder, ch. 1. sect. 6. 7. 13. 14. It implieth also all other wayes wherby a man may keep himself or others from spilling innocent blood, as in case of judgment, or the like. So Thargum Ierusalem expoundeth it, *Thou shalt not keep silent the blood of thy neighbour, in the time that thou knowest the truth in judgment.* And this Law is joyned with the former of tale-bearing, as that which often causeth blood-shed: and the Prophet complaineth, *In thee are men that carry tales, to shed blood, Ezek. 22. 9.*

V. 17. *not hate thy brother]* by brother, is meant here any other man: therefore Christ blamed the Pharisees gloss, *Thou shalt love thy neighbour, and hate thine enemies; and hath sayd unto us, Love your enemies: Mat. 5. 43. 44.* And this Law followeth the former about blood, because *Whosoever hateth his brother, is a murderer, 1 Ioh. 3. 15.* And because hatred often riseth of offences, he commandeth to reuke, and not to hate for such things: which the Hebrewes explaine thus; *When one man syneth against an other, he must not inwardly hate him, and keep silence, as it is sayd of the wicked, And Absalom spake unto his brother Amnon, neyther good nor bad, for Absalom hated Amnon,*

non. 2 Sam. 13. 22. but he is commanded to make it known unto him, and to say, why hast thou doen thus unto me. Maimony in Degnoth chapt. 6. sect. 6. in thy hart] the Greek translateth, in thy minde (or thought,) which is an effect of the hart, as in Luke 1. 51. there is mentioned the thought (or imagination) of their hart. So in Coloss. 1. 21. the Apostle speaketh of enemies in their minde: and, I will write (my Law) in their hart, Ier. 31. 33. is expounded in their mindes, Hebr. 10. 16. rebuking thou shalt rebuke] that is, thou shalt in any wise rebuke, or, freely, plainly, soundly reprove. The originall signifieth to rebuke with conviction or argument; by words to shew what is right, and to refell the contrary; as to reason, Iob 13. 3. Esai. 1. 18. to convince, Iob 32. 12. to reprove, Esai. 11. 4. And it is opposed both unto hatred nourished in silence, as here, and 2 Sam. 13. 22. and unto flattery, Prov. 28. 23. The same Law is given by Christ, in Luke 17. 3. If thy brother syn against thee, rebuke him: and if he repent, forgive him. This dutie David desired, saying, Let the just smite me &c, and let him rebuke me, Psal. 141. 5. and it is the means, both to nourish love among the wise, Prov. 9. 8. and to encrease knowledge among the prudent, Prov. 19. 25. and to procure a good blessing, Prov. 24. 25. The Hebrew doctors say, He that seeth his neighbour syn, or walk in a way not good; is commanded to admonish him to doe better, and to certify him that he synneth against himself by his evil deeds, as it is written, Rebuking thou shalt rebuke thy neighbour. He that rebuketh his neighbour, whether it be for things between him and him, or between him and God; he must rebuke him between him and himself (alone); & speak unto him gently, & with a soft tongue, and let him know, that he speaketh not unto him but for his good, to bring him to the life of the world to come. If he receive it of him, it is well; if not, let him rebuke him the second and third time: and so continually a man is bound to rebuke him, until the synner resist him, and say I will not hear thee. Maimony in Degnoth ch. 6. sect. 7. not bear syn for him] This is the usual and proper meaning of the Hebrew

words, as after in Levit. 22. 9. Numb. 18. 32. and the Greek and Chaldee versions so explaine it: and Chazkuni confirmeth it by the like: Gnalain (sayth he, is) for his sake, as (in Psal. 44) for thy sake are wee killed all the day, &c. It teacheth that he who rebuketh not his brother for syn, shall bear syn, (that is punishment) for his sake, because he seeketh not to save a soule from death, as Iam. 5. 20. therefore God wil require his blood at his hand; as Ezek. 3. 18. It may also be Englished, suffer not syn upon him, that is, leave him not in his syn, unreproved. And as a man may bear syn for his brother, by leaving him unrebuked; so for not reprovving him in good sort and in love, but in bitterness and to his reproch. And thus the Hebrewes apply it, saying. He that rebuketh his neighbour, first let him not speak unto him hard words, to make him ashamed; for it is written, **AND BEAR NOT SYN FOR HIM;** &c. Hereby a man is forbidden to shame an Israelite, how much more if it be in publik. Our wise men have sayd, he that maketh his neighbours face ashamed publikly, shall have no inheritance in the world to come. Therefore a man must be warned, that he put not his neighbour to shame publikly, be he small or great; nor call him by a name wherof he is ashamed &c: wherby is meant, in matters that are between a man and his neighbour. But in matters of (the God of) heaven, if he convert not in secret, they are to make him ashamed publikly, and divulge his syn, and put him to reproch openly, and despise and set him at nought, until he return unto well doing: as all the Prophets in Israel did (unto such.) Maimony in Degnoth, ch. 6. sect. 8.

V. 18. not avenge] The Greek translateth, Let not thy hand revenge. The Apostle openeth it thus, Beloved, avenge not yourselves, but give place unto wrath: for it is written, Vengeance is mine, I wil repay. sayth the Lord: Rom. 12. 19. Hereupon David sayd to Saul, The Lord avenge me of thee, but mine hand shall not be upon thee. 1 Sam. 24. 12. so Ier. 15. 15. And Solomon sayth, Say not thou, I wil recompense evil: wait on the LORD, and he wil save thee. Pr. 20. 22. What vengeance is, is shewed

shewed in Lev. 50. 15. Take vengeance on her; as she hath doen, doe unto her. The Hebrewes say, He that avengeth himself on his neighbour, transgresseth the Law, Lev. 19. 18. and although he is not to be beaten (by the Magistrate) for it, yet it is a very great evil. Avenging is thus; as when a man would borrow an axe of his neighbour, or the like; and he refuseth to lend it him: on the morrow his neighbour hath need to borrow an axe of him, and he sayth, I wil not lend it thee, because thou wouldst not lend me when I would have borrowed of thee; this is vengeance. But when he cometh to borrow, he should give it him with a perfect hart, and not reward him, as he hath doen to him: and so in all like cases. And so David with a good minde sayd (in Psal. 7. 5.) If I have rewarded evil to him that had peace with me; yea I have released my distreffer without cause. Maim. in Degnoth, ch. 7. sect. 7. nor keep] to weet injurie in minde, that is, not bear grudge: or, not observe the sonns of thy people; which is spoken of such as would seem to forgive, but will not forget wrong, or unkindnes. The Greek translateth, thou shalt not be angry (or bear inveterate displeasure;) the Chaldee, thou shalt not keep enmitie. So God is sayd to take vengeance on his adversaries, and to keep (wrath) for his enemies; Nahum, 1. 2. but to his people, not so, Lev. 3. 12. Psalm. 103. 9. whose example herein, we are to follow, Mat. 5. 48. The Hebrewes explaine it by a similitude thus; As if Reuben say to Simeon, hire me this bulse, or lend me this ox, and Simeon will not. After a time, Simeon cometh to Reuben, to borrow or hire of him; and Reuben sayth, Loe I lend it thee, and I wil not doe as thou didst, I wil not repay thee according to thy deeds. He that doeth thus, transgresseth this Law, THOU SHALT NOT KEEP; but he should blot the thing out of his hart, and not keep it. For all the while that he keepeth the thing, and remembreth it; he is in danger to fall into revenging. Therefore the Law cutteth off this keeping (in minde); until he put the injurie out of his hart, and remember it not at all. Maimony in Degnoth, ch. 7. sect. 8. Chazkuni also explaineth it thus, Thou shalt not avenged in work; thou shalt not keep, in thoughts.

as thy self] This is the Second of the two great commandements, which our Saviour sayth is like unto the first, Thou shalt love the Lord thy God, with all thine hart &c. and on these two commandements, hang all the Law and the Prophets, Mat. 22. 37-40. For this, Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; & if there be any other commandements, it is briefly comprehended in this word, namely, Thou shalt love thy neighbour as thy self. Rom. 13. 9. To this we may adde the Hebrewes testimony, LOVE THY NEIGHBOUR AS THY SELF: this is the great universal (precept) in the Law. R. Akai sayd unto him, IN THE IMAGE OF GOD MADE HE HIM: this is an universal (rule) greater then it: that a man should not say, forasmuch as I am despised, my neighbour shall be despised with me. R. Thanchuma answered, if thou doest so, know whom thou despisest; for loe, he that loveth his neighbour, who is made in the Image of God, loveth the blessed God himself, and honoureth him. R. Menachem, on Lev. 19. Another writeth thus, Every man is commanded to love every one of Israel, as his own body, Lev. 19. 18. Therefore he must speak in his commendation, and spare his goods, as he would spare his own goods, and as he would his own honour. And he that honoureth himself, by the dishonour of his neighbour, he hath no inheritance in the world to come. Maimony in Degnoth, ch. 6. sect. 3. V. 19. my statutes] in Greek, my law. This is here repeated, lest the ordinances following which may seem to be small, should be neglected. Or, as this word Statute (or, Decree) is sometime used for Gods ordinances in nature, bounding and limiting things, Psalm. 148. 6. Job. 26. 10. & 38. 33. Pro. 8. 29. so here he may intend the same, that his naturall ordinances for the distinct kindes of things, should not be violated. let thy cattel] or, cause thy beast, of any sort. The Hebrewes say, He that causeth the male to engender with the female which is not of the same kinde, whether it be of cattel, or wild-beast, or foule, yea though it be

of the kinds of wild beasts that are in the sea; he is to be beaten [of the Magistrates] by the Law, in every place ; whether it be within the land [of Israel,] or without the same , Lev. 19. 19. and whether it be a beast or foule of his own, or of his neighbours . Who so transgresseth, & causeth his beast to engender with another kinde, that which is bred of them, is lawful for use. And if it be one kinde of clean beasts, with an other kinde of clean beast; it is lawful to be eaten. Two kinds of beasts that are one like an other, though they be mixed together, and one like an other; yet forasmuch as they are of two kinds, it is unlawful to cause them to gender together : as a wolf, with a dog; a Roe buck with a Goat; an horse, with a mule, &c. Beasts that are bred of divers kinds, if their damms be of one kinde, it is lawful to let them gender together ; but if they be of two kinds, it is unlawful . As, a mule, whose damme is an ass; it is lawful to let him gender with a shee-mule, if her damme be an ass. But if the damme of the mule, be a mare ; it is unlawful to let him gender, with a shee mule, whose damme is an ass ; and so in all other like cases . Maimony in Misneh, tom. 3. in Kilajim (or treat. of diverse-kindes) chap. 9. §. 1. 3. &c. The reason of this law, may be partly to conserve the nature of things, as God first created them, and blessed them to increase and multiply, every one after his kinde, Gen. 1. 11. 12. 21. 24. 25. & 6. 20 which order he would have his people to keep and not in vanitie or curiositie of minde, to alter the shape and nature of the creatures, or seeme to make more then God created . Therefore Anah (one of the wicked,) is noted as the first that found out Mules, by the gendring of diverse kinds: see the Annotations on Gen. 36. 24. And partly it might lead Israel to the simplicitie and sinceritie of religion, and of all the parts and doctrines of the Law and Gospel, in their distinct kinds: as Faith is necessarie, Good works are necessarie; but to mingle these together in the cause of our justification before God, is forbidden, Gal. 2. 16. & 3. 9. 10. 11. 12. The same is to be minded for the things of this nature, following . See also

Deut. 22. 9. 10. 11. where in repeating this Law, the ploughing with an Oxe and an Ass together, is forbidden. The Hebrew doctors say, He that causeth gendring of two kinds, it is as if he thought that the holy blessed God had not perfected whatsoever is needfull, but himself would adde more creatures, and help in the creation of the world. And in the mixture of seeds, a man altereth the order of the creation, for it is written concerning them, AFTER HIS KINDE, (Gen. 1. 11.) And this is that which is sayd (in Lev. 19. 19.) YE SHALL KEEP MY STATUTES; our Rabbines have sayd, these statutes [or boundes] are those by which he hath bounded the world &c. Also they say, whosoever a STATUTE is spoken of, it is a Kings decree, &c. And the intendment is, that man should not alter the statutes of the LORD most high, for he then doeth as one that changeth the Kings coin: he that changeth the kinds, & maketh mixtures of divers sorts in any thing, is as a falsifier of the Kings coin. R. Menach. on Levit. 19. fol. 148. with a diverse-kinde] The Hebrew Kilajim, is a general word for all mixed things, as the Chaldee translate it, as in beasts, seeds, garments, and the like. And it hath the name of Restreynnt or Prohibition, because such mixtures are forbidden. not sow thy field] nor thy vineyard, Deut. 22. 9. and to by proportion, other the like, as trees, &c. The Hebrewes explaine it thus. He that soweth two kinds of seeds together, in the land of Israel, is to be beaten : Lev. 19. 19. As he that mixeth wheat and barley, or beanes and lentiles together, and layeth them on the earth, and covereth them with mould; whether it be with his hand, or with his foot, or with an instrument; he is to be beaten. And it is unlawful for a man to let diverse-kindes of seeds grow in his field; but he must pull them up; though if he let them grow, he is not beaten. By tradition we have learned, that it is lawful for an Israelite to sow diverse kinds of seeds, out of the land (of Israel). None are forbidden by the name of diverse-kindes; but such seeds as are meet for mans meat: bitter herbs and other such like, meet for medicine or like uses; there is in them no respect of diverse-kindes of seeds. Diverse

verse-kindes of trees, they are comprehended with in this general rule, **THOU SHALT NOT SOW THY FIELD &c.** As he that graffeth one tree in an other, as the griff of an apple tree, in a pome citron tree, or a citron in an apple-tree; Loe such are to be beaten by the Law, whether within the land, or without the land; & so he that planteth an herb in a tree &c. And it is unlawful for an Israelite to let an heathen graff trees with diverse-kind: for him. But it is lawful to sow seeds of graine, and seeds of trees together; and lawful likewise to mixe the seeds of one, and to sow them together; for there is no mixture of diverse kindes in trees, save graffing onely. Though hee that soweth diverse kindes is to be beaten, yet those fruits are lawful to be eaten &c, for the sowing onely is forbidden. And it is lawful to plant a branch of that tree, which hath been graffed with diverse-kind, and to sow of the seed of that herb, which was sown with diverse-kind. One seed that is mixed with an other, if it be one of foure and twentie, (that is, the foure and twentieth part,) as one peck of wheat, with three and twentie pecks of barley, loe it is unlawfull to sow this mixture; until cyther the wheat be less, or the barley more: otherwise he that soweth it, is to be beaten. A feild that hath been sown and reaped, and the roots remaine in the earth; although they spring up but after some yeres: they may not sow other seed in that feild, untill the roots be plucked up. In the first day of Adar (that is Februarie) they make proclamation against diverse-kinds of seeds; and every man goeth out to his garden and feild, and purgeth it of diverse-kind [if they grow there.] And in the fiftenth day therof, the Magistrates send messengers forth, and they goe about to search. Maimony in Kilajim. ch. 1. sect. 1. &c, and ch. 2. sect. 1. 12. 15. The reason of this Law, is the same with the former: see more on Deut. 22. 9. of *linfie-wolsie* in Hebrew *Shagnatnez*, a word used onely here, and in Deut. 22. 11. where Moses after explaineth it, of woollen and linnen together: but the word it self is like to be of some other language, which used (as seemeth) to call such garments by that name. The Chaldee keepeth the Hebrew word: but the

Greek translateth it *Kibdelos*, which is used of things adulterate, or impurely-mixt. According to which interpretation, it should be a figure of corruption and hypocrisie. Among the Hebrewes *R. Menachem* (upon this place,) applaudeth an exposition of this word which he found in the Doctors of the Kabbala, that it is *Satan* one of the high rulers, [he meaneth the Ruler of the power of the aier, spoken of in Ephe. 2. 2.] which is clad with *Shagnatnez*, and is able to doe hurt, and is **טו טוו**

[*Satan* the Idolater,] by transposition of letters **טו טוו** [*Shagnatnez*:] and the

Gentiles which knew not the meaning of the word, called him *Satanas*: [So the Devil is called in the Greek tongue, Rev. 12. 9.] But their Canonists explaine the thing thus; Nothing is forbidden concerning diverse-kindes in garments, but wooll and flax onely, Deut. 22. 11. And there is a thing like wool that groweth on stones in the salt sea &c, which is forbidden with flax, because to the eye sight it is like sheeps wool. When wool and flax are mixed together, as when they are tozed together, or spun together, and so wovven into a garment; this is the diverse-kind forbidden in the Law. To sowe a woollen garment with flaxen threed, or a flaxen garment with woollen threed &c, is diverse-kind. Of these diverse-kind: there is no stinted-measure; though it be but a threed of wooll in a flaxen garment, or a flaxen threed in a woollen garment, it is unlawfull. If the wool of sheep and of camels or the like, be tozed and spun together; and if the half be sheeps wooll, loe it is all as sheeps wooll, and being with flax, it is of diverse-kind. But if the most part be of camels wooll, it is lawfull to mixe it with flax; for it hath all the forme of camels wooll. Likewise hemp and flax tozed together, if the most part be hemp, it is lawfull to weave the threeds therof, with the threeds of wooll: but if they be half to half, it is unlawfull. Maimony in Kilajim, ch. 10. sect. 1. &c. So in *Talmud Bab. in Kilajim*, chap 9. they say, Nothing is forbidden by the name of diverse-kind (in garments) but wooll and flaxe together.

not come upon thee] in Greek, thou shalt not put upon thee: and so Moses explaineth it in Deut. 22.11. Thou shalt not vveare (or clad thy self.) And this the Hebrewes understand strictly, that nothing is forbidden but the wearing of it in garments: therefore they say; Garments of divers kinds, it is lawfull to make them, and to sell them; and nothing is forbidden but to vveare them onely, Deut. 22.11. It is lawfull to dwell in a Tent made all of linsie-vwoolsie; and to sit upon carpets, bedds &c. made therof. Also to make shrouds of such, to vwrap the dead in; for unto the dead there is no commandement. Who so vveareth linsie-vwoolsie, or putteth it on; is to be beaten. Who so putteth it upon his neighbour, if he that hath it upon him, doe it presumptuously, then he is beaten that hath it on him; & he that put it upō him, transgresseth this rule, Thou shalt not put a stumbling-block before the blind. But if he that hath the garment on him, knoweth not that it is linsie-woolsie, but he that put it on him did it presumptuously; he that put it on him is beaten, and he that hath it on, is free. Maimony in Kilajim c.10. sect.12.25.30.31.

20 V. 20. a man] in Greek, if any (man) lye with a woman. betrothed] so the Chaldee expoundeth the Hebrew Necherepheth, which coming of Charaph that is to publish and to reproch, is diversly here understood; of some, for a womā in reproch and publick contempt: of others, publickly betrothed. The Greek translateth it, kept (or reserved) to a man. The Hebrew doctors explaine it thus. The bondwoman (charupah) betrothed, spoken of in the Law, is one that is half a bondwoman and half a free woman, and betrothed to an Hebrew servant. Thalmud Bab. in Cherethoth ch.2. & Maimony in Issure biyah, ch. 3. sect. 13. But this betrothing is not complete, as elsewhere he sayth, He that is espoused to a woman that is half bond and half free, shee is not espoused with complete espowlsals until shee be made free: and when she is free they accomplish the espowlsals, as the espowlsals of a girle, which is growen great, and he needeth no other espowlsals. Maim. treat. of Wives, c.4. sect. 16.

not redeemed] the Chaldee explaineth it

thus, not redeemed with money, or freedom is not given her by a bill-of-dismission.

a scourging] The Hebrew Bikkoreth signifieth first a carefull-inquisition or visitation, and by consequence a scourging or beating; and this is meant of her onely, as the Chaldee version sheweth; and the Greek sayth, there shall be a visitation of her: and so the Hebrew Canons expayne it, She is to be beaten; and he is to bring a sacrifice: Maimony in Shegagoth, ch. 9. sect. 1. and elsewhere (in Issure biyah, ch. 3. s. 14.) he sayth, The lying with this bondwomā, differeth from all other unlawfull copulations; for loe she is to be beaten, (Lev. 19.20.) and he is bound to bring a trespass offering, (Lev. 19.21.) So in the Thalmud, in Cherethoth, ch. 2. it is sayd, In all unlawfull copulations, whether it be man or woman, they are alike in stripes and in sacrifice: but in (the case of) the bondwoman, the man is not like to the woman in stripes, nor the woman to the man in sacrifice. not free] for it she were free, the punishment of them bothe should be death: Deut 22.24.

V. 21. his trespass-offring] wherof see Levit. 5. 21

V. 23. into the land] of Canaan: the Greek addeth, which the Lord your God, giveth unto you. This Law was peculiar for the Land of Canaan, not for other countries. tree for food] or, tree of food, that is, whose fruit serveth for mans meat. So this law concerneth not other trees that are for timber: and (as the Hebrewes think) not fruit trees which are not intended by the owner for food. They say, He that planteth a tree for food, and he intendeth it to be a fense for a garden, or that he hath planted it for timber, not for fruit: it is free from the (Law of the) uncircumcised (fruits.) If he plant it for fense, and after changeth his minde, and reputeth it for food; or planteth it for food, and after reputeth it for fense: as he shall please to intend, so is he bound concerning it. If he planted it three yeres for fense, & thenceforth for food, it is not the fourth yere sanctified: for whatsoever hath not been (3. yeres) uncircumcised, cannot be the fourth yere sanctified. He that planteth, for (to observe) a commandement, as

when

when he planteth a Citron tree, for branches at the feast of Tabernacles; or an Olive tree for (oile for) the Candlestick (in the Sanctuarie,) it is bound to (this law of) the uncircumcision. That which the heathens planted before (Israel) came into the land, was free from it: but after they came into the land, though the heathens planted it, it was bound hereunto. Whether a man plant a slip or branch of a tree, or pull up the whole tree out of his place and plant it in another place; it is bound to the uncircumcision: & they are to reckon from the houre of the planting thereof. Whether he plant it, or slip it, or graff it; it is bound hereunto. Maimony in Magnaser Beni, (or treat. of the second Tith) ch. 10. f. 2. 3. 7. 9. 11. 13. And elsewhere they say, Our fathers came into the land; whatsoever they found planted, was free (from this law of uncircumcision :) what they themselves planted, though before the land was conquered, was bound hereunto. Thalmud in Gnorlah ch. 1. f. 2.

count as uncircumcised] or, cut-off the uncircumcision thereof, to weet, the fruit thereof. The Greek translateth, ye shal purifie the impurity thereof. three yeres] By the Hebrew canons, The first (day) of Tisri (that is the moneth which we call September,) was the beginning of the yeare for uncircumcised fruits, & for the fourth (yere.) Maim. in Magnaser Beni ch. 9. f. 8. as uncircumcised] in Greek, unpurified (or unclean:) the Chaldee expounds it, abhorred (or put-away) unto destruction. not be eaten] nor sold to infidels, nor any use or profit made of them, but beaten off and destroyed. The fruits that the tree yeildeth, for three yeares after the planting, are unlawfull to be eaten, or put to any profitable-use: and who so eateth of them so much as an olive, is to be beaten by the Law. Maimony treat. of Forbidden meats, ch. 10. f. 9.

84 V. 24. holines of praises] that is, fruit of holines, or an holy thing, to be consecrated unto the Lord for his praise, & eaten with mirth before him: as in Iudg. 9. 27. they made praises; that is songs & mirth, and as the Greek there translateth dantes. This was doen, either by giving them to the Preists, as Num. 18. 12. 13. &c. (and so Abt. Ezra on Lev. 19. sayth the Preists

did eat it:) Or the owners did eat them before the Lord, as they did their second tithes. Deut. 12. 17. 17. This latter is the Hebrewes common opinion, who say; The fruits of the fourth (yere) after the plantation, are holy, Lev. 19. 24. and their right is, to be eaten in Ierusalem, by the owners of them, as the second tith. He that would redeem these fruits, may redeem them as the second tith; and if he redeem them for himself, he must adde the fift part, [as Levit. 27. 30. 31.] A vineyard of the fourth (yere) is not bound to that law [forementioned in Levit. 19. 9. 10.] to leave a corner, or the single-grapes, or the grapes broken off &c. neyther doe they separate out of it first fruits or tithes, or second tithes: but all the fruits are caried up to Ierusalem, or redcmmed & their price caried up, and eaten in Ierusalem as the tithes. The grapes of vineyards of the fourth yere, the Iudges ordeyned that they should be brought up to Ierusalē, a dayes journey on every side, to deck the streetes of Ierusalem with the fruits; all other fruits might be redcmmed, though (they grew) neer to the walls (of Ierusalem.) Who so had trees planted of the fourth yere, in the yere of release [which was every seventh yere, Lev. 25. 4. - 6.] when every mans hand was alike (free to gather thē:) he must set up a signe of clods of earth, whereby they might be known; that they might not be eaten of, untill they were redcmmed. And if it was within the yeres of the uncircumcised-fruits, he made signes of potters claye, that they might be kept from (eating of) them; for the prohibition of uncircumcised fruits was weighty, for all use of them was forbidden. Maimony in Magnaser Beni, chapt. 9. sect. 1. 2. 4. 7. & Thalmud Bab. in Magnaser Beni, ch. 1.

V. 25. ye shall eat] to weet, as other common meats; freely without redeming them. And hereupon is that phrase of making a vinyard common, in Deut. 20. 6. which was in the fift yere from the plantation, when they were free to be eaten to adde] that is, that the tree may adde, or abundantly yeild unto you, the revenue (or increase) thereof; whiles you obey theie my commandements; for upon obedience, such blessings are promised, Lev.

26. 3 4. So Targum Jonathan explaineth it, *that they may add unto you from heaven: i. by the blessing of God.* By this Law of uncircumcised or unclean fruits, God taught his people the contagion of their synns, since first man did eat of the forbidden tree: for which the earth was cursed, Gen. 3. 17. and men have no right to eat of the encrease therof, (for to them that are defiled and unbeleeving nothing is pure, Tit. 1. 15.) untill it be sanctified by the word of God and prayer, 1 Tim. 4. 5. So by the fourth yeres fruits, which were holy to the Lord, he taught them sanctimonie & thankfulness; as by their first-fruits, tithes &c. which they gave unto the Lord, every yere; he taught them to honour him, with their substance, and with the first of all their increase, that so their barnes might be fylled with plentie, and their presses burst-out with new wine; Prov. 3. 9. 10.

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V. 26. *with the blood*] that is, any flesh that is not fully dead, or whose blood is not orderly let out, and the flesh purged of the blood: as in 1 Sam. 14. 33. (where this phrase is used,) they sayd, *Behold the people syn against the Lord, in that they eat with the blood: &c.* See the annotations on Levit. 17. The Hebrewes understand hereby two things, *Not to eat the flesh of holy things, before the blood be sprinkled (on the altar;) nor to eat of common-beasts, until their soule (their life) be gone out.* Sol. Iarchi on Lev. 19. In Targum Jonathan it is thus explained; *ye shall not eat of the flesh of any sacrifice, whiles the blood is in the basin, (unsprinkled.)* But Maimony (tom. 2. in Shechitah ch. 1. sect 2.) sayth, *It is unlawfull to eat of a slayn beast, so long as it trembleth: and he that eateth therof before the soule of it be gone out, transgresseth against a prohibition.* And it is comprised in this generall rule, **YE SHALL NOT EAT WITH THE BLOOD.** Chazkuni also sayth, *With the blood, i. without slaying it; and so it is written (in 1 Sam. 14. 34.) and slay them here, and eat, and syn not against the LORD, in eating with the blood.* The Greek translateth, *ye shall not eat upon the moun-*

taines: (reading Harim, mountaines, for Hadam, the blood: mistaking † R. for † D. as they doe fundry other times;) meaning it against Idolatrie; which though the thing be true, as Ezek. 18. 6. yet is it not the intendment of this place: and the Chaldee translateth it aright, with the blood. Some of the Hebrewes (as Baal hatturim on this place,) because in the next words is forbidden observing of fortunes & of times &c, which were hethenish customes, think this also to be the like, and understand it of not eating upō or over blood of a man slayn; *that they should not observe fortunes (or use inchantment) by eating after the manner of murderers, which eat bread over him that is slayn, that the avengers of blood may not execute vengeance on them.* Chazkuni also citeth the like exposition: but the former, by comparing it with 1 Sam. 14. is the best.

not observe-fortunes] or, *not conjecture by signes of good or evil luck;* an heathenish practise, who marked signes for good or evil, as by seing of beasts or birds which they counted lucky or unlucky, by the falling of a staff out of their hands, by stumbling when they went out of dores, and many such like. So that which followeth, *not observe-times;* is to count one day lucky, an other unlucky to take a journey in hand, or beginn any work, & the like. Of these, see the annotations on Deut. 18. 10. 11. where Moses more fully layeth down this Law, and mentioneth sundry other particulars of this kind: calling Israel from all false prophets, soothsayers, forcerers, unto Gods word & unto Christ alone, the Prophet whom he promiseth to raise up unto them.

V. 27. *not round*] *not compass,* that is, *not cut round;* which the Greek translateth, *ye shall not make a roundnes of the hayre of your head.* This is likely to be a manner of the heathens, especially in their mourning, as these lawes, compared with Lev. 21. 5 seem to implie. *a corner*] or the corners, (the singular being put for the plural,) which are the forehead, temples, and behind the ears: these ~~you~~ would not

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not

not have rounded or cut as with a dish, like an half globe, because idolaters used that fashion, as appeareth also by *Ier. 9. 26.* & *25. 23.* & *49. 32.* And the Arabians used so to poll their heads, as *Herodotus* in his *Historie* b. 3. testifieth. The Hebrew canons say, *None may shave the corners of their head, as the Idolaters have doen, Lev. 19. 27.* and he (that so doeth) is guiltie for every corner: therefore he that shaveth his two temples, though at once, is to be beaten twice. *Maimony in treat. of Idolatrie, ch. 12. sect. 1.*

marre] or, corrupt a corner of thy beard, that is, any of the corners therof: which the Greek translateth the sight (or fashion) of your beard. This Law is againe repeted for the Priests, *Lev. 21. 5.* where for *marring*, he useth the word *shaving*: and *Maimony* (in *treat. of Idolatrie, ch. 12. sect. 7.*) sayth, *It was the manner of Idolatrous priests, to marre their beards, therefore the Law forbiddeth to marre the beard.* And he maketh 5. corners, two on the upper lip, and 3. beneath; and for marring any one, he was to be beaten, and for marring all five, to be beaten as for five transgressions. But this is not (as he sayth) meant for trimming them with sizers, but for shaving them off onely, for it must be such cutting as is the marring (or corrupting) of them. Such shaving the heathens also used in signe of sorow; as in *Esa. 15. 2.* it is sayd of Moab, *on all their heads baldnes, every beard cut-off.* So in *Ier. 48. 37.*

28 V. 28. *not make*] Hebr. *not give in your flesh*: which the Greek translateth, *not make in your bodie.* cutting] or incision; in Greek, *incisions*; in the Chaldee, *hurt, or corruption*: so in *Levit. 21. 5.* Compare also *Deut. 14. 1.* *Ier. 48. 37.* for a soule] meaning for a dead soule or person, as *Num. 6. 6.* and as in *Targum Jonathan* it is here explyned, that is, in sorow or mourning for a soule departed: which the Chaldee translateth for the dead; (as Moses himself explaineth it, in *Deut. 14. 1.*) but the Greek keepeth the word *soule*. Among the Latines also *Anima*, the soule, was used for a dead bodie; as in *Virgil Aeneid. 3. Animamq*

sepulchro Condimus. Hereby God calleth them from the heathenish manners, and would have them not to sorow, as others which have no hope, *1 Thes. 4. 13.* for among the nations, when their friends died, they lamented, and cut themselves, and made themselves balde for them, *Ier. 16. 6.* By the Hebrew canons, *He that did cut one gasb for the dead, was to be beaten: and whether he were a priest, or an (other) Israelite, if he cut one gasb for five dead persons, or five for one dead person, he was to be beaten five times.* *Maimony treat. of Idolatrie, ch. 12. sect. 12.* the print of a mark] or, the writing of an impressiō; which the Chaldee translateth *ingraven marks*; the Greek, *letters printed (or marked).* The Hebrewes open it thus. *The print of a mark spoken of in the Law, was when one did cut upon his flesh, and filled the cut place with stibium, or with inke, or some other colour.* And this was the custome of the heathens, that they marked themselves unto Idolatrie &c. *Maimony treat. of Idolat. ch. 12. sect. 11.* From all these and other like hethenish rites, wherby they spared not, but unnaturally mangled their own bodies, God would keep his people, whose bodies should be the members of Christ, and the Temple of the holy Ghost, *1 Cor. 6. 15. 19.* who therefore should bear in their bodie, no other then the marks of the Lord Jesus, *Gal. 6. 17.* See the notes on *Deut. 14. 1. 2.*

V. 29. *to be as whore*] or, to commit-fornication. This word is used both for carnal whordome, and spiritual, which is idolatrie, as *Exod. 34. 15.* and to this latter, the Chaldee seemeth to refer it, saying, *Profane not thy daughter to cause her to erre: wherby Idolatrie is usually meant.* What an whore was in Israel, is noted on *Levit. 21. 7.* the land] that is, the people of the land, following her evil example.

wickednes] or wicked-thoughts: in Chaldee, *counsel (or purpose) of synns*: but *Targum Jonathan* expoundeth it *whoredome.* See the notes on *Lev. 18. 17.*

V. 30. *Sabbathes*] in Caldee, *sabbath dayes*; as before in v. 3. So after in *Lev. 26. 2.* reverence] or fear my sanctuarie; unto which

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which they were to come on the Sabbathes, Ezek. 46.3. which Sanctuarie was now the Tabernacle, afterwards the Temple. This fear was for the presence of God therein: wherupon Iakob feared and sayd, *How fearfull is this place! this is no other but the house of God &c. Gen. 28. 16. 17.* And Solomon sayth, *Take heed to thy foot; when thou goest into the house of God: Eccles. 5. 1.* And in Targum Jonathan this Law is explained thus, *ye shall goe to the house of my Sanctuarie in fear. From hence the Iewes had many rites, for comming into the Sanctuarie, & behaving themselves in it, which Maimony in tom. 3. in Beth habchirah (or treat. of the Temple) chap. 7. sheweth thus. It is comanded to reverence the Sanctuarie, Lev. 19. 30. and thou reverencest not the Sanctuarie it self, but him who commanded the reverence therof. And what is this reverence of it? A man may not come into the mountaine of the house (of God) with his staff, or with his shoes on his feet, or in his working-garment, or with dust on his feet, or with bagges of money about him. And I need not speak how it is unlawfull to spit in any part of the mountain of the House; but he must wrap up his excrements in his handkerchief. And he may not make the mount of the house a thorow-fare, to goe in at one dore and out at an other, to shorten his way: but must goe round about, and not come in there save for the thing that is commanded. And all that went in to the mount of the House, went in by the way of the right hand, and turned and went out by the way of the left: except he unto whom some thing had befallen, for which he turned towards the left hand. Therefore they asked him, what is befallen thee, that thou turnest towards the left hand? (If he sayd) because I am a mourner: (they answered,) He that dwelleth in this House, comfort thee. (If he sayd) Because I have the Niddui [that is the lesser excommunication] upon me: (they answered) He that dwelleth in this House, give into thine hart, that thou mayst hearken unto the words of thy neighbours. Whosoever had accomplished his service, and went his way; did not goe out with his back to the Temple, but went backward by little and little, and went soft-*

ly sidelong, till he was out of the courtyard; and so did the men that kept the watch, and their courses, and the Levites &c: all this was for reverence of the Sanctuarie. And who so ever assembled into the Courtyard, went softly unto the place whither it was lawful for him to come; & he was to consider that he stood before the Lord; as he hath sayd, Mine eyes and mine hart shall be there, all dayes, (2 Chron. 7. 16.) And he was to goe with dread, & with feare and trembling. And it was unlawful for any man to sit in all the Courtyard: neyther was there any seat in the Courtyard, save for the Kings of Davids house onely; as it is written, And King David went in, and sate before the LORD; (2 Sam. 7. 18.) And it is unlawful for a man to make an house, after the fashon of the Temple, or a portch like the portch therof, or a courtyard like the court therof; or a Table like the Table there, or a Candlestick like the Candlestick therof &c. With these rites which were in Israel, wee may compare the zeale of our Saviour, who for reverence of the Sanctuarie, drove out the merchants from thence, & the sheep and the oxen, and poured out the changers money, and overthrew the Tables, and sayd, Make not my fathers house, an house of merchandize: Ioh. 2. 14. 15. 16 And he would not suffer that any man should carry any vessel through the Temple: Mark. 11. 16. And for turning their backs towards the Sanctuarie, see Ezek. 46. 9. & 8. 16. But as the Sanctuarie of God, was chiefly a figure of the body of our Lord Iesus, Ioh. 2. 19. 21. Heb. 9. 11. so this precept hath chiefest respect unto him, whom all ought to reverence, and to honour the Son, even as they honour the Father; Ioh. 5. 23. Who when he bringeth in the first begotten into the world, he sayth; And let all the Angels of God worship him: Heb. 1. 6.

V. 31. Turne not unto them] the Chaldees sayth, after them: and in the Greek, ye shall not folow. So in Levit. 20. 6. Hereby is forbidden, consulting with or enquiring of them: as Deut. 18. 11. that have familiar-spirits] called in Hebrew Oboth, (of Ob which is a bottel, Job 32. 19.) in Greek Eg-gastrimuthoi, as speaking with a follow voice

voice out of the belly, or as out of a bottle: in Chaldee *Biddin*, *Pithons*. These were spirits of divination, as *Act. 16. 16*. Of which, see the annotations on *Deut. 18. 11*. And *Oboth* is here for *Baale aboth*, such as have familiar-spirits; as is expressed in *1 Sam. 28. 7*. So *Spirits*, are used for spiritual gifts, and men that have them; in *1 Cor. 14. 12. 32. 1 Joh. 4. 1*. *wizards*] or cunning persons, so named of their knowledge which they pretended to have. These are joyned to the familiar spirits aforesayd, as like unto them in syn; and both of them were to be killed by the magistrate, *Lev. 20. 27*. See the notes on *Deut. 18. 11*. This precept is added next the former of reverencing Gods Sanctuarie, which figured Christ: even as in *Deut. 18*. when God calleth them frō all such familiar spirits, wizards &c, he promiseth the Prophet (Christ) unto his people. So here Chazkuni observeth, *ye shal reverence my Sanctuarie; therefore turn not to them that have familiar spirits, and to wizards; for what have you to doe with such: behold you have a Sanctuarie, wherein is Vrim and Thummim.*

32 V. 32. *rise up*] in signe of honour, *1 King. 2. 19*. *the hoary-head*] that is, the man which hath an hoary head; or gray-hayres; which as it is the honour of old-men, *Prov. 20. 29*. so God would have such to be honoured. The Greck translateth it, *the hoary-headed*: the Chaldee, *him that is skilful in the Law*. And so it is holden by the Hebrewes, that learned men are by this law to be reverenced, as the aged: and that when such came within *four cubits*, the yongers were to rise up, & so soon as they were passe, to sit down againe. *of the old-man*] or, *of the elder*; which was a cōmon name, for aged persons, and for Magistrates, usually called *Elders*, *Deut. 22. 18. & 25. 7*. both are to be honoured, the one for their age, the other for their office. But for their synns, the Lord threatned the contrary, *Deut. 28. 50*. which Ieremy saw fulfilled, and lamented that the faces of Elders were not honoured, *Lam. 5.* By the Hebrewes account a

man at sixtie yeres, was Old; & at seventie, *Hoarie*, or *gray-headed*. The old man here, is in Targū Ionathā expounded the wise man.

V. 33. *a stranger*] in Greck *a proselyte*: this Law is here repeted from *Exo. 22. 21*. see the annotations there. *vex him*] in Greck, *afflict him*: and Targum Ionathan addeth, *with hard words*. So it is explained by Sol. Iarchi, *vexations of words*, as, *thou shalt not say unto him; yesterday thou wast an idolater, and now thou comest to learne the Law, which was given from the mouth of the Power (of God.)*

V. 34. *as one homeborne*] that is, as a natural Israelite; for affection towards him, & for cōmunion in the holy things of God: see the notes on *Exod. 12. 48. 49*.

as thy self] the same which was commanded before touching the Israelites, v. 18. The Hebrewes write hereof thus: *The love of the stranger, which cometh and gathereth himself under the wings of the Divine-majesty, is a two-fold commandement, first because he is among our general neighbours; and again because he is a stranger: and the law sayth, YE SHALL LOVE THE STRANGER.* (*Deut. 10. 19.*) He hath cōmanded the love of the stranger, evē as he hath cōmāded the love of himself; for it is written, *AND THOU SHALT LOVE THE LORD THY GOD* (*Deut. 6. 5.*) And the holy blessed God himself loveth strangers, (*Deut. 10. 18.*) Maimony in *Degnoth*, c. 6. §. 4.

V. 35. *unrighteousnes*] or *injurious-evill*: see v. 15. *in mete-yard*] the Greck translateth it *in mesures*. The Hebrew *Middah* is properly such *mesure* or *dimension*, as cōcerneth the greatnes of things, or length of them, by the yard, elle, inch, rod, or the like: the next two concern the multitude of things, by weight as in skoles, or by *measure*, as in vessels. Hereof the Hebrewes say, *He that weigheth to his neighbour, by lesser weights, then the people of that countrie are wont to doe; or meteth by a lesser mete-yard, then they are wont, transgresseth the Law in Levit. 19. 35.* Although he that meteth or weigheth less, is a theef; yet he payeth not the double, [as in *Exo. 22. 4.*] but payeth him his *mesure* or his weight. Neyther is he beaten for this tref-

pass, because he is bound to make restitution. Who so hath in his house or in his shop a lesser meteyard or weight, transgresseth the Law, in Deut. 25. 13. 14. For though he himself doe not sell thereby, yet an other may come, who knoweth it not, and may measure by it. Whether he buy and sell with an Israelite, or with an Infidel, if he mete or weigh by too little a weight, he transgresseth, and is bound to restore. And so it is unlawfull to let an infidel erre in accompts; but he must exactly reckon with him: yea though he be one that is subdued under thy hand; how much more then with others that are not subdued. *Maimony treat. of Theft, chapt. 7.*

36 V. 36. just stones] Hebr. stones of justice; which the Chaldee well explaineth true weights; and the Greek, just weights. So stones are often used for weights, Deut. 25. 13. Prov. 11. 1. & 16. 11. & 20. 10. 23. where double and deceytful weights, are shewed to be an abomination to the Lord. The reason of this name is, for that they used weights of stone, rather then of other things. They make no weights eyther of yron, or of lead, or of other like metall, because they will canker and waxe too leight: but they make them of the cleare stony-rock, or of glasse, or the like. *Maim. treat. of Theft. ch. 8. sect. 4.*

Ephah] put for all measures, as the Greek and Chaldee here translate: though the Ephah was one certaine measure, like our Bushel; conteyning ten Omers: see the annotations on Exod. 16. 36. just Hin] Hebr. Hin of justice: the Hin was a measure of liquid things, (as the Ephah was for drie,) and it conteyned as much as seven-tie two henns eggs: see the notes on Exod. 30. 14. And under these two names, all other measures are comprehended, which God requireth to be just and true, condemning all falshood and deceyt: as Ezek. 45. 10. 11. 12. Amos 8. 5. -- 8. In Israel, the Magistrates looked unto these, as in the Hebrew canons it is sayd, The Iudges are bound to appoint Officers in every citie, and in everie shire, that they may goe about into shops, and look that their ballances and measures be just, and determine the stinted-measure of them. And with whomsoever they finde any weight or

measure too leight or short, or ballances that goe awry; they have authoritie to smite him, and to mulct him, as the Judges shall see meet. *Gr. Maimony treat. of Theft, ch. 8. sect. 20.* These ordinances, as they taught men justice in all their civil affaires, so especially in spirituall: that all things perteyning to religion, be faithfully and equally weighed in the ballance of the hart, by the measures and weights of the Lords sanctuarie; that is by his lawes, and words of truth, conteyned in the holy Scriptures. *Act. 17. 11. 1 Thes. 5. 21. 2 Tim. 3. 16. 17. compared with Hos. 12. 7. As also that all persons be tried and judged, according to their works, by the word of God: Mat. 7. 1. 2. 3. Ioh. 7. 24. compared with Iob 31. 6. Dan. 5. 27. Psalm. 58. 2. 3.*

CHAPTER 20.

1. Lawes, for the punishment of him that giveth of his seed to Molech, 6. of him that goeth to Wizards, 9. of him that curseth his parents, 10. of adulterers, 11. 14. 17. 19. of incestuous persons, 13. of them that lye with mankinde, 15. or with beasts, 18. or with a woman in her separation. 7. 22. 26. Holynes and obedience is required: 23. the manners of the heathens to be avoyded: 25. difference to be put between beasts clean and unclean. 27. Wizards must be stoned to death.

And Iehovah spake, unto Moses, saying. And thou shalt say, unto the sonns of Israel; Every man of the sonns of Israel, or of the stranger that sojourneth in Israel, that giveth of his seed, unto Molech, he shall surely be put to death: the people of the land, shall stone him with stones. And I, will set my face, against that man; & will cut him off, from among his people: because he hath given, of his seed unto Molech; that he might defyle my sanctuarie; & to prophane, the name of my holynes. And if the

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the

	the people of the land, hiding shall hide their eyes from that man, when he giveth of his seed unto Molech, that they put him not to death:	man, that taketh a wife, and her mother, it is wickednes: they shall burne him and them, with fyre: that there be no wickednes, among you.	
5	Then I, will set my face, against that man, and against his familie: and will cut-off him, and all that goe-a-whoring after him, to goe-a-whoring after Molech, from among their people.	And the man, that giveth his copulation, with a beast, he shal surely be put to death: & ye shal kill the beast.	15
6	And the soule, that turneth unto (<i>them that have</i>) familiar-(spirits, and unto wizards, to goe-a-whoring after them: I will also set my face, against that soule, and will cut him off, from among his people.	And the woman, that approacheth unto any beast, to lye down therto; thou shalt even kill the woman, & the beast: they shal surely be put to death, their bloods <i>shalbe</i> upon them.	16
7	And ye shall sanctifie your selves; and be holy: for I <i>am</i> Iehovah, your God.	And the man that taketh his sister, his fathers daughter or his mothers daughter, and seeth her nakednes, & she see his nakednes, it is impietie; & they shalbe cut off, in the eyes of the sons of their people; he hath uncovered, his sisters nakednes, he shal bear his iniquity.	17
8	And ye shall keep, my statutes; and doe them: I <i>am</i> Iehovah, that sanctifieth you.	And the man, that lyeth with a woman having-her-sicknes, and uncovereth her nakednes, discovereth her fountaine; and she, uncovereth the fountaine of her bloods: even bothe of them shal be cut-off, from among their people.	18
9	For every man, that curseth his father, or his mother, shal be surely put to death: he hath cursed, his father or his mother, his bloods <i>shalbe</i> upon him.	And thou shalt not uncover the nakednes of thy mothers sister, or of thy fathers sister: for he discovereth his neer-kinn, they shal bear their iniquitie.	19
10	And the man, that committeth-adulterie with a mans wife; that committeth-adulterie, with his neighbours wife: the adulterer, and the adulteress, shal surely be put to death.	And the man, that lyeth with his aunt; he hath uncovered, his uncles nakednes: they shall bear their syn, they shall dye childless.	20
11	And the man, that lyeth with his fathers wife, hath uncovered his fathers nakednes: bothe of them shalbe surely put to death, their bloods <i>shalbe</i> upon them.	And the man, that taketh his brothers wife, it is uncleannes: he hath uncovered his brothers nakednes, they shalbe childless.	21
12	And the man, that lyeth with his daughter-in-law; bothe of them shalbe surely put to death: they have wrought confusion, their bloods <i>shalbe</i> upon them.	And ye shall keep all my statutes, and all my judgments, and doe them: that the land spue you not out; which I bring you thither, to dwell therein.	22
13	And the man, that lyeth with a male, like copulation <i>with</i> a woman; they have doen abomination, bothe of them: they shalbe surely put to death, their bloods <i>shalbe</i> upon them.	And ye shall not walk, in the statutes of the	23
14	And the		

of the nation; which I send out, from
before you : for all these *things*, have
they doen; and I am yrked with them.
24 And I have sayd unto you; you, shall
inherit their land; and I, wil give it
unto you, to inherit it; a land that
floweth with milk, and honey : I, *am*
Iehovah your God; which have sepa-
25 rated you, from the peoples. And
yee shall separate, between the clean
beast and the unclean, and between
the unclean foule, and the clean: and
ye shall not make your soules abomi-
nable, by beast or by foule; or by any
thing that creepeth on the ground;
which I have separated unto you, for
26 unclean. And ye shalbe holy unto
me, for I Iehovah, *am* holy: and have
separated you, from the peoples, to
27 be mine. And man or woman,
when there is in them a familiar-spi-
rit, or (*that is*) a wizard, they shall
surely be put to death: they shall
stone them with stones, their bloods
shalbe upon them.

Annotations.

2 **E**very man] or Any man whosoever.
Hebr. *man man*; as Levit. 17. 3. Targū
Jonathan explaineth it, *yong man or*
old man; the Greek hath *If any*. Here God
appointeth punishments for the trans-
gression of such Lawes, as were given in
the two former chapters. *that sojourn-*
eth] or, *that is a stranger*: in Greek *profelytes*.
of his seed] that is, *any of his children*.
Molech] an Idol to which the hethens
offred their children; wherof see Lev. 18.
21. *he shall surely be put to death*] or, *he*
shall be put to dye the death: Hebr. *dying he*
shalbe made to dye. So after in vers. 9. 10. 11.
12. &c. *the people of the land*] the
Chaldee expounds it, *the people of the house*
of Israel. *stone him*] his syn being pro-

ved before the Iudges by witnesses, the
hands of the witnesses were first to be up-
on him, and afterward the hands of all
the people, Deut. 17. 6. 7. Foure manner of
deaths were in Israel for malefactors,
Stoning, Burning, Killing with the sword, and
Strangling: And the Hebrewes reckon
eighteen evil doers which were to be sto-
ned, (and that was the forest death;) sun-
dry of them are mentioned in this chap-
ter: of all the rest, see the notes on Exod.
21. 12. The manner of stoning, is sayd to
be thus; when the malefactor came with-
in foure cubits of the place of execution,
they stript him out of his clothes, but co-
vered his nakednes before; and a woman
was not stoned naked, but in one linnen
garment. The place of stoning was high;
unto which the malefactor with his wit-
nesses went up, his hands being tyed.
One of the witnesses stroke him behind
upon his loines; if that kild him not, the
other witness threw a great stone upon
his hart; if he dyed not with it, all Israel
threw stones upon him. *Talmud Bab. in*
Sanhedrin, ch. 6. and Maimony in Sanhedrin,
chapt. 15. sect. 1.

V. 3. *And I will set*] Heb. *wil give*; that is,
will oppose and set firmly: for which in
v. 5. Moses useth the word *set*. This is
meant, if the syn were not known, or
could not be proved by witnesses suffici-
ently before me, that God himself would
cut off the synner, which the Chaldee and
Greek doe interpret *destroy*, or *make to pe-*
rish. So Chazkuni expoundeth it, *I wil set*
my face, when he transgresseth without witnesses
and evident-proof. The Hebrewes reckon *six*
and thirtie which for their synns ar threat-
ned by the law to be cut off; and they are
these, 1. *He that lyeth with his mother*; 2. *or*
with his fathers wife; 3. *for with his daughter-*
in-law; 4. *or with mankinde*; 5. *or with a beast*;
6. *and the woman that lyeth down to a beast*; 7.
he that lyeth with a woman and her daughter;
8. *or with an other mans wife*; 9. *or with his*
sister; 10. *or with his fathers sister*; 11. *or with*
his mothers sister; 12. *or with his wives sister*; 13.
or with the wife of his fathers brother 14. *or*
with

with the wife of his mothers brother; 15. or with a woman that hath her sicknes, 16. The blasphemer; 17. the Idol server; 18. he that giveth of his seed to Molech; 19. he that foloweth him that hath a familiar spirit; 20. he that prophaneth the Sabbath, 21. the unclean person that eateth the holy thing; 22. the unclean person that commeth into the Sanctuarie. 23. He that eateth fat, 24. or blood; 25. or that eateth that which remaineth of the sacrifices, when it is a polluted thing; 26. or that eateth unclean meats; 27. He that slayeth sacrifices without the sanctuarie; 28. and he that offreth them without. 29. He that eateth Leaven at the Passover; 30. he that eateth any thing on Atonement day; 31. or that worketh on that day. 32. He that maketh an Oile, like the holy oile of the Sanctuarie; 33. or maketh an incense like the holy incense; 34. or, that anointeth mans flesh with the holy oile of the Sanctuarie. 35. He that observeth not the Passover; 36. or that observeth not the Law of Circumcision. For these they are guiltie to be cut off, if they transgress presumptuously; if ignorantly, they must bring a Syn-offring &c. *Thalmud Bab. in Cherithuth. chapt. 1.* All these are expressed in Moses Law, and yet he that gathered these in the *Thalmud*, (as *Maimony* in his Annotations upon the same place observeth,) reckoneth but the generals, and leaveth the particulars. For where he sayth, He that lyeth with a woman and her daughter; he implieth also, a woman with her son: so a woman and her sonns daughter, a woman and her daughters daughter: and his mother, and his mothers mother, and his fathers mother, and his daughter, and his sonns daughter, and his daughters daughter. And under the name of the Idol server, is implied he that poureth out a drink-offring, or that burneth incense, or that boweth down, or that sacrificeth, and such like. So he speaketh of him that hath a Familiar-spirit, and not of the Wizard [who is in the same estate, Lev. 20. 6.] Of these forementioned, some are to dye by the hand of the magistrate, some are to be beaten, but not put to death; as elsewhere is observed. *defyle my Sanctuarie*] that is, the Tabernacle, (Exod. 25. 8.) or Temple: which was defyled, when God was sacri-

ficed unto other where, or by other wayes then he commanded, (Lev. 17. 4. 5.) or when they sacrificed to Idols, and yet would come into the Sanctuarie to serve God also; whereas the Temple of God, hath no agreement with Idols, 2 Cor. 6. 16. And thus the Prophet reproveth them, for that they burned incense to Baal, and walked after other Gods; and yet came and stood before him in the house wherupon his name was called, Jer. 7. 9. 10. and to prophane] that is, as the Greek explayneth it, and that he might prophane. Of prophaning Gods name, see Lev. 18. 21.

V. 4. the people of the land] which the Chaldee expoundeth the people of the house of Israel: and so the Greek sayth, the home-borne of the land. *hiding shall hide*] that is, shall any wayes hide; the Greek explayneth it, with winking shall wink at; that is neglect, or not regard to punish. That word Paul useth, in Act. 17. 30. the times of this ignorance, God winked at.

V. 5. my face] the Chaldee expoundeth it, mine anger: and so face often signifieth, Psal. 21. 10. & 34. 17. Lam. 4. 16. See the notes on Gen. 32. 20. *his familie*] in Greek, his kinred, and so the word familie signifieth, in Gen. 24. 38. the Chaldee translateth it, his helpers; that is, such as took part with him; as the next words doe declare. *that goe-a-whoring after him*] that is, committ idolatrie, as the Chaldee explaineth it, that erre: so in v. 6. the Greek translateth, all that consent unto him. This judgment God executed upon the Iewes; for this idolatrie, and their other synns: as he signified by his Prophet, that he would give their city Jerusalem into the hand of the Chaldeans, who should set fyre upon it, and burne it with the houses, upon whose roofs they had burnt incense unto Baal &c. Because they, their Kings, their Princes, their Priests, or their Prophets, and the men of Iudah, and the inhabitants of Jerusalem, had set their abominations in the house which was called by his Name, to defile it; and built the high places of Baal, to cause their sonns and their daughters to pass through

A a (the fyre)

the fire) unto Molech; &c. therefore it should be delivered into the hand of the King of Babilon; by the sword & by the famine, & by the pestilence. *Ier. 32. 28. 29. 32. 34. 35. 36.*

V. 6. the soule] that is, as the Chaldee expoundeth, the man. that turneth unto] or, looketh after; in Greek followeth: meaning that consulteth with them, as *Deut. 18. 11. familiar-spirits*] Targum Jonathan expoundeth it, them that ask of familiar spirits. Of these, and the wizards following (whom the Greek calleth *Inchanters*,) see the annotations on *Lev. 19. 31.* & *Deut. 18. 11.*

set my face] Hebr. give my face: in Chaldee, give mine anger against that man, and destroy him. This judgment was executed upon K. Saul, who dyed, for asking counsel of one that had a familiar spirit. *1. Chron. 10. 13. 1. Sam. 28.*

V. 7. And] This may be a reason of the former, Therefore ye shall sanctifie yourselves; by absteyning from all evil, & doing good. be holy] or be saints: for I am Jehovah to weete, that sanctifieth you, as *v. 8.* or, for I am holy, as the Greek addeth, & as Moses wrote before, in *Lev. 19. 2.*

V. 9. For every man] or any man: Hebr. man man, meaning any whosoever, as *v. 2.* And this is inferred upon the former precept, be holy: For, otherwise judgments abide you. curseth] or revileth; speaketh evil, as the Greek traslateth; which the holy ghost approveth in *Act. 23. 5.* See the notes on *Exod. 21. 17.* or] Hebr. and, which the Greek traslateth or; and so in *Mat. 15. 4.* For death was his due, if he cursed eyther of them, & they are distinguished, to make him guilty for the one without the other, as Chazkuni here explaineth it, and as Iarchi addeth, though it be after his parents death. Who so curseth his father; or his mother; his Lamp shall be put-out, in obscure darknes. *Pro. 20. 20.* his bloods shall be upon him] that is his death shall be upon his own head; for he hath caused it by his syn. So the Greek traslateth, he shall be guilty: and the Chaldee, he is guilty (or worthy,) to be killed: so after often in this chapter. The manner of his death, was

stoning; as is noted, upon *Exod. 21. 10* & as Moses after sheweth for the rebellious son, *Deut. 21. 21.* And it is observed as a general rule, by the Hebrew doctors, Every place where it is said in the Law, they shall be put to death, THEIR BLOODS VPON THEM, it is meant, by stoning. Maimony in *Issurei biash, ch. 1. f. 6.* & Sol. Iarchi on *Lev. 20. 9.*

V. 10. that comitteth-adultery] the Greek addeth in the second place, or that comitts-adultery with his neighbours wife. It is expounded in *Deut. 22. 22.* a woman married to an husband. dye the death] the manner of their death, is not set down, eyther here, or in *Deut. 22. 22.* unless by that which is before and after, (for other unlawfull copulations) we say it is meant stoning to death: as the man that lyeth with a beast, *v. 15.* is to be stoned, because the woman for like beastlynes is to be stoned, *v. 16.* The Pharisees which brought unto Christ a woman taken in adulterie, sayd, Moses commanded that such should be stoned, *Ioh. 8. 4. 5.* but whether that were this very case, is to be considered. Also to lye with a betrothed woman, the punishment was stoning, as for humbling his neighbours wife. *Deut. 22. 24.* Howbeit the later Pharisees, say the adulterers death was Strangling: Maimony in *Sanhedrin ch. 15. f. 13.* And in an other place, he openeth this & the other like lawes more fully, thus. Who so presumptuously committeth any of all the unlawfull copulations spoken of in the law, is guilty of cutting off, *Lev. 18. 29.* & if they doe it ignorantly, they are bound to bring the Syn-offring appointed. And there be some of the Nakednesses [that is the unlawful copulations] which deserve death by the Iudges; more then the cutting-off, which is meet for them all. Of those which are to be put to death by the Iudges, some are to dye by stoning, and some by burning, and some by strangling. And these are they that are put to death by stoning; He that lyeth with his mother; or with his fathers wife; or with his sons wife, which is called his daughter-in-law; he that lyeth with mankinde; or with a beast; and the woman that lyeth with a

beast. And these are burnt to death; He that lyeth with his wives daughter, whiles his wife liveth; or with her daughters daughter; or with her sonns daughter; or with his wives mother; or with her mothers mother; or with her fathers mother. He that lyeth with his daughter; or with his daughters daughter, or with his sonns daughter. Thou hast no unlawfull copulation punished with Strangling, but for lying with a mans wife onely, Levit. 20. 10. And the death which the Law speaketh of absolutely, [that is without naming what kinde of death it shalbe,] is Strangling. And if she be a Priests daughter, she is burned, Lev. 21. 9. and he that lay with her, is strangled: and if she be a betrothed mayd, they are both of them stoned, Deut. 22. 24. and wheresoever the Law sayth, Their bloods upon them; that is by Stoning. For all other unlawfull copulations, ther is cutting-off onely; and not death by the Magistrate. Therefore if there be witnesses and evidence, the Iudges are to beat them: for all that deserve cutting-off, are to be beaten. Maimony in Issurei biah ch. 1. sect. 1.---7. Thus by their own grant, this case is singular: and there is no other reason of the adulterers strangling, then the commanding of their death absolutely. Among the heathens also, adulteric was punished with death, as the King of Babylon rosted Zedekiah & Ahab in the fyre, because they committed adultery with their neighbours wives &c, Jer. 29. 22. 23. This syn is a fyre that consumeth to destruction, and will root out all a mans increase; Job 31. 12. He that doeth it, destroyeth his own soule, Prov. 6. 32.

11 V. 11. their bloods upon them] that is, they shalbe stoned: in Greek, bothe of them are guiltie; and the Chaldee sayth, worthy to be killed. So in the rest that folow.

12 V. 12. wrought] or doen confusion, which the Greek translateth, have doen-impiously.

13 V. 13. like copulation with a woman] Hebr. with the lyings (or copulations) of a woman: see Lev. 18. 22.

14 V. 14. wickednes] or, a wicked-purpose: in Chaldee counsel of synns: in Greek, an unlawfull act. See Lev. 18. 17.

17 V. 17. impietie] or, reproch, ignominie,

as the Greek & Chaldee doe translate it. cut-off] in Greek, destroyed before the sonns of their kinne: that is, soon and openly; to weete by the hand of God: and to be beaten by the Magistrate, as the Hebrues say. See the notes on vers. 10. his iniquitie] that is, the punishment due therunto: as Gen. 19. 15.

V. 18. having her sicknes] her menstrual-infirmities, for which she was separated as unclean, even from her husband: therefore the Greek translateth it put-apart, & the Chaldee, unclean. See the annotations on Lev. 12. 2. & 15. 19.---24. the fountaine] or well, figuratively so called, because of the yssue, as in Levit. 12. 7. The Greek here in the first place, keepeth the metaphore, he hath uncovered her fountaine, the Chaldee sayth, her ignominie: in the second place, the Greek translateth, she hath uncovered the yssue of her blood, where the Chaldee sayth, the uncleannes of her blood. The Holy Ghost also explaineth it so, for where it is sayd, in Mark. 5. 29. the fountaine of her blood was dried up: an other Euangelist sayth, her yssue of blood stanchd, Luke 8. 44. By the Hebrew doctors, the womb wherein the child is formed, is called the Fountaine. Maimony in Issurei biah, chapt. 5. sect. 3. Therefore also they exempt virgins from this pollution; as is noted on Levit. 15. 19.

cut-off] in the Greek and Chaldee, destroyed; to weete by the hand of God, for presumptuous doing against this Law: Lev. 15. 31. and by the Magistrates, (if it were knowen,) she was beaten. Maim. in Issurei biah, ch. 1. sect. 22. And from the Law for washing her in Levit. 15. they teach, that the woman which hath her sicknes, or hath an yssue, or hath born-a child, if she wasb not her self in water; who so lyeth with any one of them, though it be after many yeres, is guiltie of cutting-off. Maim. ibidem chapt. 4. sect. 3. But those legall washings, figured our better cleansing by the blood of Christ, Esa. 4. 4. 1 Ioh. 1. 7.

V. 20. his aunt] which the Chaldee expoundeth his uncles (or fathers-brothers) wife: see Lev. 18. 14. childless meaning eyther

eyther that God wil give them no children, or soon take the away if he doe give them. For, by the Hebrew canons, the Magistrates might not put them to death, but beat them onely for this syn. See the notes on vers. 10.

21 V. 21. *shalbe childleß*] the Greek translateth, *shal dye childleß*; as v. 20. Sol. Iarchi hereupon noteth, *Childleß*, meaneth, if he have children, he shall bury them; if he have no children, he shall dye without children: therefore the scripture differeth, saying (in v. 20.) they shall dye childleß; and (in v. 21.) they shall be childleß. They shall dye childleß, if he have any at the time of transgression, he shall have none at his death, for he shall bury them whiles he liveth: they shall be childleß, for if he have none when he transgresseth, he shall be all his dayes, as he now is.

22 V. 22. *And*] or *Therefore ye shall keep.* *spue*] or, vomit you not out; which the Greek and Chaldee turn, loath, or abhorre you. See Lev. 18. 25. 26. 28.

23 V. 23. *nation*] in Greek, *nations*, in Chaldee, *peoples*. *am yrked*] or, *am greivd with*, & consequently doe abhorre them, as the Greek translateth it: and the Chaldee, *my Word abhorreth them*. Thus also God was affected with Israel and complayned, *Fourtie yeres I was yrked with that generation*, Psal. 95. 10.

24 V. 24. *milk and honey*] that is, all good and comfortable blessings; which were also figures of heavenly graces: see the notes on Exod. 3. 8. *separated*] in Greek *disparted* (or *disbanded*) *you from all the nations*. Gods lawes are as a wall and hedge to keep his people from the statutes and manners of the wicked. So Solomon sayd, *Thou didst separate them to thy self for an inheritance; fro all the peoples of the earth*: 1 Kin. 8. 53.

25 V. 25. *separate between the clean beast*] that is, put difference, by eating the clean and refreyning from the unclean: according to the Law in Lev. 11. which thing is here spoken of upon their separation fro the peoples, because their abstinence fro unclean beasts, figured their absteyning

from the communiõ of unclean peoples; as Act. 10. 12. -- 28. and as is shewed on Lev. 11. The Hebrewes say, this is mentioned after the unlawful copulations aforesayd, because who so defileth himself with them, degenerateth and is as it were transformed into the nature of unclean beasts &c. R. Menachem on Levit. fol. 151. *for unclean*] that is, that you should count them unclean, and absteyn from them. The Greek translateth, *in uncleannes*.

V. 26. *from the peoples*] in Greek, *from all the nations*; as in v. 24. *to be mine*] or, *to be unto me*: which the Chaldee interpreteth, *to serve before me*.

V. 27. *familiar-spirit*] or *spirit of divination*; see Levit. 19. 31. *their bloods upon them*] in Greek, *they are guiltie*: in Chaldee, *worthy to be killed*. See before on v. 9.

CHAPTER 21.

1. Lawes concerning the Priests mourning for the dead: 6. Of their holynes, 7 and marriage. 9. The Priests daughter that playeth the whore, is to be burnt. 10. Lawes concerning the high priests mourning, 13. and his marriage. 16. The Priests that have blemishes, must not minister in the Sanctuarie.



1 **A**ND Iehovah sayd, unto Moses; Say unto the Priests, the sonns of Aaron: and say unto them; For a soule he shall not defile himself, among his peoples. But, for his neer-kinn, that is nigh unto him: for his mother, and for his father, and for his son and for his daughter, and for his brother. And for his sister a virgin, that is nigh unto him; which hath not been, to any man: for her, he shall defile himself. He shall not defile himself, being a chief-man among his peoples: to prophane himself. They shall not make

6 make baldnes, upon their head; and the corner of their beard, they shall not shave: and in their flesh, they shall not cut *any* cutting. They shall be holy, unto their God; and shall not profane, the name of their God: for the Fyre-offerings of Iehovah, the bread of their God, they doe offer, and they shall be holynes. They shall not take a wife, *that is* an whore, or profane; neyther shall they take a woman, put-away from her husband: for he is holy, unto his God. And thou shalt sanctifie him; for he offereth, the bread of thy God: he shall be holy unto thee; for I Iehovah which sanctifie you, *am* holy. And the daughter of any Priest, if she prophane *her self*, to commit-whordome: she prophaneth her father: she shall be burnt, with fyre.

10 And the Priest *that is* great among his brethren, upon whose head, the oil of anoynting was powred, & hath fylled his hand, to put on the garments: shall not make-bare his head, nor rent his garments. Neyther shall he goe-in, to any soules of the dead: for his father or for his mother, he shall not defile himself. Neyther shall he goe-out of the Sanctuarie; nor profane, the Sanctuarie of his God: for the crowne, the anoynting oile of his God, is upon him, I *am* Iehovah. And he shall take a wife in her virginities. A widow or *one* put-away, or profane or an whore; these shall he not take: but a virgine of his peoples, shall he take to wife. And he shall not profane his seed, among his peoples: for I Iehovah, doe sanctifie him.

16 And Iehovah spake, unto Moses,
17 saying, Speak unto Aaron, saying:

Any man of thy seed, in their generations, in whom there shall be a blemish; he shall not approach, to offer the bread of his God. For any man, that *hath* in him a blemish, shall not approach: a man blinde, or lame, or flat-nosed, or that hath any thing superfluous. Or a man, in whom there shall be, the breaking of a foot, or the breaking of a hand. Or *that is* crooked-backt, or *hath* a smal-spot, or a confusion in his eye: or scurffe, or scab; or *hath* his stones broken. No man that *hath* a blemish in him, of the seed of Aaron the Priest, shall come-nigh, to offer the Fyre-offerings of Iehovah: a blemish is in him; he shall not come-nigh, to offer the bread of his God. He shall eat, the bread of his God; of the holy of holies, and of the holies. But he shall not goe-in unto the Veile, nor come-nigh unto the Altar, because a blemish is in him: & he shall not profane my Sanctuaries; for I Iehovah, doe sanctifie them. And Moses spake it, unto Aaron, & unto his sonns: & unto all the sonns of Israel.

Annotations.

Here beginneth (after the Hebrewes account) the one and thirtieth section or Lecture of the Law. See Gen. 6. 9.

THe Priests] After the generall rules of holynes for all the people, here followeth a speciall law for the holynes of the Priests: their office was to make atonement for the people, and to sanctifie them; therefore must they have a care to sanctify themselves. And as when God forbiddeth his people to seek unto such as have familiar spirits &c; he telleth them of a Prophet, whome he would raise up unto them, by whom they might know

know his will; Deut. 18. 10. 11. 15. so it is observed here by the Hebrewes, (as Baal hatturim, and Chazkuni,) that immediately after the Law against familiar spirits, and wizards, Lev. 20. 27. this Law is given for the Priests; that the people might have no occasion to seek unto the former, but might come unto the Priests, and they should enquire for them by *Vim & Thummim*. the sons of Aaron] Targum Jonathan addeth, the males; and Sol. Iarchi sayth, the sons and not the daughters of Aaron; because the lawes following concerned not the women. So in the Hebrew canons it is sayd, *Aarons daughters are not forwarned pollution by the dead; but the Priests the sons of Aaron. Likewise the profane (priests) might defile themselves; for this is but for the sons of Aaron that may execute the priests office. A yong priest is to be warned by the elder (priests) not to defile himself, &c: and his father is to traine him up in holynes. Maimony tom. 4. treat, of Mourning, ch. 3. sect. 11. 12. for a soule] to weete, of the dead, as is exprest in vers. 11. elsewhere called a dead soule, Num. 6. 6. meaning, a dead bodie: for properly at death the soule departeth, Gen. 35. 18. and the dead defileth not, til his soule be departed, sayth Maimony tom. 3. in Tumath meth, ch. 1. sect. 15. wherefore the Chaldee here translateth for the dead; and Targum Jonathan, for the son of man that is dead. But the Greek reteyneth the Hebrew phrase, for soules. So before in Levit. 19. 28. he shall not] that is, any priest, shall not defile himself: in Greeke, they shall not be defiled. This pollution might be by the funerall of the dead; for who so touched any dead bodie, or came into a tent (or house) where any dead body lay, or touched a grave; he was unclean seven dayes, Numb. 19. 14. 16. so by bearing the dead he was uncleane, by proportion from the Law in Levit. 11. 25. And by the Hebrew canons, if a man came within foure cubits (that is six foot) of the dead, he was uncleane. Maim. treat. of Mourning ch. 3. sect. 13. among his peoples] in Greek, among their nation: that is, as Chaz-*

kuni explaineth it, among all Israel, for they are his peoples. So peoples are used for the tribes of Israel, in Deut. 33. 3. Iudg. 5. 14. Act. 4. 27.

V. 1. his neer-kin] those of his consanguinitie: see this word in Levit. 18. 6. Sol. Iarchi here understandeth the Priests wife by it; as one for whom he might defile himself. See the notes on vers. 3. This law is for the interiour priests: but the high Priest might not defile himself for these, vers. 10. 11.

V. 3. not been to any man] which the Greek explaineth not given to (or not bestowed on) a man; meaning, which hath had no husband. For such as had husbands, were to be buried and mourned for by them, as Abraham mourned for Sarah, Gen. 23. 2. These six, Father, & Mother, and son, & daughter, & brother, & sister that hath had no husband; are againe mentioned in Ezek. 44. 25. &c, that for them the Priests might be defiled, and after their cleansing, and dayes appointed, to bring their Syn-offring. And it seemeth they were to doe the like for their wives, because Ezekiel the Priest was commanded as an extraordinary case, not to mourne for his wife when she died, Ezek. 24. 16. 17. 18. So the Hebrew canons say, Every Priest that is defiled for the dead, except for those six dead which are exprest in the Law, or for his wife: if it be proved by witnesses, he is to be beaten: Lev. 21. 1. And whether he touch the dead, or come into the tent, or beare him, and whether it be the dead person himself, or any other uncleanes about him: and so if a Priest touch a grave, he is to be beaten. And every priest that commeth within foure cubits of the dead, is to be chastised with stripes: Maimony treat. of Mourning, chapt. 1. sect. 1. 2. 13.

he shall defile himself] in Greek, they shall be defiled, meaning all & every of the priests. This is understood not as a permission, but as a duetie, for them to bury and mourn for these their neer kinne. The Hebrewes say; Very weighty is the charge of mourning, for even the Priest is driven to be unclean, for his neer-kinne, must busie himself about them

them, and mourn for them, Lev. 21. 2. It is a commandement, so that if he would not be defiled, they are to cause him to be defiled against his will. So for his wife, (but this is not but by the doctrine of the Scribes,) because she hath no heyr but him &c. And he is to be defiled for his married wife onely, but not for a betrothed wife. Likewise for others, which are not to be mourned for, as such as are put to death by the Synedrion (or Magistrates,) and such as are Apostate from the wayes of the Church, and unimely birthes, and such as wittingly kill themselves; the Priest is not to defile himself for them. And how long is he commanded to defile himself for his neer-kinred? Untill the cover of the grave be closed upon them: for after that, they are as all other dead persons, that if a Priest be defiled he is to be beaten. Maim. treat. of Mourning, ch. 2. f. 6. 7. 8.

V. 4. being a chief-man] or, for a chief-man, that is, for any other of his house, or out of his house, save for those before specified. So Chazkuni citeth this as a comon exposition of this place; A comon priest shal not defile himselfe for a chief man among his peoples; be he the high priest among his people. Although I permit thee to defile thy self for thy neer-kin, thou shalt not defile thy self for the high priest, who is not of thy neer-kin. The Hebrew Baal, signifieth a Lord, master, or chief man, Iudg. 9. 51. Esai. 60. 8. & so the Chaldee translateth it here Rabba; that is, a master or chief-man: (but the Greek expoundeth it Suddenly, as if it were written Bahal.) Baal also signifieth an husband, Exod. 21. 3. 22. which interpretation some keep in this place.

V. 5. not make] or, not shave (as the Greek translateth:). Hebr. not balde baldnes, meaning any way, eyther by shaving, or pulling off the hayre, or otherweise: & the Greek addeth for the dead, which is here intended, as is expressed in Deut. 14. 1. And that not the Gentiles onely, but the Israelites also were wont to make themselves bald, in mourning for the dead, appeareth by Lev. 16. 6. Ezek. 7. 18. Amos 8. 10. Also the idolatrous priests of the Gentiles are reported to use these ce-

remories for their dead, as in the apocriphal writings Baruch 6. 31. 32. it is sayd, And the priests sit in their Temples, having their clothes rent, and their heads and beards shaven, and nothing upon their heads: they roar and cry before their Gods, as men doe at the feast when one is dead. the corner] that is, any of the corners; this was the manner of Idolaters, & is forbiddē not the Priests onely, but all Israelites: see the annotations on Levit. 19. 27. cut any cutting] or, make any incision: a thing forbidden the people also, Lev. 19. 28. Deut. 14. 1. So God would have them in their mourning for the dead, not to be immoderate, (as men which have no hope, 1 Thes. 4. 13.) nor to imitate the hethenish customes, which were idolatrous: see the notes on Levit. 19. 28. and Deut. 14. 1.

V. 6. Fyre-offrings] in Greek, sacrifices, in Chaldee offrings, which were burnt in fyre unto God. As all the people were forbidden the foresayd superstitions, because they were holy, and Gods peculiar-treasure, above all peoples, Deut. 14. 2. so the priests in special, because they were to be holier then other men, in respect of their ministration unto God. Therefore the high priest, who came yet neerer unto God, is forbidden to mourne for such, as comon priests might mourne for, Lev. 21. 10. 11. the bread] or, the food: which the Greek interpreteth the gifts, the Chaldee, the offering. See Levit. 3. 11. shal be holynes] that is, men of holynes; which the Greek and Chaldee translate holy-ones.

V. 7. a wife that is an whore] This is the second law concerning the Priests holynes; that as they should not defile themselves by the dead: so neyther by the living. The whore, (called in Hebrew Zonah) is by the Hebrewes sayd to be she that is not a daughter of Israel, or a daughter of Israel, that hath lyen with a man unto whom it is not lawfull for her to be married; [such as are forbidden in Lev. 18.] or that hath lyen with a profane man, though she may be married unto him. Whosoever hath lyen with a man that hath made her a whore, whether by con-

steyne

streyn or willingly, whether presumptuously or ignorantly, after he hath uncovered her nakednes; she is unlawfull by the name of an whore, [for a Priest to marie her:] Any woman of whom her husband hath been gealous, and the thing was hidden, and she hath not drunk of the bitter waters, (Num. 5.) it is unlawfull for a Priest to marie her, because she is a suspected whore. Maimony in Issure biah, c. 18. §. 1. 6. 12.

or prophane] Hebr. and prophane, or, prophaned: wherby seemeth not to be meant a common harlot, or one that hath defiled her body, for that was forbidden before under the name of an whore; but as a priests daughter by her whordome is sayd to prophane her father, vers. 9. so children might againe be prophaned by their fathers, and made unfit for to be married unto Priests. And thus the Hebrewes expound this here, saying, *Who is she that is prophane? She that is borne of one that is forbidden the Priests.* And so every one of the women which are forbidden the Priests, if she be married to a Priest, she profaneth her self. Maimony in Issure biah, chap. 19. sect. 1. And Sol. Iarchi here expoundeth profane, one that is born of such as are unlawfull for the Priests; as the daughter of a widow by the high Priest, (Levit. 21. 14.) or the daughter of a divorced woman by a common Priest, (Lev. 21. 7.) &c. put-away] or cast out, as the Greek also translateth it, that is, divorced and not for the cause of adulterie; which thing was permitted unto men under Moses law, for the hardnes of their harts; Deut. 24. 1. 2. &c. Mat. 19. 8. What Priest so ever, married with any of these three, was to be beaten by the Magistrate; as is after shewed, on vers. 15. According to the equitie of this Law, th'Apostle requireth that the wives of the Ministers of the church, be grave, not slanderers, sober, faithfull in all things, 1 Tim. 3. 11.

8 V. 8. And thou] or, Therefore thou shalt sanctifie him: speaking to Israel, who were to repute the Priests holy, and not suffer them to mary with such as might defile them: nor any other way to be unclean, when they ministred before the Lord.

the bread] in Greek, the gifts, in Chaldee, the offering as before in v. 6. holy unto thee] thou shalt reverently esteem him as an holy person, sanctified unto Gods service. The Hebrewes say, It is commanded to separate the Priests, and to sanctifie them, and to prepare them for the oblation, Lev. 21. 8. And every man of Israel, must give much honour to the Priest, & let them be first, for every thing that is in the Sanctuary: to open the law first, & to bless first, and to receive a seemly portion first. Maimony in Cle hamikdash, ch. 4. sect. 1. 2.

V. 9. of any Priest] Hebr. of a man & a Priest. Which word man, sometime signifieth any one; as Gen. 23. 6. & 24. 16. Lev. 21. 17. sometime a man of dignitie, as Psalm. 49. 3. and that may also be respected here.

to committ-whordome] or by committing it, to weete, under her husband; as the Hebrew canons explaine it; saying There are ten which are to be burnt, namely the Priests daughter that committeth whordome under her husband; and he that lyeth with his daughter &c. Maimony in Sanhedrin, chap. 15. sect. 11. The man that lay with her, they say was to be strangled; as againe they say; Ther is no unlawfull copulation punished with strangling, but the lying with a mans wife onely: and if she be a Priests daughter, she is burnt, and he that lay with her, is strangled. Maimony in Issurei biah ch. 1. sect. 6. See the annorations on Lev. 20. 10. profaneth her father] the

Greek version sayth, she profaneth her fathers name: the Chaldee, her fathers holynes. And Iarchi explaineth it, she profaneth and contemneth his honour, for that men wil say of him, Cursed is he that begat this (woman,) Cursed is he that brought her up.

V. 10. great among his brethren] or, greater then his bretheren: that is, the High Priest, who because he more specially figured Christ, (called our Arch- (or High-) priest and great High-priest, Heb. 3. 1. & 4. 14.) therefore he was to have more speciall care of his sanctitie, both in avoiding pollution by the dead, and in his mariage. And this Law concerned not the high Priest onely, but the second Priest (or Priests of the second order) mentioned in

2 King.

2 King. 25. 18. & 23. 4. which ministred in the place of the high Priest if by any accident he were polluted, (as is noted on Lev. 16 33.) & the Priest also that was anoynted for the warre. Deut. 20. 2. because these all were greater then their brethren. See the notes following on v. 13. *oile of anoynting*] an holy oile, wherwith onely the high Priests and Kings in Israel were anoynted, and ordeyned to their office: see Exod. 30. 25 33. *and hath fylled his hand*] with the sacrifices, to offer them, as the Chaldee paraphrase here explaineth it; which the Greek calleth *perfecting*, or *consecration*. See Exod. 29. 9. Both these were to be doen to the high Priest: but if there were no anoynting oile, they ordeyned him with the high Priests garments onely; layth Maimony in *Clei hamikdash* ch. 4. sect. 12. and he was bound to these lawes, as well as it he had been anointed with oile. *the garments*] the eight ornaments wherwith the high Priest was to be decked: see Exod. 28. *not make-bare*] or, *make-free*, which the Greek translateth, *not put the miter off his head*; but the Chaldee layth, *not let his locks grow, to weet, not more then 30. dayes*, as Iarchi explaineth it: meaning that he should not behave himself as a mourner for the dead. See the annotations on Lev. 10. 6. From which place, the Hebrewes gather, that one of the rites which mourners for the dead were to use, was not to poll their heads: *Maim. treat. of Mourning, ch. 5. sect. 1. 2.* *rent his garments*] which was an other signe of sorrow, see Lev. 10. 6. and Gen 37. 34.

II

V. 11. *goe in*] namely into any tent, house or place where any dead is, wherby he should be defiled, *Nu. 19 14.* *any soules of the dead*] in Greek, *any dead soule*; meaning a dead corpse; as before in v. 1. *his father &c.*] which was lawfull for any common Priest, *vers. 2.* but not for the high Priest. The Hebrewes explaine it thus; *The high Priest may not be defiled for his neer-kinne, as for his father or his mother &c. neyther may he come into any tent where the dead is, though his neer-kinred. Loe thou art*

taught (in Lev. 21. 11.) that he is bound neyther to goe in, nor to be defiled. So that if he touch, or cary (a dead person) he is to be beaten once; if he come into a tent, and tary there whiles one dye by him, &c. he is to be beaten twise; for coming in, and for being defiled. If he be defiled before, and afterward come into the tent, he is to be beaten even for coming in. Maimony treat. of Mourning, chap. 3. f. 6. 7. How be it, these lawes have exceptions in cases of necessitie; as the Hebrew canons also shew thus. *A Priest that lighteth on a dead body in the way, loe he is to defile himself; though it be the high Priest, he is bound to defile himself for him, and to bury him. As if one of Israel be thrown (dead) in the way, and he hath none to bury him. Provided, that the Priest be himself alone, and no other with him; and that he call there in the way, and none doe answer him. But if when he call, others doe answer him, this is not a dead which he is commanded (to bury) but he must call others to doe it. If a Priest and a Nazirite waik together in the way, and light upon a dead; the Nazirite must goe about (to bury him,) for his holynes is not perpetual; and the Priest may not defile himself, though he be but a common priest. If there be the high Priest, and a common priest, then the common priest is to defile himself: and whosoever is before his fellow in dignity, is to be after him in pollution. And if the second chief priest, with the priest that is anoynted for the warr, (Deut. 20. 2.) doe light upon a dead: he that is anoynted for the warr, must be defiled, and not the Sagan [or second chief priest.] Maimony ibidem, ch. 3. f. 8. 9. Vnto this Law, that the high Priest might not defile himself for his parents or children; the words in Moses blessing of the tribe of Levi, seem to have reference; *Who sayth of his father and of his mother, I resp. Et him not; and his brethren he acknowledgeth not; and his sonns, he knoweth not &c. Deut. 33. 9.* Compare also Levit. 10. 2. -- 7.*

V. 12. *goe-out of the Sanctuary*] to weet, in the time when he should serve there. And this Law was not for the high Priest onely, but for all priests, who if any of their friends there died, or things of the death

12

death of any came unto their ears, might not therefore depart and leave off their ministration, upon paine of death, Lev. 10. 7. So the Hebrewes explaine it; *A priest that goeth out of the Sanctuary in the time of service onely, is guiltie of death, whether he be the high priest, or a common priest, Levit. 10. 7. So that which is sayd of the high Priest, (in Lev. 21. 12.) AND HE SHALL NOT GOE OUT &c.* is not but for the time of service onely, that he shall not leave his service and goe out. If it be so, why is this warning repeated for the High Priest? Because a common priest, which is in the Sanctuary, in his service, and he heareth of death of one for whom he is bound to mourne; though he may not goe out of the Sanctuary, yet he serveth not, because he is sorowfull; and if he serve when he is sorowfull by the law he prophaneth his service, whether it be about the sacrifice of a particular person, or the sacrifice of the congregation. But the high Priest serveth when he is sorowfull; for it is sayd, *Neyther shall he goe out of the Sanctuary, nor prophane the Sanctuary; as if he should say, he shall continue and serve the service that he is imployed in, and it is not prophaned. But though the high Priest serveth when he is sorowfull, yet is it unlawfull for him to eat of the holy things: as it is written (in Lev. 10. 19.) Had I eaten the Syn-offring to day, should it have been good in the eyes of the LORD? So neyther hath he a portion to eat at evening. Maimony in Biath hamikdash, ch. 2. sect. 5. 6 8.* nor prophane the Sanctuary] the Greek expoundeth it, nor prophane the sanctified name of his God. the crowne, the anointing oile] This may be understood of two things; of the golden plate, which is called *Nexer*, a Crown, Exo. 29. 6. and of the Anoynting oile; both which were upon him. Or the later explaineth the former, and the Oile is called *Nexer*, a Crown or Separation; because by it he was separated from other men, and other Priests. Thus the Greek translateth it, the holy oile the anoynting of his God, is upon him.

V. 13. *a wife in her virginities*] that is, a wife that is a virgin, as the Greek translateth it. Three women are unlawfull for all

Priests, the divorced, the whore, and the prophane: and the high Priest is forbidden foure, the three forenamed, and the widow. Whether it be the high Priest which is anoynted with the anointing oile, or ordeyned in the (priestly) garments; and whether it be the priest that serveth, or the great Priest that serveth in his place, [instead of the high Priest when he is polluted, called the second Priest, 2 King. 25. 18.] and likewise the Priest anoynted for the warre, (Deut. 20. 2.) they all are commanded to marry virgins, and forbidden to marry widowes. *Maimony in Issure biath, chap. 17. sect. 1. The High Priest was a figure of Christ, Hebr. 3. 1. his wife which was to be a virgin was a figure of the church, which is to be chaste, pure, holy, as th'Apostle writeth to the church of Corinth, I have espoused you to one husband, that I may present you a chaste virgin to Christ: 2 Cor. 11. 2. See also Rev. 14. 4.*

V. 14. *a widow*] whether she be a widow after betrothing or after marriage, she is forbidden him. *Maim. in Issure Biath, ch. 17. sect. 11.*

a virgin of his peoples] that is, either of the tribe of Levi, or of any other tribe of Israel; as Iehojada the Priest, married Iehoshabeath the daughter of King Iehoram, of the tribe of Iudah, 2 Chron. 22. 11. So in Ezek. 44. 22. it is sayd of the Priests, they shall take maydens of the seed of the house of Israel. And in the Hebrew canons, Priests and Levites and Israelites, may lawfully goe-in (that is marie) one with an other; and that which is borne, goeth after the male: [that is, if the father be a Priest or Levite, the child is a Priest or Levite; if the father be a common Israelite, the child is a common Israelite, though born of a priests daughter.] *Maimony in Issure biath, ch. 19. sect. 15.*

V. 15. *not prophane his seed*] which he should doe, by marrying with any of those forbidden him, that his sonns after him might not execute the priests office, because they were borne of an unlawfull mother. *A priest that goeth in to a divorced woman, or an whore; and an high priest that goeth in unto them, or unto a widow; those are made profane (women) for ever: and she beget a son*

a son of her, that which is borne is prophane. *Maimony in Issurei biash. ch. 19. sect. 3.* Therefore the magistrates punished the priests, that married & lay with any unlawfull woman. Every priest that marieth any of the three women, (in v. 7.) and lyeth with her, is to be beaten. An high priest that goeth in to a widow, is to be beaten. If an high priest marry a widow, and lye with her, he is to be beaten twice; once for transgressing this, **HE SHALL NOT TAKE A WIDOW**; and once for this, **HE SHALL NOT PROPHANE**. And whether he be an high priest, or a common priest, that marieth any of those (forbidden women) if he lye not with her, he is not beaten. And in every place where he is to be beaten, she is to be beaten. Every priest that goeth in to an heathen woman, is to be beaten, as for an whore. A woman that hath been a widow, and hath been divorced, and hath been made prophane, and hath been an whore, and an high priest goeth in afterward unto her: he is to be beaten foure times, for lying with her once. Like judgment is for a common priest, if he goe in to one divorced, which was made prophane, and after that an whore; he is to be beaten thrice, for lying with her once. But if this order be changed, he is to be beaten but once. *Maim. in Issurei biash, chap. 17. sect. 2. &c.*

17 V. 17. of thy seed] that is, as the Chaldees interpreteth, of thy sons. in their generations] that is, they or any of their posteritie, in the ages following. a blemish] in Hebrew *Mum*, in Greek *Momos*, in Chaldee *Muma*; which signifieth, any thing to be blamed, for deformitie, want or superfluitie; any imperfection of bodie, in the whole, or in any part. to offer the bread] that is, as the Greek sayth, the gifts, in Chaldee, the offering, or sacrifice. The reason hereof was, that the Priests were both in their persons & works, to figure out Christ his person and work; who was holy, harmlesse undefiled, separated from synners; and a Lamb without blemish, and without spot. *Heb. 7. 26. 1 Pet. 1. 19.*

18 V. 18 blind.] eyther in whole or in part; purblind, dim sighted, or that had any blemish in his sight, eye, eyelid, or the

like. The Hebrew doctors reckon nineteen blemishes, that might be in the eye of a priest; and seven in the eye lid. *Maim. in Biath bamikdash, ch. 8. sect. 17.* lame] or halting; on one, or both leggs; having any imperfection in his gate, or feet; and in the feet, ther might be twentie blemishes, *Maim. ibidem.* flat nosed] in Greek, short nosed, or having the nose cut off. It implieth all manner deformitie in the nose, wherein there might be (as the Hebrewes say) nine blemishes. that hath any thing superfluous] or, that is excessive, eyther in the whole bodie, or any member over long: so in *Levit. 22. 23.* for the sacrifices. The Greek translateth it, having the ear cut off.

V. 19. the breaking of a foot] that is, a broken foot; he that shalbe broken footed, or broken handed. In the hands, the Hebrewes say there might be seven blemishes.

V. 20. crook-backed] that hath a bunch or hillock on his back or any other place. as *Targum Ierusalem* referreth it to the eye browes, that hang over the eyes; and so it agreeth with them which follow. But the Greek favoureth the former interpretation. hath a smal spot] or, a thin filme: this by the Hebrewes, is referred to imperfection in the eye. By others to the small or thin stature of the body, as to be a dwarf, or over slender. The Hebrew *Dak*, is generally that which is small or thin. He that hath a white smal spot, within the black (of the eye,) is the *Dak* spoken of in the Law: sayth *Maimony in Biath bamikdash, ch. 7. f. 5.* The Greek translateth it *Ephelos*; & *Ephelis* is nothing els but a certayn ruggednes and hardnes of an evil colour; sayth *Cornel. Celsus, l. 6. c. 5.* a confusion] or suffusion, wherby the white and black is mixed confusedly together. *Teballul* (the Confusion) spoken of in the law, is when the white of the eye is drawen, and some of it gotten into the black until the black is found mingled with the white: sayth *Maimony ibidem.* suffe]

or, dry-scaule, mange; called in Hebrew *Gatab*, (wherupon the Latines borrow the name *Porrigio*,) the Greek translateth it

Pfora agria: and it may be on any part of the body, as the Hebrewes observe: *Maimony* in *Biath hamikdash*, c.7. f.10. This is againe mentioned in *Levit.* 22.22. and in *Deu.* 28.27. as a plague incurable. [scab] or *tettar*; as the Greek calleth it *Leichen*, to which the Chaldee version agreeth; for *Chazix*, and the Arabick *Chazixa*, is that which the Greeks call *Leichen*: it is mentioned on ly here, and in *Lev.* 22.22. *Maimony* (in *Biath hamikd.* c.7. f.10.) calleth it an Egyptian scab (or *tettar*) which is hard & fowle: and that is the *Iallepheth* (the Scab) spoken of in the Law. It may also be on any part of the body of man or beast. [stones broken] or a cod (or stone) bruised: the Greek translateth, which hath but one stone. These twelve particulars are named, all other of like nature being implied. The Hebrewes say, *There are in all, an hundred and fourtie blemishes, that doe disable the Priests; eight in the head; two in the neck; nine in the ears; five in the browes; seven in the eye-lids; nineteen in the eyes; nine in the nose; nine in the mouth; three in the belly; three in the back; seven in the hands; sixteen in the members of generation; twentie in the feet; eight in all (or any part of) the bodie, eight in the skin of the fl sh; and seven in the strength of the body, and the breath.* *Maimony* in *Biath hamikdash*, c.8. f.17.

a blemish in him] This general is added to the former particulars, to teach that any other blemishes though unnamed, did disable a Priest from sacrificing. All blemishes whatsoever, whether they be in him from the beginning of his creation, or grow upon him afterward, whether they be transitorie (blemishes that may be removed,) or not transitorie; he is disabled by them, till they be doen away. A fixed blemish, as a broken foot or hand, or a transitorie blemish, as scurfe or scab. And not the blemishes onely which are written in the law, doe disable the priests; but all blemishes to be seen in the body as it is written, *WHOSOEVER hath A BLEMISH IN HIM*, out of any place; and those that are written in the Law, are for an example. *Maimony* in *Biath hamikdash*, ch.6. sect.3.4. Further to shew this, they say; *An old man, that is neer unto*

trembling and shaking as he stands; a sick man, when he trembleth through sickness & feeblenes of strength; (are as blemished.) If a Priest serveth when he stinks of sweat; or when he hath a stinking breath out of his mouth; loe he profaneth his service, as doe all other that have blemishes. *Maim.* *ibid.* ch.7. sect.12.13. By these God figured the perfection that should be in Christ, *Heb.* 9.14. and taught also what graces are requisite in his ministers, *1. Timoth.* 3.2.3.--7. *Tit.* 1.7.8.9. and in the whole church, which is unto him a royal priesthood, an holy nation, *1. Pet.* 2.9. which Christ hath sanctified and cleansed, that he might present it unto himself glorious, a church not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish, *Ephes.* 5.26.27. So the Saints are sayd to be without blemish before the throne of God, *Rev.* 14.5. the fyre-offrings] in Greek the sacrifices, in Chaldee the offerings. If any priest that have a blemish, doe serve in the sanctuarie, he prophaneth the service, and is to be beaten: *Maim.* in *Biath hamikdash*, c.6 f.1.

a blemish] in Greek, because a blemish is in him. *Sol.* *Iarchi* explaineth it thus, whiles his blemish is on him, he is rejected: but if his blemish be doen away, he is fit (or approveable.) Besides the blemishes forenamed, such Priests as had transgressed in their ministration & served before idols, were no more to serve in the sanctuarie, but were reputed as blemished. Therefore *K.* *Iofias* put down the priests of the high places, that they came not up to the Altar of the Lord: *2 King.* 23.9. & for such this Law is given, in *Ezek.* 44. 10.--13. The Levites that are gone away farr from me, when Israel went astray away from me after their Idols, they shall even bear their iniquitie &c. And they shall not come near unto me, to doe the office of a Priest unto me, nor to come neer to any of my holy things, in the most holy place: but they shal bear their shame, and their abominations which they have committed. And in the Hebrew canons it is layd, Every Priest that hath served Idols, whether presumptuously or ignorantly, although he returne with full repenance, yet may he never minister in the sanctuarie. And whether

ther he hath ben a preist to the Idol, or but worshiped it &c; he is disallowable for ever. If he transgress, and doe offer (in the sanctuarie,) his offering is not of a sweet smelling savour, although he was in ignorance when he ministered, or when he worshiped. Who so transgresseth and maketh an house without the Sanctuary, to offer his offering therein unto God; that is not as an Idols house. Notwithstanding, every priest that ministereth in such an house, may never more minister in the sanctuarie. Maim. in Biath hamikdash, chap. 9. sect. 13. 14. the bread] in Greek the gifts; in Childee, the offering. Who so was found allowable by his genealogie, but had a blemish found upon him: he sate in the wood chamber; and did cleave wood for to lay on the altar, and had a portion in the holy things with the men of his fathers house, and did eat of them. Maim. ibidem, ch. 6. f. 12. So for the preists that fel to Idolatrie, God appointed, that they should be ministers in his sanctuarie, Bishops at the gates of the house; that they should slay the burnt offering, and the sacrifice for the people, &c. but not come neer to any of his holy things in the most holy place &c. Exek 44. 11. 13. 14.

22 V. 22. He shal eat] Herein the blemished preists had a privilege above the unclean, which might not eat of the holy things, Lev. 22. 3. 6.

23 V. 23. unto the veile] of the holy place, whether the priests went in alwayes, accomplishing the services; Hebr. 9. 6. unto the Altar] that which was in the courtyard, Ex. d. 40. 29. Any priest that had a blemish, might not come into the Sanctuarie, from the Altar and foreward, Lev. 21. 23. and if he transgressed and went in, he was to be beaten, although he served not. And if he served in the Sanctuarie, it was unlawfull; and he profaned the service, and was to be beaten also for the service. Maim. in Biath hamikdash, ch. 6. sect. 1.

not prophane my sanctuaries] the Greek expoundeth it, not prophane the holy name of his God. doe sanctifie them] This Chazuni referreth to the veile of the altar forementioned, unto which none that had blemish might come.

24 V. 24. all the sonns of Israel] because as

it concerned the Priests, to take heed they synned not in their ministrations: so the people were to sanctifie them, vers. 8. and to look that no disallowable person served in the Sanctuarie. Therefore the Hebrewes doe record, that the great Synedrion used to sit in the chamber of hewen-stone [by the sanctuarie,] and the principal of their work continually was to sit & judge concerning the priesthood; and to examine the priests for their genealogies, and for their blemishes. Every priest that was found disallowable for his genealogie; he put on black clothes, and wrapped himself over with blacks, and went out of the court. And whosoever was found perfect and lawfull; he put on whites, and went in and ministered with his brethren the priests. Who so was found lawfull for his genealogie, but had a blemish found upon him, he sate in the wood chamber, and hewed wood &c. Maimony in Biath hamikdash, ch. 6. sect. 11. 12.

CHAPTER 22.

1. The Priests in their uncleannes, must abstaine from the holy things. 6. How they shalbe cleansed. 10. Who of the Priests house may eat of the holy things. 14. What they must pay that eat of them unlawfully. 17. The sacrifices must be without blemish. 26. The age of the sacrifice. 29. The Law of eating the sacrifice of Confession.

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4 I *am* Iehovah. Any man, of the seed of Aaron, which is leprous, or hath an yssue; he shal not eat, of the holy-things, until he be cleane: and he that toucheth any *thing that is* unclean by a soule, or a man, whose seed of copulation goeth from him. Or a man, that toucheth, any creeping-thing, whereby he is made-uncleane: or a man, by whom he is made-uncleane; according to any uncleannes of him.

6 The soule, which hath touched it; even he shal be unclean, until the evening: & he shal not eat, of the holy-things; unless he bathe his flesh, with water.

7 And *when* the Sun is gone down, then he shal be clean: and afterward, he shal eat of the holy-things; for it is his bread. And a carkeſs, and a torne-thing, he shal not eat, to make *himself* unclean therewith: I, *am* Iehovah.

9 And they shal keep my charge; that they bear not syn for it; and dye therefore, if they profane it: I Iehovah, doe sanctifie them. And any stranger, shall not eat of the holy thing: a forreiner of the Priests, and an hired-person, shal not eat of the holy-thing.

11 But a priest, if he buy a soule, with the purchase of his mony; he, shall eat of it: and he that is born in his house; they, shall eat of his bread. And a priests daughter, if she be *married* to a man *that is* a stranger: she, shal not eat of the heave-offring of the holy-things.

13 But a priests daughter, if she be a widow or put-away, and she have no seed; & is returned unto her fathers house, as *in* her youth; she shal eat, of her fathers bread: but any stranger, shal not eat therof. And a man, if he eat of the holy-thing, in

ignorance: then he shall adde the fift *part* therof, unto it; and he shall give unto the priest, the holy-thing. And they shall not profane, the holy-things, of the sonns of Israel: which they heave-up, unto Iehovah. Or cause them to beare, the iniquitie of trespass; when they eat, their holy-things: for I Iehovah, doe sanctifie them.

And Iehovah spake, unto Moses, saying. Speak unto Aaron, and unto his sonns; and unto all the sonns of Israel; and say, unto them: Any man, of the house of Israel, or of the stranger in Israel; that wil offer his oblation, according to all their vows, and to all their voluntarie-offrings; which they will offer unto Iehovah, for a burnt-offring. For your favourable-acceptation: a perfect male; of the beeves, of the sheep, or of the goats. Any, which *hath* a blemish in it, ye shall not offer: for it shall not be, to favourable-acceptation, for you. And the man, that wil offer a sacrifice of Peace-offrings, unto Iehovah; to separate a vow, or for a voluntarie-offring; of the herd, or of the flock: it shal be perfect, for favourable-acceptation; there shall not be in it, any blemish. Blinde, or broken, or maymed, or *having* a wenn; or scurffe, or scabb; ye shall not offer these, unto Iehovah: nor give of them, a Fyre-offring, upon the altar, unto Iehovah. And bull or lamb, that hath *any member* superfluous, or lacking: thou mayst make it, a voluntary-offring; but for a vow, it shall not be favourably-accepted. And *that which is* bruised, or crushed, or broken,

broken, or cut; ye shall not offer, unto Iehovah: and in your land, ye shall not doe it. And from the hand of a strangers son; ye shall not offer, the bread of your God, of any of these: because their corruption is in them, a blemish is in them; they shall not be favourably-accepted, for you.

And Iehovah spake, unto Moses, saying. A bull, or a sheep, or a goat, when it shall be brought forth; then it shall be, seven dayes, under his dam: and from the eight day, and thenceforth; it shall be favourably-accepted, for an oblation of a Fyre-offring, unto Iehovah. And cow, or sheep: it and the yong therof, ye shall not kill, in one day. And when ye wil sacrifice a sacrifice of confession, unto Iehovah: ye shall sacrifice, for your favourable-acceptation. In that day, shall it be eaten; ye shall not leave therof, until the morning: I, am Iehovah. And ye shall keep, my commandements; and doe them: I, am Iehovah. And ye shall not profane, the name of my holynes; and I wil be sanctified, among the sonns of Israel: I Iehovah, doe sanctifie you. That brought you out, from the land of Egypt; to be unto you, for a God: I, am Iehovah.

Annotations.

L *Et them be separated*] in Greek, *Let them take heed of the holy things*, meaning, that they defile them not. So that as the former chapter shewed the puritie and perfection that should be in the persons that drew neer unto the Lord: this teacheth what puritie and perfection ought to be in the things offered, or to be offered unto him. The Hebrew *Nazar* here

used, signifieth a religious separation in respect of holynes; as is noted on Lev. 15. 31.

of my holynes] translated in Greek, *my holy name*: which is profaned, when the holy things in the sanctuarie are defiled, being offered or eaten by persons unclean, & forbidden of God. See after, in v. 15. 32.

the things] this addition is supplied also in the Greek, *Whatsoever things they sanctifie unto me*. And this is added, as Sol. Iarchi here saith, to imply also the holy things of the Priests themselves.

V. 3. *your generations*] eyther now, or at any time hereafter. *shall come nigh*]

namely, to eat, as is expressed in v. 4. So Iarchi sayth, *This coming nigh is not meant but of eating*.

your seed] that is, your children: so in v. 4. *holy things*] Hebr. *holynesses*, meaning things of holynes, and particularly holy meats; which though the blemished priests might eat of, Lev. 21. 22. yet the unclean might not. Lev. 7. 20. 21.

See the notes on Levit. 7. 10. And by the *holy things*, are meant not onely the Sacrifices, but *first fruits*, and *all the heave offerings of the holy-things*, which the sonns of Israel offered unto the Lord; Numb. 18. 8. 9. 19. as it is there sayd, *every one that is clean in thy house, shall eat of it*. Nū. 18. 13. See after on v. 9. *uncleannes upon him*] before he is washed from the same: see the annotations on Levit. 7. 20.

cut off from my presence] in Greek, *destroyed from me*: in Chaldee, *destroyed from before me*. It meaneth death by the hand of God, as v. 9.

V. 4. *Any man*] Heb. *Man man*: that is, *Whosoever*: Targum Jonathan sayth *yong man or old man*. And this concerneth women also, the daughters of Aaron, who were to eat of some of the holy things; but so as they were clean when they did eat. Num. 18. 19. 11. See after, in v. 11. 12.

leprous] wherof see Lev. 13. *an yssue*] wherof see Lev. 15. 2. &c. *by a foule*] the Greek translateth, *any uncleannes of a soule*; wherby the dead is meant, as Lev. 19. 28. & 21. 1. and what uncleannes that was, see in Num. 19. 11. 14. *seed of copulation*] or, *effusion of seed*, wherof see Lev. 15. 16.

5 Ver[. 5. *creeping thing*] which when it is dead, defileth him that toucheth it, Lev. 11.31. &c. *made unclean*] so much as would make a man unclean; and that was of creeping things the quantitie of a lentile (or litle pease) as Iarchi here noteth. See Levit. 11.31. *a man*] to weete, an unclean man, as a Leper, he that hath an yssue, or the like; by touching of whom, men were made unclean. Levit. 13.45. & 15.5. &c. Or a dead man; and thereto Sol Iarchi here erreth it, and of a dead man, so much as an olive would defile.

6 V. 6. *The soule*] that is, the man, as the Chaldee expounds it: and Targum Jonathan addeth, *the man a priest*. *until the evening*] until the end of that day, and beginning of a new. See the notes on Lev. 11.24.32. *bathe*] or, *wash his flesh*, that is, *his body*, as the Greek translateth: see Lev. 15.5.13. It figured repentance forsynns, as I baptise you with water unto repentance, Math. 3.11. & sanctification by the blood and spirit of Christ; as, ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the Spirit of our God, 1 Cor. 6.11. And this sanctimony, though common to the whole church, Levit. 11. did specially pertain to the priests & ministers, whom Christ (who is likened to a refiners fyre, & to fullers sope) should purifie by his grace, as it is sayd, He shal purifie the sonns of Levi, and purge them as gold and silver: that they may offer unto the Lord, an offering in righteousness. Mala. 3.2.3.

7 V. 7. *and afterward*] in Greek, and then he shall (or may) eat; to weete, when his sun is gone down: before then though he were washed, he might not eat. See the notes on Lev. 11.32. *his bread*] his food, allowed him of God for his livelihood: Num. 18.11.19. *Whosoever eateth of the heave-offrings, blesseth with a blessing for the food; & after that, he blesseth him that sanctifieth them with the sanctification of Aaron,* (Num. 18.8.) & commanded them to eat of the heave-offrings. Maimony in Trumoth, ch. 15. f. 22.

8 V. 8. *a carkefs and a torne thing*.] what these were, is before shewed, on Lev. 17.

15. & Exo. 22. 31. They were unlawful to be eaten of any Israelite, especially of the Priests; as here and Ezek. 44.31. and figured the sanctitie of their communion; as is noted on Lev. 17. and further appeareth by Ezek. 4.13.14.

V. 9. *my charge*] or, *observe my observation*, that is, *which I command to be kept*: in Chaldee, *the observation of my word*. Here it is specially to be understood, as Iarchi also sayth, *of eating the heave-offring, and of uncleannes of bodie*. *syn*] that is, the punishment of syn; So in Lev 19.17. Num. 18.32. & 9.13. *for it*] that is, for the holy thing, fore spoken of. *and dye*] to weete by the hand of God; as Targum Jonathan explaineth it, *by flaming fyre*. For by men, such were beaten onely, as the Hebrew canons shew, saving. *An unclean priest is forbidden to eat of the heave-offring, whether it be unclean or clean, Lev. 22.4. Every unclean (priest) that eateth of the heave-offring which is clean, he is guilty of death by the hand of (the God of) heaven; Lev. 22. 9. and therefore he is to be beaten. But if he eat of the heave-offring which is unclean, though it be forbidden, he is not to be beaten, because it is not holy. The unclean may not eat of the heave-offring, until their sun be set, and three starrs appeare after the Sun is gone downe, Lev. 22.7. Maimony in Trumoth, chap. 7. sect. 1. &c. The like judgment is for the stranger, that is whosoever is not a priest, or of the priests familie; for if he eat of the holy things presumptuously, he is in danger of death. The stranger that eateth of the heave-offring presumptuously, whether he be unclean or cleane, whether he eat of the heave-offring that is cleane or uncleane, he is guilty of death, by the hand of (the God of) heaven; as it is written, AND DYE THEREFORE, IF THEY PROPHANE IT: and he is to be beaten, for eating therof. And if he eat in ignorance, he is to add the first part therof unto it, (Lev. 22.14.) Maim. ibidem, ch. 6. sect. 6.*

V. 10. *any stranger*] that is, whosoever is not of the priests familie. The Hebrew canons say, *The heave-offring, and the heave-offring of the tithes, are to be eaten by the Priests,*

Priests, whether old or yong, male or female, by them, and their Cananitish servants, and their cattel: Lev. 22. 11. The stranger is forbidden to eat of the heave-offring, Lev. 22. 10. Maim. in Trumoth, ch. 6. f. 1. 5. forreiner] or sojourner, in Hebrew *Toshab*, in Greek *Paroikos*, which is a stranger-inhabitant; one that dwelleth in the house continually, but is not of the house: and so differeth from the Slave, which is one of the household; and from the Hireling, which is none of the household, neither abideth therein continually but for a terme The forreyner, is he that is hired for ever: the Hireling, is he that is hired for yeres. And an Hebrew servant, loe he is as a forreiner and an hireling, (Levit. 25. 39. 40.) And a Priests daughter married to a stranger, loe she is as a stranger: and it is forbidden ANY STRANGER (Lev. 22. 10) whether it be himself or his wife. Maim. in Terumoth, c. 6. f. 5. By the forreiner or Sojourner in this place seemeth to be meant not onely an Israelite sojourning; but also an heathen man, uncircumcised; who leaving his open Idolatrie, and yielding to the Moral law, though not to the ordināces, as circumcision and the like; might dwell among the Israelites, Deut. 14. 21. See the annotations on Exod. 12. 43. 45. 48. And frō hence the Hebrewes gather, that an uncircumcised priest, though he had no other uncleannes, might not eat of the holy things. It is unlawfull for an uncircumcised priest to eat of the heave-offring, by the sentence of the Law: for loe the forreiner and the Hireling is spoken of concerning the Heave-offring, Lev. 22. 10. and the Forreiner and Hireling is spoken of concerning the Passover, Exod. 12. 45. What is the Forreiner and Hireling spoken of in the Passover? It is an uncircumcised person, to whom it is forbidden: so the Forreiner and Hireling spoken of in the Heave-offring, the uncircumcised person is forbidden it; and if he eat, he is to be beaten by the Law. Maim. in Terumoth ch. 7. f. 10. And in an other place they say, All the oblations whether they be the most holy things or the lesster holy, none may eat of them but cleane persons onely, that are circumcised. Though his sun be set, if he have not brought

his atonement, he may not eat of the holy things. Maim. in *Magnasch hakorbanoth*, c. 10. f. 9.

a hired person] any outlander, or any Israelite, as before is shewed. not eat] neyther drink of, nor annoint himself with any of the holy things appointed unto the Priests. For, the heave-offrings were given, for meat, for drink and for anointing, because annointing is as drinking, Psalm. 109. 18. and drinking is comprehended under anointing: they are to eat that which useth to be eaten, and drink that which useth to be drunk, and to annoint with that which is used for unction, not wine or the like, but they anoynt with oile that is cleane &c. Maim. in Trumoth, ch. 11. f. 1. So for this prohibition they say, Whether he eat that which is wont to be eaten, or drink that which is wont to be drunk, or annoint him with the thing that is used for unction, (it is unlawfull:) for it is sayd THEY SHALL NOT PROFANE THE HOLY THINGS, Lev. 22. 15. Maim. *ibidem*, c. 10. f. 2.

V. 11. buy a soule] that is, a person, to weete, of the heathens; as before is noted; and as Sol. Iatchi here explaineth it, a Canaanitish servant. Such by coming to be of the Priests familie might eat, though Israelites might not eat. And, as the Hebrewes say, An uncircumcised Priest, and all that were unclean, although they themselves might not eat of the heave-offring, yet their wives & their servants might eat. Maim. in Trumoth, c. 7. f. 12.

with the purchase of his money] Hebr. the purchase (or bought) of his silver; which the Greek translateth bought (or purchased) with silver. So that though he bought them not himself, if they were brought into his house by a wife whom he married, or were bought by his servants, they might eat. Maim. in Trum. c. 7. f. 18. he that is borne in his house] or, the child of his house; that is, the homeborne servant; such as were the children of his slaves. See the notes on Gene 15. 3. & 17. 12. Those slaves being of the Priests household, if they were cleane, might eat of some of the heave-offrings that were give for the Priests livelihood. See Numb. 18. 11. 13.

II

12

V. 12. *a stranger*] such as were not of the Priests stock: for other Israelites are counted strangers in this case. So a stranger is here expounded by Iarchi, a Levite, or an Israelite. *of the heave-offring*] which the Chaldee expoundeth the separated-thing; the Greek, the first fruits: it meaneth The sanctified things of the sons of Israel, Nu. 18.8, 11--19. The reason herof was, because by her marriage she went out of her fathers house, into her husbands: as on the contrary, a comon Israelites by marriage with a Priest, became of his house, and might eat. The Hebrewes say, Two things are conteyned in this prohibition; that if she a priests daughter be defiled, and made an whore or profane (as Lev. 21.7.) it is unlawful for her to eat of the heave-offrings for ever, according to the judgment of every prophane person: for the prophane is as the stranger in all respects. And if she be married to an Israelite, she may never eat of the Wave-breast and of the Heave-shoulder (Levit. 7.34.) although she be divorced, or (her husband) dye: [wherof the next verse speaketh.] Maim. in Trumoth, chapt. 6. sect. 7.

13

V. 13. *no seed*] no son, sayth the Chaldee version. This is understood also, eyther if she had no child, or if her childre be all dead; as is after shewed. *as in her youth*] so that though she hath brought forth no seed, yet if she be with child, she may not eat of the holy things. Maim. in Trum. c. 8. f. 2. *of her fathers bread*] The Hebrew doctors say, We have heard this expounded, of the bread, and not all the bread: she returneth to (eat of) the heave-offrings, but not of the wave-breast, and heave-shoulder. Maimony in Trumoth, ch. 6. f. 9. Hereupon also they inferr, An Israelites which hath had seed by a Priest, she eateth for her childs sake, be it male or female; though it be seeds seed unto the worlds end; for it is sayd, **AND SHE HAVE NO SEED.** As the seed of an Israelite from a Priests daughter disableth her from (eating:) so the seed of a Priest from an Israelites, inableth her to eat. An Israelites daughter, that is married to a Priest, and he dye, and she have a son by him: if she be married after to an Israelite, she may not eat of the Heave-offrings. If the Israel-

ite dye, and she have a son by him; she may not eat, because of that her son by the Israelite: if that son of hers by the Israelite dye, she may eat, for her first sons sake. A Priests daughter that is married to a Israelite, and she have a son by him; if she be againe married to a Priest, she may eat of the heave-offrings. If he dye, and she have a son by him, she may eat. If her son dye which she had by the priest, she may not eat, because of her son which she had by the Israelite. If her son dye which she had by the Israelite, she returneth to her fathers house, as in her youth, and eateth of the heave-offrings, not of the breast or shoulder. An Israelites daughter that is married to an Israelite first, and have a son by him; and after is married to a Priest, eateth of the heave-offring. If he dye, and she have a son by him; she eateth for her last sons sake; for loe he enableth her to eat, as his father inabled her to eat. Maimony ibidem, ch. 6. f. 12. 13. 17. 18. 19.

V. 14. *a man*] that is, any stranger forementioned; which belongeth not to the Priests familie. Targum Jonathan explains it, *a man of Israel.* *in ignorance*] or, through unadvised error. But if he doe it presumptuously, he is guilty of death, by the hand of God, v. 9. of beating by the hand of the Magistrate. *adde the fist*] The stranger that eateth of the heave-offrings in ignorance; payeth the principal and the fist (part.) Though he knoweth it to be the heave-offring, and that it is forbidden him, but knoweth not wheiher he be guilty of death for it, or no: loe this is ignorance, and he payeth the principal, and the fist part. Whether he eat, or drink, or annoynt himself with it; and whether he eat the heav-offring that is clean, or that is unclean, in ignorance, he must pay the principal, and the fist. Whosoever payeth the principal and the fist; payeth the principal to the owners, and the fist part to any Priest that he will. And he never payeth, but according to the price that it was worth, at the time when he did eat it: whether it be cheaper at the time when he payeth for it, or dearer. Maimony in Trumoth, ch. 10. f. 1. 2. 16. 25. See also the annotations on Lev. 5. 15. 16.

V. 15. *not profane*] by suffering the holy things to be eaten of strangers: as before.

14

15

fore. which they heave-up] that is, offer; or (as the Greek and Chaldee expound it,) separate unto (or before) the Lord.

16

V. 16. Or cause them to beare] or, And they shal not cause them to beare: which may be understood of the Priests, that they should nor by their negligence, cause or suffer the people to bear the punishment of their trespasss; and this the Greek favourerth, saying, And bring upon them iniquitie. Or it may be referred to the people, that they should not cause them selves to beare iniquitie (that is the punishment) of trespasss, for eating the holy things. The Chaldee translateth, And they receive upon them iniquities and synns, when they eat in uncleannes their holy-things. Whereupon some of the Hebrewes (as Sol. Iarchi here observeth) understand this word them, of the Priests themselves. These Lawes for cleannes corporal in all such as partaked of Gods holy things, led them and us to spiritual cleannes in our communio with Christ & his graces: that we should have our harts purified by faith, Act. 19. 9. and sprinkled from an evil conscience, & our bodies washed with pure water, Heb. 10. 22. that cleansing our selves from all filthineß of the flesh and spirit, we may persevere our holynes in the feare of God, 2 Cor. 7. 1. For, if we walk in the light, as God is in the light, we have fellowship one with another, and the blood of Iesus Christ his son, cleanseth us from all syn; 1 Joh. 1. 7. But if we eat and drink of his holy things unworthily, we eat and drink judgment to our selves: 1 Cor. 11. 29.

18

V. 18. all the sonns] in Greek, all the congregation of Israel. These lawes following, doe concerne things which were to be offered unto God; in what condition and state they ought to be, before they came upon his altar: therefore the speech is directed both unto Priests and people.

Any man] Hebr. man man, that is, who-soever. Targum Jonathan sayth, yong man or old man. or of] Hebr. and of the stranger; which the Greek translateth or of the proselytes joynd unto them in Israel: which were heathens converted to the faith of

Gods people. So differing from the alien, in v. 25. his oblation] in Greek, gifts; by which name the sacrifices are often called: Mat. 9. 23. 24. & 8. 4. & 23. 18. 19. Heb. 8. 4. & 11. 4. according to all their vows] in Greek, according to all their profession (or promise.) So in Lev. 44. 25, Vowes are in Greek called a profession, or confession: and vowes were made with promises, & payed with confessions; as David sayd, Thy vowes are upon me o God; I will pay confessions unto thee, Ps 56. 13. and to all] in Greek, or according to all their choise: so voluntarie gifts are called, becaule they come from the free choise and will of the giver. What they differ from vowes is shewed on Levit. 7. 16.

V. 19. For your favourable-acceptation] to weete, you shall offer it, so that it may be acceptable and pleasing unto God for you: as ver. 20. Levit. 23. 31. The Greek translateth it Acceptable: see the notes on Levit. 1. 3. Sol. Iarchi here explaineth it, Bring the thing that is meet to make you acceptable before me, that it may be unto you for favourable-acceptation. a perfect male] in Greek, unblemished males: such were all the burnt-offrings to be; see Lev. 1. 3. 10. or of the goats] but the foules he mentioneth not, because the Law made no difference in them of male or female; and as Iarchi here sayth, the foules was not rejected for a blemish, but for want of a lim. See the annotations on Lev. 1. 14.

19

V. 20. to favourable-acceptation] that is, favourable-accepted, as Moses speaketh after, in v. 25. and so the Greek translateth, acceptable for you. This is opened by the prophet thus; If ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? Offer it now unto thy governour, will he be pleased with thee, or accept thy person, sayth the LORD of hosts? And ye brought that which was come, and the lame and the sick: thus ye brought an offering: should I accept of your hand, sayth the LORD? But cursed be the deceiver, which hath in his flock a p. r. t. a male, and voweth and sacrificeth unto the Lord a corrupt thing: for I am a great King, sayth

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the LORD of hosts, and my name is dreadful among the heath n. Mal. 1. 8. 13. 14. These perfect and unblemished sacrifices which were to be offered unto God, figured the perfection of Christ who gave himself a sacrifice for us, and whom we apply to our selves and make ours by faith, 1 Pet. 1. 19. 20. 21. Gal. 2. 16. 20. Also the sacrifices of our humble and contrite hearts, and of our bodies, and of our praises and thanksgivings; which through Christ and his Spirit, are made holy and acceptable unto God. Psal. 51. 18. 19. Rom. 12. 1. Hebr. 13. 15.

21

V. 21. of peace-offerings] or, of payments: in Greek, of salvation; in Chaldee, of sanctification. See the notes on Lev. 3. 1. to separate] or, in separating (in Greek, distinguishing) a vow: which may be understood both of making a singular vow, and of accomplishing it, for both must be unblemished. So in Num. 15. 3. 8. See also Levit. 27. 2. The Hebrewes say, It is commanded that all oblations be perfect and choise, Lev. 22. 21. and whosoever sanctifieth a beast which hath a blemish, for the top of the altar, transgresseth against a prohibition, and is to be beaten for his sanctifying of it; as it is written, (Lev. 22. 20.) ANY WHICH hath A BLEMISH IN IT, YE SHALL NOT OFFER. We have been taught that this is a warning for him that sanctifieth blemished things. Who so thinketh that it is lawfull to sanctifie a blemished thing for the altar, and sanctifieth it: it is holy, and he is not beaten. He that killeth a blemished thing by the name of an offering, is to be beaten: for it is written, (in Lev. 22. 22.) YE SHALL NOT OFFER THESE VNTO THE LORD: we have been taught, that this is a warning against killing it. Maimony tom. 3. in Issure mixbeach, ch. 1. sect. 1. &c. of the herd] or, in the herd, so after in the flock, that is, of sheep or goats. For in such chiefly, blemishes were to be looked unto, rather than in fowls. See the notes on Levit. 1. 14. perfect] after, it is sayd, without blemish: blemishes, respected the outward parts: perfection, the inward also. If when the sacrifice was killed, it were

found torne; it was to be caried out to the place of burning. And so if it were found to want any of the members within, though it were not torne, as if it had but one kidney, or if the splene were wasted away, or it was unlawfull for the altar, and was to be burnt: not for that it was blemished, for the want of things within, was no blemish; but because they might not offer that which wanted any thing; as it is written, (in Numb. 28. 31.) PERFECT SHALL THEY BE VNTO YOU. And all overplus was as a want; therefore if it had three kidneies, or two splenes, it was unlawfull. Maimony in Issure mixbeach: chap. 2. sect. 11. any blemish] any deformitie in any lim: wherof the Hebrewes number fiftie, besides other things which did disable them for sacrifice; wherof see the notes on Exod. 12. 5. Hence also they gather, He that maketh a blemish upon the holy things, as to make an eye blind, or cut off a foot, is to be beaten; as (Lev. 22. 21.) THERE SHALL NOT BE IN IT ANY BLEMISH: we have been taught that this is a warning not to make any blemish in it. Maim. in Issure Mixb. ch. 1. sect. 7.

V. 22. Blinde] eyther wholly, or in part; if it see not with both eyes, or with one of them, and that with a clear sight &c. Maim. in Biath hamikdash, ch. 7. sect. 5. a wenu] or a wart, as the Gre-k expoundeth it.

[scurf or scab] of these see Lev. 21. 20.

not offer these] or any other like blemished. By offering, the Hebrewes here understand killing, and sprinkling of the blood on the altar: and by the words following, nor give of them, a fyre-offering, they understand a prohibition against burning the fat of such: for every of which actions presumptuously doen, a man was to be beaten. So that if one first sanctified a blemished beast, and then killed it, and sprinkled the blood therof, and burned on the altar the fat therof; he was to be beaten with foure beatings. Maim. in Issure mixbeach ch. 1. sect. 4. nor give of them] not of them, but of others bought with the price of them, they might. The Hebrew canons say; He that sanctifieth for the altar a blemished thing, though he is to be beaten, yet the thing is sanctified; and

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he shall redeem it according to the valuation of the priest, and it shall goe out among the unholy things; and with the price thereof he shall bring an oblation. And the like Law is for the sanctified beast, wherunto a blemish befalleth (after it is sanctified.) And it is commanded to redeem the holy things on which a blemish falleth, and they are to goe out among the common things, and to be eaten; as Deut. 12. 15. which we have heard expounded, of the holy things disabled (for sacrifice) which are redeemed. And all such holy things which are disabled, when they are redeemed; it is lawfull to kill them in the Butchers shambles, and to sell them there, and weigh out their flesh, as other common meates: except the first borne, and the tithe. *Maim. in Issure Mizb. ch. 1. sect. 10. 12.* This redeeming of blemished holy things is to be understood with a limitation to fixed or perpetual blemishes onely, not for transitorie. The old beast, and the sick, and that hath foulness on it, are excepted; for though they be not fit to be offered, they are not redeemed, but let live and feed, til some other fixed blemish come upon them, and then they are redeemed. So a sanctified beast, on which a transitorie blemish is come (as scabbs or the like,) it is not offered, neither redeemed. *Ibidem ch. 2. sect. 6.*

23

V. 23. *superfluous*] or, overlong; and as *Tarchi* expoundeth it, a member greater then his fellow: see Lev. 21. 18. *lacking*] or too short, any member strunk up: not lacking wholly, (for so it was unlawfull) but lacking in the length or bignes: the Greek translateth it *curtailed*. *mayst make*] or shalt make. *voluntarie-offring*] which some understand of the peace-offrings, the most interior; therefore God permitteeth such imperfections in this, but not in the vowed sacrifice, (which was next unto this,) nor in any other. How it differed from a vow, is shewed on Lev. 7. 16. The Greek version sayth, *Thou shalt make them slayn* (beasts) *for thy self*: the Hebrew doctors understand these not for sacrifice on the altar, (on which no blemished beast might be offered at all,) but for the maintenance of the sanctuarie the prices of them were taken as a voluntary

gift. It is unlawfull to sanctifie perfect (beasts) to the reparation (or maintenance) of the sanctuarie; for it is written, *And bull or sheep, that hath any (member) superfluous or lacking, thou shalt make it a voluntary (offring.)* We have been taught that this is a voluntary (offring) for the maintenance of the Sanctuarie &c. for they may offer no blemished thing upon the Altar: For it is sayd, *IT; it thou mayst make a voluntarie offering, for the maintenance of the house; but thou mayst not make perfect (beasts) a voluntary offering for the maintenance of the House, &c.* *Maimony tom. 3. in Erachin tract. 6. Estimate and devote things) ch. 5. sect. 6.*

24

V. 24. *bruised*] in any part of the body, and particularly in the stones thereof, of which some doe understand this: and so the Greek *Thladias* signifieth that which hath the stones bruised, or is gelt. *in your land*] that is, any in the land of Israel; opposed to the alien, in the verse following. *not doe it*] that is, not offer, or make it a sacrifice; nor suffer it to be

doen by any in your land: therefore the Greek translateth, *it shall not be doen, (or sacrificed.)* Or, we may read it, *not make such*; and so the Hebrewes understand it to be a prohibition against cutting the members of generation, or gelding of man, beast or bird. *Maimony in Issure biab, ch. 16. sect. 9.* See the notes on Deut. 23. 1.

25

V. 25. *strangers son*] or, son of an alien, that is, a gentile or paynim, not of the seed or of the church of Israel: see Ge. 17. 12. & Exod. 12. 43. The Chaldee translateth it, *son of the peoples*: the Greek, *Allogenes, a stranger, or of an other stock*: such were the Samaritans to the Jewes, Luke 17. 16. 18. And these differed from strangers proselytes, mentioned before in v. 18. *the bread*] in Greek, the gifts; in Chaldee, the oblation, as in Lev. 21. 6. *of any of these*] to weat, these blemished beasts, before prohibited. So the Hebrewes say, *Not the oblations of Israel onely, but even the oblations of the heathens, if they offer blemished things (he that offereth them) is to be beaten,* Lev. 22. 25. *Maimony in Issure Mizb. c. 1. s. 6.* *their corruption is in them*] this may be understood

understood of the strangers themselves, whose infidelitie is their corruption, and as a blemish upon their sacrifice: so it may be translated, their corruption in them, is a blemish in them. The Greek translateth, their corruptions are in them, a blemish in them. Of the offering of heathens sacrifices, the Hebrewes write thus: *An heathen that bringeth Peace-offerings, they offer them for burnt-offrings, for the heathens hart is towards heaven. If he vow peace-offrings, and give them to Israel, upon condition to make atonement by them for Israel; the Israelites eat them, with the peace-offrings of Israel: and so if he give them to the Priest, the Priest eateth them. An Israelite which is an Apostate to idolatrie, or a profaner of the Sabbath publickly; they receive of him no offering at all. Though it be a burnt-offring, such as they receive from an heathen, they receive it not from this Apostata. But if he be an Apostate to other transgressions, they receive of him all sacrifices; to the end that he may turne by repentance. The Burnt-offrings of the heathens, they bring not with them meat or drink offrings; but their meat and drink offrings are of the Congregations. Neyther doe they impose hands on them; for there is no imposing of hands but by Israelites, by men, not by women. Maim. in Magnafsch hakorbanoth, ch. 3. f. 3. 5. & Talmud Bab. in Menachoth, ch. 6. and in Cholin ch. 1. Sol. Iarchi also upon this scripture sayth: And from the hand of a strangers son, that is, a gentile which shal bring an oblation by the hand of the Priest, to offer it unto (the God of) heaven, ye shall not offer unto him a blemished thing. For although blemished things were not forbidden the sons of Noe to offer, except such as lacked a lim; this was in use in the high places in the fields: but upon the Altar that is in the Tabernacle, you shal offer none such, but a perfect (oblation) shal you receive of them. Touching the sacrifices of the heathens, consider that edict of K. Darius, who of his own goods gave sacrifices for the Priests to offer in Jerusalem to the God of heaven, & pray for the life of the King, and of his sonns: Exra 6. 8. 9. 10. See also the annotations on Lev. 17. 5.*

V. 27. *under his dam*] Hebr. *under his mother*. All the seven dayes, he is sayd to be lacking time. Turtle doves, whose time is not come, are as beasts that lack time: and yong pigeons whose time is past, are all as blemished; but they that offer them are not beaten, although the oblation is disallowed, and not acceptable. Maimony in Issure Mibrah, c. 3. f. 8. 9. See the annotations on Exo. 22. 30. and Levit. 1. 14. The Hebrewes say, the reason why it should be seven dayes under the dam, was that the Sabbath might pass over it. R. Menachem on Lev. 22.

V. 28. *Cow*] The Hebrew word is the same that was in v. 27. and may imply the male as well as the female, that neyther of them might be killed with their yong in one day: but the Greek & Chalde versions, apply these things to the female. The Hebrewes say, The prohibition concerning *IT AND THE YONG THEROF*, is of force concerning the female, for it may be certainly knownen that it is her yongling: and if it be certainly knownen, that this (beast) was the father of it, they doe not kill them both in one day: but if he kill them, he is not beaten; for the thing is doubtful, whether it be of force concerning the males or not. Maimon. tom. 2. in Shechitah, ch. 12. f. 11. or [sheep] or goat, or any cleane beast which was lawful to be eaten for comō meat; This prohibition hath not place but concerning clean beasts onely: and it is of force even for mixtures of diverse kindes: as if a Roe engender with a Goat, or a Goat with a Roe, it is unlawful to kill it and the yong in one day: Maimony in Shechitah c. 12. f. 8. *it and the yong*] Hebr. *and the son*. The Hebrew also speaketh as of the male, *him and his son*: but the Greek & Chaldee translate *her and her son*. not kill] eyther for sacrifice to God, or for comō food. The Hebrewes doe so explaine it, saying, He that killeth it and the yong thereof in one day, the flesh is lawful to be eaten, but the killer is to be beaten; Lev. 22. 28. And he is not beaten but for the killing of the latter: therefore if he kill the one of the two, and his fellow come and kill the other, his fellow is to be beaten.

beaten. The prohibition concerning it and the yong thereof, is of force at all times and in all places, for comon beasts, and for sanctified, whether they be holy things that are to be eaten, or not to be eaten. Therefore if the first kill in the court (of the Sanctuarie,) and the second with out; or the first without, and the second within the court; whether they be both common, or both holy; or one common and the other holy, he that killeth the later, is to be beaten, as for killing **IT AND THE YONG THEROF.** The prohibition is not but for the killing onely; as it is sayd **YE SHALL NOT KILL &c.** He that killeth a cow, and afterward killeth two of her yong, is to be beaten with two beatings: if he kill her (two) yong-ones, and afterward killeth her, he is beaten but once. If he kill her, and her yong, and her yonglings yong; he is beaten twice. If two men receive two beasts, the one the dam, and the other the yong, and they come for judgement: he that received the first, killeth first, and the other must stay til the morow. *Maim. in Shechitah, c. 12. f. 1. 2. 3. 12. 13.* Compare herewith the Law in Deuteron. 22. 6. where the bird with her yong or eggs, may not be taken together. It shewed Gods mercie to the creatures, in that he would not have the dame and the yong killed in a day: so Targum Jonathan paraphraseth on this Law thus; *My people the sonns of Israel, as our father is merciful in heav'n, so be ye merciful on earth: a cow or an ewe, it and the yong thereof ye shall not slay in one day.*

in one day] of this the Hebrewes say, the day goeth after the night; as, if he kill the first in the beginning of the fourth night, he may not kill the second, til the beginning of the fifth night. And so, if he kill the first, in the end of the fourth day, before evening; he may kill the second in the beginning of the fifth night: but if he kill the first in the evening of the fifth night, he may not kill the second till the sixth night. *Maim. in Shechitah, c. 12. f. 17.*

9 V. 29. of confession] or, of thanksgiving; which was a kind of peace-offring, see *Levit. 7. 12.*

0 V. 30. until the morning] If it were kept longer then the time appointed of God, it became polluted, was to be consumed

with fyre, and might not be eaten, upon paine of Gods wrath upon them for such iniquitie, *Lev. 7. 18.* See the annotations there; as also on *Exod. 12. 10.*

V. 31. *I am Iehovah]* Targum Jonathan explaineth it thus, *I am the Lord; who wil give a good reward to them that keep my precepts and my lawes.*

V. 32. not profane] Gods name is profaned, or polluted, by the wilfull and presumptuous breach of any one of all his commandements; as the Hebrew doctors teach from this and other like places: see the notes on *Exod. 20. 7. Levit. 18. 21. & 19. 12.* *doe sanctifie you]* God the sole author of our sanctification, doeth this in Christ, by his Spirit; *1 Cor. 1. 2. & 6. 11.* the outward means wherof is his word, and ordinances of the same, *Ioh. 17. 17. Ephes. 5. 26.* And these legall ordinances, which stood in meats and drinks, and divers washings and carnal rites imposed on them, until the time of reformation; sanctified unto the purifying of the flesh, *Heb. 9. 10. 13.* but the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, is it which purgeh our conscience from dead works, to serve the living God: *Hebr. 9. 14. & 10. 10.* and by one offering, he hath perfected for ever, them which are sanctified, *Heb. 10. 14.*

CHAPTER 23.

1. The feasts of the Lord. 3. The Sabbath.
4. The Passover, and unleavened-cakes. 9. The sheaf of first fruits. 15. The feast of Pentecost.
22. Gleanings to be left for the poore. 23. The feast of Trompets. 26. The day of Atonement.
33. The feast of Tabernacles.

AND Iehovah spake unto Moses, saying. Speak unto the sonns of Israel, and say unto them; The solemne-feasts of Iehovah, those which ye shal proclaime, convocations of holines: these are my solemne-feasts. Six dayes, shal work be doene; but in the seventh day, *shalbe* a Sabbath of sabbatisme,

sabbatisme, a convocatiō of holynes; ye shal not doe, any work: it *shalbe* a Sabbath, to Iehovah; in all your dwellings.

4 These, *are* the solemn-feasts of Iehovah; convocations, of holynes: those which ye shal proclaime, in their
5 appointed-seasō. In the first moneth, in the fourteenth day of the moneth, between the two-evenings: *shalbe* the
6 Passover, to Iehovah. And in the fifteenth day, of the same moneth, *shalbe* the feast of unleavened cakes, un-
7 to Iehovah: seven dayes, ye shal eat unleavened-cakes. In the first day, ye shal have, a convocation of holynes: ye shal not doe, any servile work.
8 But ye shal offer a Fyre-offring, unto Iehovah, seven dayes: in the seventh day, *shalbe* a convocation of holynes; ye shal not doe, any servile work.

9 And Iehovah spake unto Moses, saying. Speak unto the sonns of Israel, and say unto them; When ye be
10 come into the land, which I give unto you, & shal reap, the harvest therof: then ye shal bring a sheaf, the first-fruit of your harvest, unto the Preist.
11 And he shal wave the sheaf, before Iehovah, for your favourable -accepta-
12 tion: on the morrow *after* the sabbath, the Preist shal wave it. And ye shal offer, in the day that you wave the sheaf: an hee-lamb perfect, of his first
13 yeare; for a Burnt-offring, unto Iehovah. And the Meat-offring therof, *shalbe* two tenth-deales; of fine flowre mingled with oile; a Fyre-offring to Iehovah, a savour of rest: & the drink-offring therof *shalbe* wine, the fourth-
14 part of an Hin. And ye shal not eat bread, or parched-corne, or green-

eares; until this self same day; until ye have brought, the oblation of your God: *it shalbe* a statute for ever; throughout your generations, in all your dwellings.

And ye shal number unto you, 15 from the morrow *after* the Sabbath; frō the day that ye brought the sheaf of the wave-offring: seven Sabbathes, they shalbe complete. Vntil on the 16 morrow, *after* the seventh Sabbath; ye shal number, fiftie dayes: and ye shal offer a new Meat-offring, unto Iehovah. Out of your habitations, ye 17 shal bring bread *for* a wave-offring; two loaves, of two tenth-deales; they shalbe of fine-flowre; they shalbe baken with leaven: *they are* the first-fruits, unto Iehovah. And ye shal offer with the 18 bread, seven hee-lambs perfect, of the first yere; & one bullock, a yongling of the herd, & two rammes: they shalbe a Burnt-offring, unto Iehovah; & their Meat-offring, & their drink-offrings; a Fire-offring of a savour of rest, unto Iehovah. And ye shal of- 19 fer, one goat-buck of the goates, for a Syn offring: and two hee-lambs, of the first yere, for a sacrifice of Peace-offrings. And the preist shal wave 20 the, with the bread of the first-fruits *for* a wave-offring, before Iehovah; with the two lambs: holines, shal they be unto Iehovah, for the Preist. And 21 ye shal proclaime, in this selfe same day; a convocation of holynes shal it be unto you; ye shal not doe, any servile work: *it shalbe* a statute for ever, in all your dwellings, throughout your generations.

And when you reap the harvest of your land; thou shalt not wholly-rid, the 22 the

the corner of thy feild, when thou reapest; neyther shalt thou glean, the gleanning of thy harvest: thou shalt leave them, for the poore and for the stranger; I am, Iehovah your God.

3 And Iehovah spake unto Moses,
4 saying. Speak unto the sonns of Israel, saying: In the seventh moneth, in the first day of the moneth, ye shall have a Sabbatisme; a memoriall of blowing-of-trumpets, a convocation of holines. Ye shall not doe, any servile work: but ye shall offer a Fyre-offring, unto Iehovah.

7 And Iehovah spake unto Moses, saying. Also in the tenth day of this seventh moneth, it shall be a day of Atonemēts; a cōvocatiō of holines, shall it be unto you; and ye shall afflict, your soules: & shall offer a Fyre-offring, unto Iehovah.

8 And ye shall not doe, any work, in that same day: for it, is a day of Atonements; to make-atonement for you, before Iehovah your God. For every soule, that shall not be afflicted, in that same day: he shall even be cut-off, from his peoples. And every soule, that shall doe any work, in this self same day: I will evē destroy that soule, from among his people. Ye shall not doe, any work: it shall be a statute for ever, throughout your generatiōs, in all your dwellings. It shall be unto you, a Sabbath of sabbatisme; and ye shall afflict your soules: in the ninth day of the moneth, in the evening; from evening unto evening; ye shall rest your Sabbath.

33 And Iehovah spake unto Moses,
34 saying. Speak unto the sonns of Israel, saying: In the fifteenth day, of this seventh moneth, shall be the feast of

Boothes, seven dayes, unto Iehovah. In the first day, shall be a convocation of holynes: ye shall not doe, any servile work. Seven dayes, ye shall offer a Fyre-offring, unto Iehovah: in the eight day, a convocation of holynes shall be unto you, and ye shall offer a Fyre-offring unto Iehovah, it is a solemne-assembly; ye shall not doe, any servile work. These, are the solemne-feasts of Iehovah; those which ye shall proclaime, convocations of holynes: to offer a Fyre-offring, unto Iehovah; a Burnt-offring, and a Meat-offring, a sacrifice, & drink-offrings, the thing of a day in his day. Beside, the Sabbathes of Iehovah: and beside your gifts, and beside all your vowes, and beside all your voluntarie-offrings, which ye shall give, unto Iehovah. Also, in the sixteenth day, of the seventh moneth; when ye have gathered-in, the revenue of the land; ye shall festively-keep the feast of Iehovah, seven dayes: in the first day, shall be a sabbatisme; and in the eight day, a sabbatisme. And ye shall take unto you, in the first day; the fruit of goodly trees, boughes of Palme-trees, & branches of thick trees, and Willows of the brook: and ye shall rejoyce, before Iehovah your God, seven dayes. And ye shall festively-keep it, a feast unto Iehovah; seven dayes, in the yeares: it shall be a statute for ever, throughout your generations; in the seventh moneth, shall ye festively-keep it. Ye shall dwell in Boothes, seven dayes: every home-borne in Israel, shall dwell in Boothes. That, your generations may know; that I made the sonns of Israel to dwell, in Boothes; when I brought

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44 brought them out, from the land of Egypt: I, ~~am~~ Iehovah your God. And Moses declared, the solemne-feasts of Iehovah; unto the sonns of Israel.

Annotations.

2 **S**olemne-feasts] The Hebrew *Mogued*, is generally a *set-time*, or *season*, Gen 1. 14. 1. Sam. 13. 8. but applied here and often, to the *solemne-feasts* in Israel, which were appointed of God, at their *set-times* in the yere. The Greek here and in many other places translateth it *Heortē*, a *Feast*: somtime *Paneguris*, a *General-assembly*, both which words Paul useth in Col. 2. 16. Heb. 12. 23. The Lord having given lawes before cōcerning the sanctity of his church; dooth now give order for the times and manner of publick professing and exercising holy duties, apperteyning to sanctification: and of shewing thankfulness and joy, for former benefites; with expectatiō of greater to come by Christ. *shal proclaime*] or, *shal call*. *convocations of holynes*] that is, *holy convocations*, or *meetings*: to be used for nourishment of faith and godlynes; all which now have their accomplishment in Christ, Col. 2. 16. 17.

3 V. 3. *shal work be doen*] in Greek, *thou shalt doe works*; that is, *all thy works* that thou hast to doe, as Exod. 20. 9. *of Sabbatisme*] that is, *of resting*: in Greek, a *rest*, see the notes on Exod. 16. 23. Thus the weekly *Sabbathes*, are the first of the Lords solemne feasts; and called his *holy dayes*, which should be of us, called a *delight*, & *honourable*. Esai. 58. 13. See Exod. 20. 8. 9. 10. *any work*] for other feasts the prohibition is *any servile work* v. 7. 8. 21. 25. 35. 36. But for the Sabbath day, and the day of Atonement, v. 28. 30. he forbiddeth all manner of work: the rest was to be greater; for on other feast dayes, they might doe such work as perteyned to the dressing of meat and drink, Exod. 12. 16. but on the Sabbath, and day of Atonement, they might not doe any such. Exod. 16. 23.

Levit. 16. 29. See after on ver. 7. The Hebrewes say, *The ceasing from work on the seventh day*, is commanded, Exod. 34. 21. and who so doeth work therein, *disanulleth a commandement*, and transgresseth against a prohibition, Exod. 20. 10. And if he doe work willingly and presumptuously, he is guilty of cutting-off: and if there be witnesses and proof of it, he is to be stoned. And if he doe it ignorantly, he is bound to bring the Syn-offring appointed (of God, Lev 4.) Maimony tom 1. treat. of the Sabbath, c. 1. f. 1. *to Iehovah*] to his honour, and service; not to any work, word, or pleasure of our owne, Esai. 58. 13. Therefore also moe sacrifices were to be offered on the Sabbath, then on other dayes, Num. 28. 3. 9. 10. The Chaldee translateth, *before the Lord*. *your dwellings*] the other feasts were especially to be kept before the Sanctuarie of the Lord, whether all the men in Israel, were to assemble, Exod. 23. 14. 17. Deut. 16. 5. 6--16. but the Sabbathes were to be sanctified in all places where they dwelt; in the Synagogues within every citie, Act 15. 21.

V. 4. *convocations of holynes*] the Greek translateth, *Feasts to the Lord*, called *holy*; that is, *holy by calling or proclamation*. Hereupon the Hebrewes say; *As we are commanded to honour the Sabbath*, and delight therein, so all good dayes, [that is, *festivities*,] as it is written (in Esai. 58. 13.) **THE HOLY (day) OF THE LORD, HONOURABLE**: and of all good dayes, it is sayd, a **CONVOCATION OF HOLYNES**. Maimony tom. 1. in *Iom. tob*, ch. 6. sect. 16.

V. 5. *first moneth*] called *Abib*, and *Nisan*, which was made the first, upon their cōming out of Egypt: see Exod. 12. 2. & 13. 3. 4. So in Targum Jonathan it is here sayd, *In the moneth of Nisan, in the 14. day, &c.* *the two evenings*] that is, in the after noon: as is opened on Exod. 12. 6. So all the forenoon of the fourteenth day of Abib (the day wherein they killed the Paschal lambs,) was lawful to work in: at noone they left off, and began their rest. The Hebrew canons say; *It is unlawful to doe work on the evenings of the festival dayes*,

dayes, from the (time of the) evening sacrifice and forward; even as on the evenings of the Sabbathes. And who so doeth work in them, shal never see a signe of blessing. And he is to be rebuked, and made to leave off by force; though he is not for it to be scourged, or excommunicated: except in the evening of the Pasover, after mid-day; for who so doeth work therein, after mid-day, is to be scourged, or excommunicated (with the Niddui,) if he be not scourged. For the fourteenth day of Nisan (or Abib,) is not like the other evenings of festival dayes: because in it, are the feast, and the killing of the sacrifice. In the 14. of Nisan, it is not unlawful to doe work, save after the midst of the day, and forward; for that is the time of killing (the sacrifice.) Maimony in Iom tob, ch. 8. f. 17. 18. the

Pasover] Targum Jonathan explaineth it, the time of killing the Pasover to the name of the Lord. The Pasover was a yerely feast in remembrance of their deliverance out of Egypt, when God passed over the houses of Israel, and killed not their first-borne: see Exod. 12. It figured our redemption by Christ, who is our Pasover (or Paschal lamb) sacrificed for us: in remembrance wherof, we are commanded also (spiritually, to keep the feast; with the unleavened-cakes of synceritie and truth, 1. Cor. 5. 7. 8.

6 V. 6. of unleavened-cakes] a feast adjoynd to the Pasover, Exod. 12. 15. & 13. 6. the rites herof are opened there: the sacrifices peculiar to this feast, are set down in Num. 28. 19--25. The signification was to teach us holynes of life, from the time of our redemption, unto the end of our dayes; which seven dayes mystically figured; as is shewed on Exod. 12. 15. Chazkuni (on Levit 23.) sayth; The evening of the first good day, and that night, is called the Pasover; according as they imploy themselves about the oblation which is called the Pasover. But the residue of the feast, from the first night and forward, is called the Feast of unleavened cakes.

7 V. 7 servile work] Hebr. work of service, or of servilenes; or laborious, as ploughing, sowing, weaving, or any the like: But work about meat or drink which they should use the same day, might be doen,

Exod. 12. 16. And the like law was for all other festival dayes, v. 8. 21. 25. 35. 36. save on atonement day, v. 28. then, no work might be doen. So besides the Sabbath, which was every seventh day, there were seven holy dayes in the yere; in six wherof, they might doe no servile work, and in the seventh, no work at all. Those six were, the first and the seventh of the feast of unleavened cakes; the day of Pentecost, or of first fruits, v. 17. 21. the first day of the seventh moneth, which was the feast of Blowing trumpets, v. 24. 25. & the first and eight day, of the feast of Bootes, v. 35. 36. The seventh was Atonement (or expiation) day; wherin they might doe no work at all, v. 28. Of these, the Hebrewes give these rules. The six dayes wherein the scripture forbiddeth work, which are the first and seventh of the Pasover; the first and eight of the feast of Bootes; the day of the feast of Weeks (or Pentecost;) and the first day of the seventh moneth: are called good dayes: and the Resting is alike in them all; for it is unlawful to doe any servile work in them, save the work which is needful about food, Exod. 12. 16. Who so resteth from servile work in them, observeth a commandement; and who so doeth in any of them, work which is not necessary for food, as if he build up, or pull down, or weave, or the like; he breaketh a commandement, and transgresseth against this prohibition, YE SHAL NOT DOE ANY SERVILE WORK: & if he doe, and there be witnesses and evident proof, he is by the law, to be beaten. [But for working on the Sabbath, he is to be stoned to death, Numb. 15. 32. 35.] All work needfull about meat is lawfull; as killing (of beasts) and baking (of bread,) and kneading (of dough,) and the like. But such works as may be doen in the evening of a feast day, they doe not on the feast day: as they may not reap, nor thresh, nor winnow, nor grind the corne or the like. For all these and such like, may be done on the evening of the feast, and there is thereby no corruption, or minishing (of the tast.) But they knead, and bake, and kill, and boile (or roast) on the feast day; because if they doe these on the evening, there is thereby corruption, or minishing

of the tast. For warm bread, or meat boiled this day, is not like the bread that was baked, or the meat that was boiled yesterday; nor the meat slayn to day, like that which was slayn yesterday; and so all the like unto these. They may not bake, or dress on a feast day, that which they will eat on the common working day: no work is permitted, which is needfull about meats, save about those which are to be used on the feast day. If he have made it to eat on the feast day, and there remayne some; he may eat that which is left, on the working day. Bathing and anointing, are conteyned under the generall of meat, and drink; and may be doen on the feast day. Maimony in Iom tob, ch. 1. sect. 1. &c.

8 V. 8. a Fyre-offring] that is, burnt-offrings, as the Greck translateth, and so Moses explaineth it in Numb. 28. 19, though it implieth also other sacrifices offred up in fyre to the Lord. Targum Jonathan expoundeth it, an oblation to the name of the Lord. seven dayes] all the dayes of the feast, seem to be called generally convocations of holynes, vers. 2. and in every of them, an extraordinary number of sacrifices were to be offred, Num. 28. 24. & 29. 17. 20. 23. 26. &c. though the first and last were the great dayes of the feast, in which they might doe no servile work. Of these other dayes, the Hebrewes say; The dayes which are between the first & the seventh of the Passover, and the first and the eight of the feast of booties; are called the profane (or common working) dayes of the solemne-feast, & they are called the Solemne-feast. And although it is not sayd of any of them, it shalbe a Sabbatisme; yet forasmuch as it is called a convocation of holynes; and it is the time of feasting in the sanctuarie; it is unlawfull to doe work in them; that they be not like other profane dayes, wherein ther is no holynes at all. And who so doeth unlawfull work in them, he is scourged; because it is forbidden him, by the doctrine of the Scribes. Yet al servile work is not forbidden: for any work, which if a man doe it not in the solemne-feast, much hurt (or corruption) followeth, they may doe it. As a man may gather his fruits, and the grapes of his vinyard, in the feast, if they be ripe. But it is unlawfull for a man

purposely to deferr such works until the feast. If a man have fruits on the ground, and hath nothing to eat in the feast, but of them, though there be no danger of their perishing; they lay no necessity upon him to buy food in the market, til he reap after the feast; but he may reap, and binde, and thresh, and fan, and grinde what him needeth. Also they may judge many matters, and matters of life & death, in the solemne feast; and may write the matters of the judgement hall (or Court,) and all such like. And they may write private letters to friends, and recknings &c, and may doe all things needfull about the dead, [as did they that imbalmed our Saviour, Luke 23. 56. & 24. 1.] and may make him a coffin &c. But they look not upon plagues (of leprosie, Lev. 12.) in the feast, lest he be found unclean, and his feasting be turned into mourning. Neyther doe they marie wives &c, lest the joy of the feast, be forgotten through the joy of the wedding. They make no merchandise in the feast, eyther selling or buying. But they may sell fruits, clothes, or instruments, needfull for the feast. It is not lawfull to mourn or fast in these dayes, but a man ought to rejoyce in them, and have a merry hart, he and his children, and his wife, and his childrens children, and all that are joyned unto him (Deut. 16. 14.) Although the rejoycing spoken of there, is the Peace offrings; yet under it is comprehended, that he and his children and his household shoul rejoyce, every one as is meet for him: &c. Maimony in Iom tob, ch. 6. sect. 22. & ch. 7. sect. 1. &c. & ch. 6. sect. 17. See after on vers. 40. & Deut. 16.

V. 10. reap the harvest] the original words are the same, reap the reaping, or, harvest the harvest. This law apperteined to the Passover, at what time, harvest in Canaan began to be ripe; and was to be doen in the feast, namely on the 16. day of Abib, the morow after the Sabbath, v. 11. that by sanctifying the first fruits unto the Lord, the whole harvest might be sanctified unto them. Rom. 11. 16. Prov. 3. 9. 10. Ezek. 44. 30. ye shal bring] to weete, at the publick charges of the church: the manner is shewed in the notes upon Lev. 24. 8. a sheaf] or an Omer, which is the tenth part of an Ephah (or Bushel) (Exod. 16. 36.

16.36. The Hebrew word signifieth both, and for the matter in hand both are true, save that if we English it sheaf, it is put for sheaves, one for many; as the Greek here translateth it sheaves (or handfulls.) But Sol. Iarchi expoundeth this Omer, the tenth part of an Ephah. This was not to be brought by every particular man, but by the whole congregatiō, one Omer for all the church: the manner wherof, in the Hebrew records, is sayd to be thus. In the P. ssever, they offer an oblation more then the daily sacrifice, from the first day until the seventh day, according to the additiō at the new moones; two bullocks, and one ramm, and seven lambs, all burnt-offrings; and a goat-buck for a syn-offring: which is eaten in the second day of the Passover, which is the sixteenth day of Nisan, [or March:]. Num. 28. 11. 19. -- 24. They offer more then on other dayes, a lamb for a burnt offering, with the sheaf (or Omer) of wave-offring; (Lev. 23. 12.) And that is the meat-offring of the congregation. And the time of it is appointed, therefore it driveth away the sabbath [that is, it is to be doen, though it be the sabbath day.] They bring not this Meat-offring, but from the land of Israel, Levit. 23. 10. And it is to be reaped in the night, in the sixteenth night (of Nisan,) whether it be working day, or sabbath. And all the night is lawfull to reap the sheaf in, or, if they reap it by day, it is lawfull. It is to be taken from the standing corne, or (if they finde none standing) of the sheaves. It is to be brought of green corne, and if they find none such, of the drie. This sheaf was brought of barley. In the evening of the first day, the messengers of the Synedrion [the high council in Iernsalem] went out; and all the cities neer therabout came together, that it might be reaped with great solemnitie. And they reaped three Seahs of barley [which make an Ephah or Bushel, as is noted on Gen. 18. 6.] by three men; when it was dark; &c. When it was reaped, they brought it into the courtyard (of the Sanctuarie,) and threshed it, and fanned it and purged it clean. And they took a tenth part [that is an Omer, Exod. 16. 36.] & put it in the fyre &c. as it is written (in Lev. 2. 14.) Green-eares-of-corne parched in the fyre, corne-

beaten out of the full-eare. Wee have been taught that this is spoken of the meat offring of the sheaf onely. And after that they have parched it, they spread it in the courtyard, and the winde bloweth on it. Then they grind the three Seahs (or Bushel of barley,) and take out of all, a tenth part (or Omer,) and that is waved: & the residew is redeemed, and may be eaten by any man. But this tenth part of barley flowre, they take, and mixe it with a log [an half pinte] of oile, on the sixteenth day of Nisan. And they put upon it a handfull of frankincense, (Lev. 2. 15.) as upon other Meat-offrings: and wave it, and burne some of it on the altar, (as Lev. 2. 16.) and the residew is eaten by the Priests, as all other Meat-offrings are. Maimony in Tamidin &c. chap. 7. and Thalmud Bab. in Menachoth, ch. 10. The reason why this oblation was of barley, was for that it was first ripe in the land of Canaan, to weet at the feast of the Passover; but wheat harvest was after, at Pentecost or the feast of Weeks, Exod. 34. 22. Therefore in Ruth 2. 23. barley harvest, is set before wheat harvest: so in Egypt, the barley was eared, before the wheat, or rye, Exod. 9. 31. 32. And in Ruth 1. 22. when Ruth came to Bethlechem in the beginning of barley harvest, there the Chaldee giveth this paraphrase, in the beginning of the Passover; and in that day, the jonns of Israel began to reap the sheaf of the wave-offring, which was of barley: having reference to this Law.

V. 11. for your favourable-acceptation] in Greek, acceptable for you: that is, that you and your oblation may be accepted in favour. If you offer it according to this right, it shalbe acceptable for you; sayth Iarchi, on Levit. 23. the morrow after the sabbath] Hebr. on the morrow of the Sabbath; that is, the day after the Sabbath: meaning not the ordinary Sabbath, which was every seventh day of the week, but the Sabbath of the Passover, which was alwayes the fifteenth day of Nisan, (or March,) the first day of unleavened bread, called the Feast Numb. 28. 17. on which dayes were Sabbatimes Lev. 23. 32. 39. so the morrow after, was alwayes the sixteenth day of Nisan, as is before noted. And so the Chaldee here

translateth it, *after the good day*, that is, the feast: and the Greek sayth, *On the morrow of the first of the Sabbathes*; because the first day, and the seventh day, were both Sabbathes; *vers. 7. 8.* And Targum Jonathan explaineth it, *After the good day, the first (day) of the Passover, the Priest shall wave it.* wave it] in Greek, offer it. How this waving was performed, see the notes on *Exod. 29. 24. Lev. 3. 5.*

12 V. 12. *shall offer*] Hebr. & Gr. *shall doe, or make*, meaning for sacrifice. See *Exod. 10. 25.* of his first yere] Hebr. *son of his yere*, that is, not above a yere old, see *Exo. 12. 5.* This Lamb was to be brought with the sheaf (or Omer) of first fruits, besides all other sacrifices for the feast, mentioned in *Numb. 28. 19. 24.* So Iarchi sayth. *It came as a bounden dutie with the Omer.* And it figured Christ (our perfect unblemished Lamb, *1 Pet. 1. 19.*) by whom those first fruits, and in them all the other fruits were sanctified, and made acceptable to God.

13 V. 13. *two tenth deals*] to weet, of an Ephah: that is two Omers. This was twise so much as by the Law was appointed for a Lamb, which ordinarily was but one tenth deale, *Numb. 15. 4.* neyther was it doubled for any other, save for this Lamb offered with the wave sheaf. See the annotations on *Num. 15. 12.* fine-flowre] of wheat, as was for all ordinary meat-offrings, *Lev. 2. Exod. 29. 2.* oile] to weet, oile olive: and a log (or half pinte) of oile was the stint for every tenth deale (or Omer) of flowre. Maimony in *Magnafeh hakorbanoth*, ch. 12. sect. 7. of rest] in Greek, of sweet-smell: the Chaldee expounds it, *to be accepted with favour.* of an Hin] a measure conteyning twelv logs; every Log being so much as 6. eggs. See the notes on *Exod. 29. 40. & 30. 24.* And here the quantitie of wine is not doubled, (as was before in the floure,) but is a fourth part onely, which was the measure prescribed for the drink offering of every ordinary lamb; *Num. 15. 5.* So Iarchi here noteth, *Though the Meat-offring thereof was doubled,*

yet the drink-offring was not doubled.

V. 14. *not eat bread &c*] God hereby taught them, that they had no right to eat of any of the fruits of the land, (which was his, *Levit. 25. 23.*) until by offering the first fruits with a Lamb sacrifice, they had made publick profession both of their faith in Christ to come, and of their thankfulness to God for his mercies. The Hebrewes say, *It was unlawfull to reap in the land of Israel, any of the five kinds of corne, before they had reaped the sheaf* (of wave-offring,) *Lev. 23. 10.* They brought no meat-offring, drink-offring, or first-fruits of new (fruits) before they brought the sheaf; and if they brought any, it was not allowable. Maimony in *Tamidin*, ch. 7. sect. 13. 17. *After the offering of the sheaf, new corne was lawfull (to be eaten) out of hand: and they that dwelt farr off (from Jerusalem) might eat thereof after midday [the 16. of Nisan,] for they knew that the Synedrion would not be negligent herein [in offering the sheaf,] Thalmud Bab. in Menachoth, ch. 10.* green-ears] or, full-ears: see *Levit. 2. 14.* The Hebrewes say this is meant of the five kinds of graine onely; which are wheat, rie, oats, and two kinds of barley: whosoever did eat of any of these five kinds, new, so much as an olive, before the offering of the sheaf in the 16. of Nisan, was by the law to be beaten. And who so did eat of bread, and of parched-corn, and of green ears, of any of those 5; he was to be beaten three times: for these are three prohibitions, distinct one from another, bread, and parched-corn, and green-ears. Maimony tom. 2. treat. of Forbidden meats. ch. 10. sect. 2. 3. the oblation of your God] in Greek, the gifts unto your God, He meaneth those forespoken of: for as it was unlawfull for men to eat; so the Hebrewes say, *They might bring no Meat-offrings (to God) of the new-fruits, before the sheaf.* Maimony tom. 3. in *Issure mixbeach*, ch. 5. sect. 9.

V. 15. *ye shall number*] This commandment is unto every man of Israel, and in every place: but women and servants are free from counting; sayth Maim. in *Tamidin*, ch. 7. f. 24. from

from the morrow] or, on the morrow; the Chaldee sayth after the feast day; as in vers. 11. & Targ. Jonathan sayth, after the first good day of the Passover. And by the Hebrew canons, They reckon from the beginning of the day: the fore they reckon in the night, from the night of the sixteenth of Nisan. Maimonibidem ch. 7. f. 22. seven sabbathes] that is, as the Greek & Chaldee expound it, seven weeks. So in Luk. 18. 12, 7 first times in the Sabbath, that is, twice in the week: for the 1 was used and still doe to fast on the second and on the fift day of every week, as is testified by R. Iudah in Musar, ch. 4.) Lik. weise in Mat. 28. 1, the first of the Sabbath, that is, the first day of the week. And hereupon this was called, the feast of Weeks, because of the exact numbering, Exod. 34. 22. complete] or, perfect, entire: that is, wanting nothing, as the word importeth, Lam. 1. 4. But Sol. Iarchi here sayth, It teacheth that they were to begin to number from the evening (the morrow after the Sabbath,) for else they were not complete

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V. 16. the morrow after the seventh sabbath] the Chaldee sayth, til after the seventh week; the Greek, til the morrow of the last week; of the seven. fiftie dayes] Hereupon the Hebrewes observe that it was comanded to number the dayes, with the weeks. And they held it needful to bleß God every night, which sanctified them by his commandments, and comanded the numbring of the sheaf; that is of the 50. dayes from the waving of the sheaf. Maim. in Tamidin ch. 7. f. 22. 25. And of this word fiftie, in Greek Pentecosta; the feast is called in the new Testamēt Pentecoste, Act. 2. 1. 1 Cor. 16. 8. a new meat-offring] of the first fruits of the wheat harvest, as the former was of barley harvest: therefore this was called also, the day of the first fruits, Num. 28. 26.

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V. 17. your habitations] in the land of Canaan. They bring not the two loaves, but from the land; and of new fruits, sayth Maimonny in Tamidin, c. 8. f. 2. for a wave-offring] Hebrew bread of waving, that is, to be waved before the Lord. This was brought at the churches charge: the manner is noted on

Lev. 24. 8. two loaves] or cakes, which word is added both by the Greek and Chaldee: the manner of this service, is sayd to be thus. They brought three Seaks (that is, an Ephah or Bushel) of new wheat: & did beat and tread them after the manner of all meat-offrings, and ground them to flour; & waved of them two tenth-deales, (that is, two Omers,) and the residue was redeemed, and might be eaten by any man. These two cakes (or loaves) of new corne, a tenth deale must be taken from each Seah and an half. Then they took the two tenth-deales, and kneaded them one by one, and baked them one by one. And the making of them might not be on the feast day, nor on the Sabbath: if the evening of this feast (of Pentecost) were a Sabbath, they baked them in the evening of the Sabbath, and they were eaten in the third day after their baking, which was the feast day. And it is expressed in the Law, that they should be leavened: and thus they did it; they brought leaven from some place, and put it into the measure of the tenth-deale, & filled that tenth-deale with flour, and so leavened it with that leaven. They made the length of each cake seven hand-bredthes; and the bredth, four handbredthes; and the height, foure fingers. Maim. in Tamidin, c. 8. f. 3. - 10. With leaven] in Greek, leavened: so Lev. 2. 11. & 7. 13.

V. 18. perfect] in Greek, unblemished. of the first yere] Heb. sonns of a yere: see Exo. 12. 5. one bullock] in Nū. 28. 27. there are two bullocks, and one ram; here is one bullock, & two rams; those were an addition in respect of the feast day; these are a further addition, in respect of the two loves, and therefore to be offred with them, as before he sayth. The Hebrewes explaine it thus: In the fiftieth day from the numbring of the sheaf, is the feast of Weeks [Exo. 34. 22. or of Pentecost Act. 2. 1.] and it is a Retention [or solemne assemblie;] and this day they offer more (than other dayes) two bullocks, and a ram, & seven lambs, all of them burnt offrings; and a goat for a syn-offring, and these are the offrings spoken of in Num. 28. 26. 27. 30. and they are the addition of the day. And yet they bring more for this day, a meat-offring of new (wheat) in two loaves. And they offer with the loaves, a bullock,

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a bullock, and two rams, and seven lambs, all burnt offerings; and a goat for a syn-offring; and two lambs for Peace-offrings; and these are the oblations spoken of in Levit. 23. So there are to be offered this day, over and beside the two daily-sacrifices, three bullocks, and three rams, & fourteen lambs, 20. beasts in all, for burnt-offrings; and two goats for syn, which are eaten; & two lambs for peace offrings, which are eaten. *Maimony in Tamidin, ch. 8. f. 1.* These sacrifices figured Christ unto them, by whose death their syns should be pardoned, their persons sanctified, and their thanksgiving unto God made acceptable: by whom also the fruits of the land were blessed unto the; & as the wheat is better then barley, so their first-fruits which they brought in signe of homage to the Lord, was more of the wheat, than of the barley, and with many more sacrifices.

drink-offrings] which were usually give with all sacrifices: the measure of them is set, in Num. 28. 5. 7. 12. 13. 14. *of rest*] in Greek, of sweet smel: in Chaldee, which shalbe accepted with favour.

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V. 19. *shal offer*] Hebr. *shal doe*, as v. 12. a Syn-offring] whereby they acknowledged their unworthynes to appeare before God, or to injoy the fruits of his lād, otherwise then by Christ their sacrifice of Atonement. *of Peace-offrings*] or, *of payments*, wherby they payed thanks & praises unto God for his mercies; which being doen also with sacrifices, shewed that by Christ, wee must offer praise to God continually, Heb. 13. 15. It is observed by the Hebrewes, that the church (or Congregation) never offered any Peace-offrings, but these. *Maimony treat. of Offring sacrifices, ch. 1. sect. 4.* See the notes on Lev. 4. 14.

20

V. 20. *wave them with the loaves*] The manner is recorded to be thus; They brought the two lambs (the Peace-offrings) and waved them whiles they were yet alive; and afterwards killed them, and stayed them, and took the breast and the shoulder of ech of them bothe, (as in Levit. 7. 30. 32.) and layd them downe by the two loaves, and (the priest) put both his hands un-

der them, and waved them all together, in the east side, the place of all wave-offrings. Afterward, he burned the fatts of both the lambs, & the rest of the flesh, was eaten by the Priests. Likewise the two loaves, the high-priest took the one of them; and the other was divided to all the custodies (the priests in their charges) and both of them were eaten the same day, and half the night, as the flesh of the most holy things. *Maimony in Tamidin, ch. 8. sect. 11.* *holynes*] that is, most holy. The Peace-offrings of particular persons were leight holy things, but the peace-offrings of the Congregation, were *holy of holynes*, that is, most holy; as Sol. Iarchi here observeth. *for the Priest*] that he may eat them, as before is shewed. The Greek addeth, *for the priest that offreth them*. The Law for the priests to eat these and other holy things, see in Num. 18. 8. 9. 10. &c.

V. 21. *shal proclaime*] or, *shal convocate*, that is, call-together the people: in Greek, *ye shal call this day*. *this selfsame day*] Hebr. *the strength* (or *bodie*) of this day: so in v. 14. & 28. & 29. See Gen. 7. 13. a *cō-vocation of holynes*] an holy convocation, and meeting together of all the people: partly in remembrance of their coming out of Egypt, Deut. 16. 12. who came thence to keep a feast to the Lord in the wilderness, Exo. 5. 1. 3. which they kept at mount Sinai, Exod. 24. where also the Law was given at this time of the yere; Exo. 19. 1. 11. the memorial wherof was celebrated by this yerely feast; and partly to sanctify the first fruits of their wheat harvest, and to celebrate Gods mercies for the fruitfulness of their land; as this place sheweth. The chief thing figured hereby, was the solemn giving of the law of Christ, which after was performed in Ierusalem, at this feast of *Pentecost*, when he sent his Apostles the gifts of his spirit, in fyerie tongues, Act. 2. 1. 2. 3. wherupon they went forth to reap that which the Prophets had sown, gathering fruit unto life eternall, and bringing the wheat of God into his garner; unto the everlasting praise of the glorie of his grace. Job. 4. 35.

21

38. *Luke 3.17. Ephe. 1.3. --6.* And this Feast we now celebrate, whiles with joy and thankfulness unto God, we receive the law of the spirit of life in Christ Iesus, which hath made us free from the law of syn & death, *Rom. 8.2.15. Gal. 3.2.*

12 V. 22. *not wholly-rid*] not cut downe all, but leave some in the corner of thy field for the poore. This law was given before, in *Lev. 19.9.* in these very words; see the annotations there. God, speaking here of the Feasts which were in harvest, which they celebrated to the honour of him, repeateth that law concerning the poore, whose relief, he joyneth with his own service; as in repeating these feasts, he maketh expresse mention of such also, to be made partakers of their joy, *Deut. 16. 11.14.* See also *Deut. 24.19. --22.* where this law is enlarged.

24 V. 24. *the seventh moneth*] called of the Hebrewes *Tisri*; of us now, *September*; in scripture it is named *Ethanim*, *1 King 8.2.* which the Chaldees there expoundeth the moneth of the Ancients; which they called the first moneth &c, and now it is the seventh moneth. So Targum Jonathan here explaineth it, *In Tisri which is the seventh moneth.* In this moneth, Solomons Temple was dedicated. *the first day*] which was at the new moone: for all their moneths in Israel, were counted by the Moone. *sabbatisme*] that is, a rest, or cessation from your labours: Targum Jonathan calleth it a good day. *blowing-of-trompers*] or, of cornets; the Greek translateth a memorial of trumpets: the Chaldees, a memorial of showing. The Hebrew *Trugnah* here used, is generally a lowd showing noile, commonly for joy, as *Ezr. 3. 11.12. 1 Chron. 15.28.* sometime for sorow, as *Ier. 20.16. Mic. 4.9.* and is eyther with mans voice, or with sound of trumpet, and then it is that broken sound called an *allarme*, *Numb. 10.5.7.* Again, Trumpets were of two sorts, some of metall, as the silver trumpets in the Sanctuary, *Num. 10.2.* some of horn, called cornets, *2 Chron. 15.14. Psal. 98.6.* That this was with blowing of trumpets and cor-

nets, appeareth by *Num. 10.10.* in your solemn dayes, and in the beginnings of your moneths, ye shall blow with the trumpets over your burnt-offerings &c. and in *Psal. 81.3.* Blow up the cornet (or trumpet) in the new-moon &c. At every new-moon they had a solemnitie in Israel, and offered (besides the daily sacrifices) two bullocks, one ram, seven lambs, for burnt-offerings, with their meat and drink-offerings, & a goat for a syn-offring, *Numb. 28.11. --15.* and at this new moon, which was the beginning of the yere, they offered all the foresayd sacrifices, & over and besides them, one bullock, one ram and seven lambs for burnt-offerings, and a goat for a syn-offring, *Numb. 29.1. --6.* The trumpet which they proclaimed the new yere with, was the same that they proclaimed the Iubilee with, which was a cornet (called in Hebrew *Shophar*) *Lev. 25.9.* The Hebrew doctors write herof thus; It is commanded by the Law to hear the sound of the trumpet (or cornet,) in the beginning of the yere, *Num. 29.1.* and the trumpet which they blew with, eyther in the beginning of the yere, or at the Iubilee, was of ramms horne crooked; and all cornets, save of ramms horne, were unlawful. And although it be not expressed in the law, that the blowing at the new yere should be with the cornet (*Levit. 23.24.*) yet of the Iubilee it is sayd, *SHOPHAR TRUGNAH* (the cornet of lowd sound) *Levit. 25.9.* whereupon we have been taught, the sound (or blowing) at the Iubilee was with the cornet (*Shophar*;) also the sound at the beginning of the yere, was with the cornet. In the Sanctuary they did blow in the beginning of the yere, with one cornet and two trumpets; because it is written (in *Psal. 98.6.*) with trumpets and sound of cornet, shout triumphantly before the LORD the King: but in other places, they did not blow in the beginning of the yere, save with the cornet onely. All are bound to hear the sound of the cornet, Priests, and Levites, and Israelites, and Proselytes, and servants that are made free: but women, and servants, and children, are not bound. The sound *Trugnah* (or *alarme*) spoken of in the law, is not certainly known of us, by reason of the length of yeres and our many captivi-

ties, so that we know not how it was. *Maim. in Shophar* &c. c. 1. f. 1. 2. & c. 2. f. 1. & c. 3. f. 2. Howbeit by the same author, & by *Thalm. Bab. in Rosh hasshanah*, ch. 3. & 4. it appeareth, that they used to blow with these cornets, both in Ierusalé & in all other cities in the Synagogues, (for the feasts were proclaimed in all their cities, and not onely in Ierusalem, *Nehem. 8. 15.*) and with it, they used prayers and blessings, and reading of some scriptures, fitting the matter in hand. This blowing of trumpets by the Priests in the Sanctuarie, and Ministers in the synagogues, which all the people were bound to heare, (wherupon the Prophet sayth, *Blessed is the people that know the sound, Psal. 89. 15.*) signified the preaching of the word by Gods messengers, who should lift up their voice like a trumpet and shew his people their transgression, *Eesai. 58. 1.* denouncing Gods judgments for trespassing against his law, *Hos. 8. 1.* that they may tremble, and repent with fasting and prayer, that they may finde mercie with the Lord, *Ioel. 2. 1. 15. 16. 17.* that awaking out of sleep, and arising from the dead, Christ might give them light, *Ephes. 5. 14.* And as trumpets were most solemnly blown every new yeres day, and every yere of Iubilee; so against Christs coming to preach the acceptable yere of the Lord, (*Luke 4. 19. 21.*) Iohn the Baptist blew the trumpet in Israel, preparing the way before him, preaching the baptisme of repentance for remission of synns, *Mar. 1. 1. 2. 3. 4.* of whose ministry, this feast of blowing of trumpets, seemeth to be a special figure. See more on *Nu. 10.* The Hebrewes had a like understanding in this millerie, for they say that the blowing of trumpets at the beginning of the yere, had a mystical-signification, as if it had been sayd, *Awake ye sleepers, out of your sleep; and ye deep-sleepers, wake up out of your deep sleep; and make inquirie into your works, and turne by repentance, and remember your Creator: behold they that forget the truth, through the vanities of the time, and that goe astray all their yere in vanitie and emp-*

tines, which will not profit, nor deliver; look to your soules, and amend your wayes and your actions; and let every one of you forsake his evil way, and his cogitation which is not good. Maimony in tract. of Repentance, ch. 3. f. 4. And to the end they might the more seriously convert unto the Lord, all the house of Israel, were vront (as he sayth) to doe many almose-deedes, and good vvorks, and to exercise themselves in the commandements, from the beginning of the yere unto the day of Atonement (vvhich was the tenth day of this moneth,) more then all the dayes of the yere: and they used all, to rise in the night, these ten dayes, & to pray in the Synagogues, vvith vvords of supplication for grace &c. *Ibidem, sect. 4.*

V. 27. *a day of Atonements*] or, of expiation and reconciliation to God, that they might have forgivenes of all their synns. Of this day, and the rites about it, the Law is more largely given before in *Chap. 16.* Between this and new yeres day before, were eight whole dayes, which space they had to prepare themselves, after the sound of the trumpet, unto humiliation for their synns, and reconciliation unto God in Ghrift. *afflict your soules*] humble your selves in fasting, prayer &c: see the notes on *Levit. 16. 29.* where five things are shewed to belong unto this afflicting of them selves; which things are also mentioned by Targ. Iona- than in this place. *a syre-offring*] many burnt-offrings and sacrifices, described in *Lev. 16. & Num. 29 7--11.*

V. 29. *every soule*] in the Chaldee, *every man*: so in v. 30. *cut-off*] in the Greeke and Chaldee, *destroyed*; and Targ. Iona- than addeth *destroyed by death*: meaning if they did it presumptuously. But fro this fasting or afflicting of themselves, they exempted sick folks and children, as is shewed on *Lev. 16. 29.*

V. 30. *I wil even destroy that soule*] or, *wil make him perish*: in Greeke, *that soule shal perish from the people therof*. The Hebrewes explaine this law thus; *I u commanded to rest from work, on the tenth of the seventh moneth, Levit. 16. 31.* and who so doest work

therin, omitteth the keeping of a commandement, and transgresseth against a prohibition, Num. 29. 7. And if he doe it willingly of presumption, he is guilty of cutting off: if ignorantly, he is to bring the syn offering appointed for the same. All work, for which they are to be stoned, if they doe it on the Sabbath; if they doe it on this day, they are to be cut-off. And whatsoever is unlawfull to be doen on the sabbath, which is not work; is unlawfull to be doen on this day; and if he doe it, he is to be scourged, as he is to be scourged for doing it on the sabbath. There is no difference between the sabbath, and this day, for these matters, save this, that for presumptuous doing it on the sabbath, he is to be stoned, and for doing it on this day, he is to be cut off. Maimony treat. of the Rest of the tenth day, ch. 1. sect. 1. 2.

32 V. 32. in the ninth] the Greek translateth, from the ninth of the moneth from the evening, until the tenth of the moneth at evening ye shall sabbatize (or rest) your sabbathes. From these words the Hebrewes gather, that their fast began a litle before the tenth day began, and continued a litle after it was ended. See the notes on Levit. 16. 29.

34 V. 34. of Boother] or, of Tabernacles, made of boughes of green trees; as v. 40. In the new Testament this feast is called in Greek *Skenopegia*, that is, the pitching of tents, or setting up of boother, Ioh. 7. 2. and so the Lxx. translated it in Deut. 16. 16. This feast they kept, in remembrance of Gods favours to them in the wildernes, where they dwelt in boother, v. 43. and to shew their thankfulness unto God, for the fruits which in this moneth they reaped, Deut. 16. 13. 14. and to figure out the coming of Christ into the world at this time of the yere, to dwel in the Tabernacle of our flesh, who was made flesh, and dwelt (or pitcht his tent) among us, Ioh. 1. 14. At this feast, Solomons Temple (a figure of Christs bodie Ioh. 2. 19. 21.) was dedicated with great solemnitie, and the Ark brought in to it, 2 Chron. 5. 2. 3. - 7. This feast we also are to keep, Zach. 14. 16. - 19. which thing we doe, by beleeve in Christ, that his grace is sufficient for us; and that in all our in-

firmities, the power of Christ resteth upon us (or protecteth us as a Tabernacle) as Paul sayth, 2 Cor. 12. 9. Likewise knowing that when our earthly house of Tabernacle, wherein we are, shalbe dissolved, we have a building of God eternall in the heavens, with which we desire to be clothed; and therefore being strangers & pilgrims on earth, we have our conversation in heaven, untill we put off this our tabernacle; 2 Cor. 5. 1. 2. Heb. 11. 13. 14. Phil. 3. 20. 2 Pet. 1. 13. 14.

seven dayes] a complete number, figuring our whole life time in this frail tabernacle, to be holy unto the Lord: as did the seven dayes of unleavened bread, wherof see the notes on Exod. 12. 15.

V. 35. convocation of holynes] an holy assembly of the people to serve God, and learn his law; Deut. 31. 10. 11. Nehem. 8. 18. servile work] Hebr. work of service; see verl. 7.

V. 36. a fyre-offring] in Greek, *burnt-offrings*. There were many sacrifices offred all the dayes of this feast, the chieffest wherof were burnt-offrings: their manner and order is discribed at large, in Num. 29. 13. - 38. the eight day] which was the 22. of Tisri, or Septeber. a solemne-assembly] or, general-assembly; called in Hebrew *Gnatsereth*, (or *Assereth*) which hath the signification of restreyning or re-tyning, because this day, the people were restreyned from work, and retyned together in a publick assembly. The Chaldee translateth it, ye shalbe assembled together: and so the word is in other cases used for an assembly, Ier. 9. 2. The Greek here & often turneth it *Exodion*; as being the day of the Ourgoing or end of the feast: and it is called the last and great day of the feast, Ioh. 7. 37. The last day of the Passover, is called also by this name, Deut. 16. 8. And the Hebrew doctors apply the name absolutely to the feast of Pentecost, often in their writings, wherupon *Iosephus* sayth (in b. 3. ch. 10.) at Pentecost, which the Hebrewes call *AS-ARTA*, and that significth Pentecost. In *Amos* 5. 21. it is translated in Greek *Panegyris*, which word Paul useth

in Heb. 12. 23. for a generall-assembly.

37

V. 27. *a sacrifice*] this may meane the Syn-offering, which dayly was to be offered with the Burnt offerings, by the law, Nu. 28. 15. 22. & 29. 5. 11. &c. also the Peace-offerings, (and so the Chaldee here explaineth it,) which the people offered at the feasts, 2 Chron. 30. 22. *the thing*]

Hebr. *the word of a day in his day*; wherby is meant, every thing in his due time. This phrase is also used of God his administration to his people, for their help in due time dayly, 1 King. 8. 59. A like speech is of the yere, *the thing of a yere in the yere*, that is, a yerely rate, 1 King. 10. 25.

38

V. 38. *your gifts*] hereby may be meant the firstborn cattel, and first fruits, which they gave unto the Lords Priests, Numb. 18. or such other burnt offerings, and peace offerings as the people would give at the feasts, as Deut. 16. 10. 17. 2 Chron. 35. 7. 8. *vowes*] that is, vowed sacrifices, which also they brought at the solemne feasts, Deut. 12. 6. 7. 11. 12.

39

V. 39. *the revenue*] or income, that is the corne and wine and oile &c. Hereupon this is called *the Feast of ingathering*, Exod. 23. 16. *a sabbatisme*] that is, a rest from your labours.

40

V. 40. *the first day*] to weet, of the feast; which was the fifteenth day of the moonth, v. 39. So there were foure dayes between the Fast (or Atonement day) and this Feast of Boothes; as there had been eight dayes between the feast of Trumpets, and that Fast. *the fruit*] this may be understood of branches with the fruit upon them: as in Ezek. 19. 12. where for fruit, the Greek translateth branches: how be it the Hebrewes take it properly for the fruit of the tree. *of goodly trees*]

Hebr. *of the tree of goodlynes* (or of honour,) which the Chaldee, and Targum Ierusalem translate, *of the Pome-citron tree*. So the Hebrew doctors say, *The fruit of the goodly tree spoken of in the law, is the Pome-citron*. Maimony in Shophar and Succah, c. 7. f. 2. This tree beareth apples at all times, some falling-off, some ripe, some spring-

ing up continually; as Plinie sayth, Nat. hist. l. 12. c. 3. Some take this fruit of goodly trees, to be the branches of Olives, Oile-trees, and Mirtles mentioned in Neh. 8. 15. wherewith they made the boothes: but the Hebrew doctors understand this here to be the fruit and branches borne in mens hands, at the feast; as after is to be shewed. *boughes*] in Hebr. Cappoth,

so named of being bowed or crooked: these *boughs of palm-trees*, the Chaldee & the Ierusalem Targum calleth *Lulabin*, as growing out of the hart of the tree; and the Hebrewes describe them to be the shoots (or stiff-branches) of the palme (or date) tree, when they are budded, before the leaves be spread abroad, whiles it is yet like a rod (or scepter,) and that is called *Lulab*. Maimony in Shophar &c. ch. 7. f. 1. It is knowen, by humane writers, that the branches of this tree, were wont to be caried in mens right hand, for signes of victorie; Pausanias in Arcadius. In like signification, the children of God are sayd to have *palmes in their hands*, Reve. 7. 9. and the *palm-tree* is green and flourishing, Psal. 92. 13. of a tall and upright stature, wherto the Church of Christ is likened, in Song. 7. 7. 8. These *Palme branches* (or *Lulabin*) the Iewes used to bear in their hands, at this feast.

branches of thick trees] Hebr. *the branch of the thick tree*: these the Chaldee paraphrast interpreteth *Hadasin*, that is *Myrtles*; and in Neh. 8. 15, *Myrtle branches* are expressed, at that feast of Boothes which the Iewes then kept: but *branches of thick trees* are mentioned also besides: so that it seemeth to be more general; but the Hebrewes restreyn it here. *The branch of the thick tree, spoken of in the Law, is the Myrtle (branch) whose leaves cover the wood thereof; as when there are three leaves or more upon one place of the stalk: but if there be two leaves together, and a third leaf above them, it is not thick, but is called Hadas shoteh*. Maimony in Shophar &c. c. 7. f. 2. Now to reconcile this with Neh. 8. 15. R. Solomon Jarchi (in his annotations there) sayth; *Hadas* (the Myrtle in Neh. 8.) is *Hadas shoteh*, which is

not

not meet for the *Lulab*, [the branch to be carried in the hand,] but for *booths*: and the thick tree; that is the *Hadas* (or *Myrtle*) fit for the *Lulab*. But this they say to mainteyn their traditions, and pompe at this featt, after mentioned. The *Myrtle* is like the *Olive tree*, but hath lesser leaves; it is mentioned among other goodly trees, which figured the prosperitie of the church, in *Eesai. 41. 19.* and opposed unto *Briars*, *Eesai. 55. 13.* So in *Zacharies vision*, *Zachary. 1. 8.* willowes of the brook] or of the bourn, that grow in vallies, and by rivers sides. Therefore the growth of godly men, is likened to willowes by water-courses, *Eesai. 44. 4.* Of carying these branches, the Hebrew Doctors sometime call this featt, *The featt of willowes*. The *Booths* that they dwelt in, these seven dayes, might be made eyther of these, or of the boughes of any other trees, or of any thing that grewe out of the ground: but these foure, they got specially to cary in their hands, (so they understood this law,) after this manner. These foure kindes (say they) are one coman- dement, and are called the commandment of the *Palme-branch* (*Lulab*). And they may not have fewer or moe then these. And if they cannot finde any one of them, they may not bring for it of another kinde, like therunto. They binde the *Palme-branch*, and *Myrtle*, and *willow branch*, and make of them threc, one bundle. And when a man takes them up to goe forth with them, he blesseth (God) first, for the taking-up of the *Palme-branch*. This bundle he carieth in his right hand, and the *Pome-citron* in his left; and carieth them as they grow, with their rootes downward to the earth, and their tops upward into the aier. If he wanted any one of these branches, he carried them not til he had all. The *palme-branch* might not be less then foure hand bredithes long: the *myrtle* & the *willow branch*, not less then threc: though they were longer, it was allowable. The *Pome-citron* might not be lesser in bignes then an egge; greater it might be as much as they would. As they carried, they waved (or moved) the branches three times to- wards every winde (or quarter of the world.)

They carried them at the time of reading the 118 *Psalme*. They might cary them any time of the day, but not by night. The commandment to cary these branches is but for the first day of the featt onely, as it is sayd (in *Levit. 23. 40.*) And ye shall take unto you in the first day. And in the *Sanctuarie* onely, they carried them every of the seven dayes of the featt; upon this ground, Ye shall rejoyce before the Lord your God, seven dayes: *Lev. 23. 40.* Who-soever is bound to (the Law of) the *Trompet*, and of *Booths*, is bound to cary the *Palm-branch*: others are free. The child that knoweth how to wave it, is bound, by the doctrine of the Scribes, to cary the branch, that he may be trayned up in the commandements. Every day they went about the *Altar* once, with the *palme-branches* in their hands, and sayd O LORD SAVE NOW (or *Hosanna*) and O LORD PROSPER NOW (*Psalm. 118. 25.*) and in the seventh day, they went about the *Altar* seven times &c. *Maimony in Shophar c. 7. sect. 5. &c.* Hereby we may see the reason, why at Christs coming into *Ierusalem*, (though at an other time of the yere,) the people and children strowed the way with branches of trees, and took branches of *Palm-trees*, & went forth to meet him, and cryed *Hosanna*: *Mat. 21. 8. 9. &c. Ioh. 12. 12. 13.* For all the legal Feasts had their accomplishment in him; and to him the honour and solemnity of every featt, did by right apperteyne. ye shall rejoyce] with spirituall joy, in remembrance of former deliverances, v. 43. and for the present blessings of God, *Deut. 16. 15.* and in expectation of future good things to be accomplished in Christ: *Zach. 14. 16. &c.* The Hebrewes say, Although we are to rejoyce in all the solemne feasts, yet at the featt of *Booths* ther was in the *Sanctuary* a day of more exceeding joy: and thus they did. In the evening of the first good day, they prepared in the *Sanctuary* a place for the women above, and for the men beneath, that they might not be together; and they began to rejoyce at the end of the first good day; and so in every other day of the common dayes of the solemnity; they began, after they had offred the dayly evening sacrifice, to rejoyce

the rest of the day, and all the night. They strook up the pipe, and played on harps and Psalteries, and cymbals; and every one with instruments of musick, which had skil to play with his hand, and he that could sing, sung with his mouth. And they skipped, and clapped hands, and leaped, and danced, every man as he could, and sung songs and hymnes. But this mirth, was not on the Sabbath, or on the good day. And it was not the common people that did this, or who so would: but the great wise men of Israel, the heads of the Sessions and Synedrions, and Elders &c; these were they that leaped, and danced, and played and rejoiced in the Sanctuary, in the dayes of of the feast of Boothes; and all the people men and women, came to see & hear. The joy which a man rejoyceth in doing a commandement, and in the love of God which commanded it, is a great service &c. But who so hath a proud mind, and glorifieth himself, and is honourable in his own eyes, in these places; he is a synner and a foole; and of this Solomon warneth saying, Set not out thy glory in the presence of the King, (Prov. 25. 6.) But who so humbleth himself, and maketh himself vile in these places, he is great, and honourable, and serveth of love; and so David the King of Israel sayd, And I will yet be more vile then this, and will be base in mine own eyes, (2 Sam. 6. 22.) And ther is no greatnes or honour, save to rejoyce before the Lord, as it is written, And David the King, leaping and dancing before the Lord. (2 Sam. 6. 16.) Maimony in Shophar. ch. 8. sect. 12.--15. The Iewes had also other traditions at this feast, which they say came from Moses; recorded in Thalmud Bab. in Succab. chap. 4. and by Maimony tom. 3. in Tamidin, chapt. 10. sect. 6. &c; how all the seven dayes of this feast, they powred water upon the altar. There was a golden vessel conteyning three Logs, that was filled at Shiloah (a well whose waters ran softly into the brook Kedron, Esa. 8. 6. Nehem. 3. 15.) they brought it to the Water gate, and there they sounded and showed. Then they caried it to the Altar, where it was powred out with the wine of the daily sacrifice &c. Vpon this occasion it is thought that our Saviour in the last day

(of this feast) the great day of the feast, stood up and cried, saying, If any man thirst, let him come unto me and drink, he that beleeveth in me, as the scripture hath sayd, out of his belly shall flow rivers of living water: Ioh. 7. 37. 38. so calling the people from their carnal pompous observations, to the true spirituall refreshing of their soules.

V. 42. dwell in Boothes] or, sit in Tabernacles; which after in Ierusalem, they made on the tops of their houses, and in their courtyardes, and in the streets &c. Neh. 8. 16. They were made of the branches of trees, as there appeareth v. 15. And by the Hebrew canons, the Boothes might not be covered with any cloth, or other thing, which had not growen out of the earth, or was not cut off from thence, or with any thing that might receive uncleannes, or that had an evil savour, or that was faded, or fallen-off alone: if they covered it with any of these, it was unlawfull. Thalmud Bab. in Succab, chap. 1. and Maimony in Shophar, c. 5. s. 1. 2. Moreover they set the measure of a booth, to be not less in height, then ten hand bredthes, nor more then twentie cubits: but it might be as wide as they would. If it had not three sides (or walls,) or if it had not a flat roof, it was unlawfull. Maimony ibidem ch. 4. The dwelling (or sitting) in these boothes, was, that they should eat and drink and dwell in them all the seven dayes, both day and night, as they used to dwel in their houses, other dayes of the yere. And all those seven dayes, they made their houses empty, and furnished their boothes; with all comely vessels, and bedding, drinking vessels, cups, &c. but cauldrons, kettles and such like, were without the booth. If the rayn fell, they might goe out of the boothes into their houses, til the rayn was over. At all times when they came to sit down in the Boothes, all the seven dayes, they blessed (God) before they fate down, who sanctified them by his commandement, & commanded them to sit in Boothes. Maimon. ibidem ch. 6. s. 5. &c. every boe borne]

all borne in the land of Israel: the Hebrewes except, *women, and servants, and children, and sick men*. But children of five or six yeres old and upward, were bound hereto, that they might be trayned up in the cōmandements. Such as were watchmen of the city by day, were discharged for the day, but bound to lye in bootes by night; and such as watched by night, were discharged for the night, but bound by day. *Maimony in Shophar, ch. 6. f. 1. - 4.*

V. 43. *your generations*] your posteritie. *to dwell in bootes*] so that the first place where Israel camped, after they came out of Egypt, was called *Succoth*, that is *Bootes*, *Exod. 12. 37*. At the end of every seventh yere, the Law was cōmanded to be solemnly read before all the people at this feast; that they might learn to fear the Lord their God: *Deut. 31. 10. - 13*. See the performance hereof, in *Nehem. 8. 18*. And whereas at this time of the yere, the people had gathered their fruites into their houses, & fylled them with all good things: lest their prosperitie should cause them to forget both God and themselves, this Law was given, that they should then dwell in bootes, to remember their miseries past, and to expect a full redemption of their bodies and soules by Christ Iesus our Lord.

CHAPTER 24.

1. *The Israelites are cōmanded to bring oil for the lampes, which Aaron must order.* 5. *The Shew bread, with frankincense, to be set on the Table every Sabbath, and eaten by the Priests.* 10. 23. *Shelomiths son blasphemeth, and is stoned to death.* 15. *The like law is give for all blasphemers.* 17. *Death is appointed for Murderers.* 18. *Satissfaction for damages and blemishes.*

1 **A**ND Iehovah spake unto Moses.
2 saying. Cōmand the sonns of Israel, that they take unto thee, pure olive beaten, for the Light: to c. use the lampe to ascend up, conti-

nually. Without the veile of the Tellimonie, in the Tent of the Congregation; shal Aaron order it, from evening unto morning, before Iehovah, continually: *it shalbe a statute for ever, throughout your generations.* Vpon the pure candlestick, shal he order the lamps: before Iehovah, continually.

And thou shalt take fine flowre, & bake it, twelve cakes: two tenth-deals, shalbe in one cake. And thou shalt set them, in two rowes, six on a row: upon the pure table, before Iehovah. And thou shalt put upon each row, pure frankincense: that it may be for the bread, for a memorial, a Fyre-offring unto Iehovah. In the sabbath day in the sabbath day, he shal set in order, before Iehovah, continually: frō the sonns of Israel, an everlasting covenant. And it shalbe, for Aaron and for his sonns; & they shal eat it, in the holy place: for it is holy of holies to him, of the Fyre-offrings of Iehovah, by an everlasting statute.

And there went out, the son of an Israelitish woman; and he was, the son of an Egyptian man; amongst the sonns of Israel: & the son of the Israelites, & a man an Israelite, strove together in the campe. And the Israelitish womans son, blasphemed the Name, & cursed; and they brought him, unto Moses: and his mothers name, was Shelomith the daughter of Dibri, of the tribe of Dan. And they put him in ward: that he might declare unto them, by the mouth of Iehovah. And Iehovah spake, unto Moses, saying. Bring forth him that hath cursed, out of the campe; & let all that heard him,

lay their hands, upon his head: and let all the congregation stone him.

15 And thou shalt speak, unto the sons of Israel, saying: Any man, whē he shall curse his God, then he shall beare his syn. And he that blasphemeth the
16 Name of Iehovah, shall surely be put to death; al the congregatiō, stoning shall stone him: as wel the stranger, as the home-borne; when he blasphemeth the Name, shall be put-to-death.

17 And a man, when he shall smite, any soul of man: shall surely be put to death. And he that smiteth the soule
18 of a beast, shall recompense it: soule, for soule. And a man, when he
19 shall give a blemish upon his neighbour: as he hath doen, so shall it be doen unto him. Breach, for breach;
20 eye, for eye; tooth, for tooth: as he hath given a blemish, upon a man, so, shall it be given upon him. And he
21 that smiteth a beast, shall recompense it: and he that smiteth a man, shall be put-to-death. One judgement, shall
22 ye have; as wel the stranger as the home-borne, shall have it: for, I am Iehovah, your God. And Moses spake,
23 to the sons of Israel: & they brought forth him that had cursed, out of the camp; and stoned him, with stones: & the sons of Israel did, as Iehovah commanded Moses.

Annotations.

2 **T**hat they take] or, as the Greek tran-
slateth, and let them take unto thee; that is, take and give (or bring) unto thee: see the like phrase in Gen. 15. 9. Exod. 25. 1. Num. 19. 2. As the former lawes in Chapt. 23. taught Israel the profession of their obedience to God, in the holy times sanctifi-

ed for his worship: so these here, taught them the like, in respect of the holy things which concerned Gods service in his Sanctuarie.

olive] or, of the olive-tree: the oile wherof, figured the graces of Gods spirit; and the beating of the oile, signified the labours and afflictions of Gods people in preaching the word of grace. This Law is here repeated from Exod. 27. 20. &c, where it was before given: see the annotations there. the Lamp] in Chaldee, the Lampes, meaning the seven lampes, as is explained in Num. 8. 2. which are interpreted, the seven Spirits of God, Rev. 4. 5. that is, the manifold graces of the Spirit: now there are diversities of graci-
ous gifts, but one and the same Spirit, 1 Cor. 12. 5. 11. so the seven lamps are here as one Lamp. Likewise in Exod. 27. 20 & 1 Sam. 3. 3. to ascend-up] that is, to burne, as the Greek and Chaldee expound it: for the flame alwayes ascendeth. continu-
ally] this the Hebrewes expound, from night to night, as the continuall Burnt-offring, which was not but from day to day. Sol. Jarchi on Lev. 24. And in Thargum Jonathan it is explained, in the Sabbath day, and in the working day. This Law sheweth the ordi-
nary dutie of the church, to provide oile for the Lampe. In times of distrefs, the Prophet saw a vision of two olive trees on each side of the candlestick, emptying out of themselves golden oile, through two golden pipes. God teaching that the work of grace, is not by humane power or might, but by his Spirit. Zach. 4. 2. 3. 6. 11. 12.

V. 3. without the veile] meaning without the second veile (as it is called in Hebr. 9. 3.) which parted between the most holy place, & the holy. of the testimony] which is before the testimonie, Exod. 27. 21. meaning the Tables within the Ark; called the Testimonie, Exod. 25. 21. before which the veil did hang, Exod. 40. 21. Aaron] and his sons: Exod. 27. 21. figuring Christ who by his seven spirits, with the oile of his grace, causeth his word to shine in the sanctuarie of his church, Rev. 4. 5.

from

from evening unto morning] that is, putting in so much oile, as may cause it to burne from evening to morning, all the night: the measure (they say) was half a Log, (about a quarter of a pint,) of oile for every Lamp. Sol. Iarchi. See Exod. 27. 20. 21. And that the lamp went out in the morning, appeareth by 1. Sam. 3. 3.

4 V. 4. the pure candlestick] made all of pure gold; a figure of Gods Law. See Exo. 25. 31. Or, it may be called the pure candlestick, because it was dayly to be purified and made clean by the Priests. before Iehovah] there in the holy place were the lamps to be trimmed; and so might not be trimmed without, and afterward brought in; as Charkuni here observeth.

5 V. 5. fine-floure] of wheat. The making of the shew bread is sayd to be thus; They brought foure and twentie Seahs [or Pecks, which are eight Ephahs, or Bushels,] of wheat for the Meat-offrings; out of which, being beaten and ground, they boulded foure and twentie tenth-deales (or Pottles) of fine-floure: and made therof twelve unleavened cakes. They were kneaded and moulded without the court, but baked within the courtyard, as other Meat-offrings. And they had three formes (or moulds) of gold; one wherein they put the cake, when it was dough; and the second, wherein they baked it; and the third wherein they put it after it was taken out of the Oven. Every cake was square, ten hand-bredthes long, and five broad; and seven fingers high. And the Table, was, twelve handbreathes long, and six broad: they set the length of the cake, on the bredth of the table, so that the cake was two handbreathes over the one side, and two over the other &c. Maimony in Tamidin (or Dayly sacrifices) ch. 5. f. 5--9. See also the notes on Exo. 25. 29. bake it] not in the Sabbath day, nor on a feast day, but in the evening of the Sabbath they baked it, and set it in order on the morrow. Maim. ibidem, f. 10. twelve cakes] answerable to the number of the twelve tribes of Israel, represented by these cakes, and in the all Gods elect, (called his Israel, Gal. 6. 16.) which are as unleavened cakes, 1 Cor. 5. 7. presented unto him

in Christ, as upō a pure table in his Sanctuary; where his favourable face is alwayes upon them. These are called the Shew bread, wherof see Exod. 25. 30.

6 V. 6. six] the Greek addeth, six cakes; & Targum Jonathan, six on one row, and six on another row. These were not set one by another, (for so the table could not well conteyn them,) but one upon another, as Maimony sheweth, ibidem, f. 9. 2. and as is noted on Exod. 25. 29. pure table] which was of Shittim wood, but overlaid with pure gold, Exod. 25. 24.

7 V. 7. shalt put] Hebr. shalt give upon (or by) the row, which the Greek translateth, shalt put upon the one row: implying the other also. upon the row] or, by the row, that is, by each of them. The Hebrew ghnal, signifieth upon, or by, as in Gen. 14. 6. & 16. 7. Exo. 14. 9. and in many other places. The Hebrewes also say this was by the bread, upon the Table: They set by the side of each row, a vessel wherein was an handful of frankincense, and the vessel was called Bezik (a Cup or Vial.) So there were two handfulls of frankincense, in two cups: and the cups had verges, that they might rest upon the table. Maim. in Tamidin, ch. 5. f. 2. pure frankincense] the Greek version addeth, & salt. By the law in Lev. 2. 13. every meat-offring was to have salt; see the annotations there. So of this, the Hebrew canons say, the frankincense was to have salt, as the other offrings. Maim. in Tamidin, c. 4. f. 10. for the bread] or, so the bread, for a memorial: that is, the incense shalbe burned on the altar, (and not the bread,) which shalbe a memorial for the bread; as the handful of the Meat-offring with the oile and incense therof, is called the memorial therof, Lev. 2. 2; bringing to Gods remembrance, his covenant with his people. The Greek translateth thus, and the cakes shalbe for a remembrance, set before the Lord. a Fyre-offring] in Chaldee, an oblation: for these cups of incense were by the Priests burned on the Altar unto God; to teach, that the 12. tribes of Israel (represented by these 12. cakes of Shew bread,) were by

faith in Christ, a sweet odour unto him. Wherefore the Church is layd to be perfumed with myrrh, and frankincense, Song. 3. 6. And the prayers of the saints, (likened to incense, Rev. 5. 8.) are as a memorial and a sweet smelling odour unto God: *Act. 10. 4. Psal. 141. 2.*

V. 8. *In the sabbath day in the sabbath day*] that is, *In every sabbath: the Greek translateth, in the day of the sabbathes.* he] that is the priest, meaning the Priests in their courses, as they ministred. The Levites assisted the priests in the making & preparing of the Shew bread, 1 Chron. 9. 32. & 23. 28. 29. But the Priests onely might come into the Sanctuarie, to set it on, and take it off the Table. And they when they were many, alwayes ministred by course, Luk. 1. 5. 9. (saying at the feasts,) and they entred upon their service, on the Sabbath, 2 Chron. 23. 4. They did this service, thus; *Four Priests went in, two of them had in their hands, the two rowes (of bread,) and two had in their hands, the two cups (of frankincense.) And before them, went in four (priests,) two to take off the two rowes (of bread,) and two to take off the two cups (of incense) which were there upon the table. They that caried in, stood on the north side, with their faces towards the south: and they that caried out (the bread) stood on the south side, with their faces to the north. These took away, (the old bread), and the other set on (the new:) and the hands of the one, were amidst the hands of the other; [that is, when the one took off, the other set on.] as it is written, BEFORE ME CONTINUALLY, (Exod. 25. 30.) They went out, and set the bread which they brought out, upon another golden table which was in the Portch (of Solomons Temple.) and burned the cups (of frankincense,) and afterward divided the cakes. Maimony in Tamidin, ch. 5. f. 4. 5. from the sons] understād, receiving it; or, it bring taken from the sons of Israel: for many such imperfect speeches are to be found, which sometime the Holy Ghost supplieth; as in a void place, 1 King. 22. 10 where is to be understood, sitting in a void place as 2 Chron. 18. 9. So, burden, 2 Chron. 2. 18. implieth men that bare bur-*

den, 1 King. 5. 15. and many the like. See the notes on Exod. 4. 5. & 13. 8. Now this was received from the sons of Israel, in that it was bought with the mony which the people gave, Nehem. 10. 32. 33. And it is the Hebrewes opinion, that with the half shekels, which all the people gave yerely, for the service of the sanctuarie, Exod. 30. 13. 16. they provided the dayly sacrifices & offerings for the congregatiō, salt for the sacrifices, wood, incense, the shew bread, the waved sheaf (or Omer, Lev. 23. 10. 11.) the two wave loaves, Lev. 23. 17. the red heiffer. Nu. 19. the scapegoat, Lev. 16. & the like. Maim. treat. of Shekels, c. 4. f. 1.

V. 9. *for Aaron and for his sons,*] that is, for the high Priest, and for the other priests, such as did the service; that is both the Priests that went out, and those that came in on the Sabbath, as before is noted on v. 8. And the Hebrew canons declare it thus; *In the Sabbath, when there are the dayly sacrifices, and the additions, (Num. 28. 9. 10) and the two cups of frankincense (Lev. 24. 7.) to be burned; in the morning, the men of that fathers house (1 Chron. 23. 6. 11. 24.) of the charge (or course) that went-out, they offered the dayly sacrifice of the morning, and the two lambs of Burnt-offring which were the additions &c. and the other course that came in on the Sabbath, offered the dayly sacrifice of the evening; and both these and the other, had their part in the Shew bread. And they did not eat the bread, until the two cups of frankincense were burned on the fyre; and the frankincense was to have salt, as the other oblations. And after that they had offered the additions (of the Sabbath,) they burned the two cups of frankincense. And every Sabbath throughout the yere, they parted the Shew bread thus; the course (of priests) that came in, had six cakes; and they which went out, had six. They which came in parted the bread among them, on the north side (of the court,) because they were prepared to serve; and they that went out, parted on the south side. But when there was a feast day, of any of the three solemne-feasts, on the Sabbath; likewise on the Sabbath that was in the midst of the*

the feast, all the courses (of the priests) had their parts equally in the Shew bread: &c. The high Priest, he alwayes took from every course, half the cakes, which were his due; as it is written, **AND IT SHALBE, FOR AARON AND FOR HIS SONNS:** (Levit. 24.9.) half for Aaron, and half for his sonns. *Maim.* in *Tamidin*, ch. 4. sect. 9. 10. 11. 12. 14. in the holy place] within the court of the Sanctuary, but without, they might not eat it. The Hebrewes observe that there were Four and twentie gifts give unto the Priests, all of them expressed in the Law; & concerning them all, was the covenant made with Aaron. And whosoever did eat of a gift, wherein holynes was, they blessed (God) who sanctified them with the sanctitie of Aaron, and commanded them to eat so and so. Eight of those gifts, the priests might not eat of, but in the Sanctuary, within the walls of the Courtyard; and five gifts they might not eat but in Jerusalem, within the walls of the citie. The eight which might not be eat but in the sanctuary, were; the fl sb of the Syn-offring, were it foule or beast; (Lev. 6.26.) & the flesh of the Trespass-offring, (Levit. 7.6.) and the Peace-offrings of the congregation, (Lev. 23.19. 20) and the remaynder of the Sheaf or Omer, (Levit. 23.10.11.) and the remnant of the Israelites Meat-offrings, (Lev. 2.3 10.) & the two loaves, (Levit. 23.20.) and the Shew bread (Levit. 24.9.) and the Lepers log of oile, (Levit. 14.10.12.13.) These might not be eaten, but in the Sanctuary. *Maimony treat. of First fruits*, c. 1. s. 1. 2. 3. 4. Of all those gifts, see the annotations on Num. 18.

10 V. 10. *Israelitish*] Hebr. an Israeliteß, which the Chaldee expoundeth a daughter of Israel: her name was Shelomith, v. 11.

11 V. 11. *blasphemed*] the Greek here translateth it, named; the Chaldee, expressed. The Hebrew *Nakab*, properly signifieth to pierce; or, strike through, *Eesai. 36.6. Habak. 3.14.* Whereupon it is figuratively used for cursing or blaspheming, *Num. 23.13. 25.* which is as a striking through with evil words. It is also used for expresse-naming of a thing, sometime in the good part, as *Eesai. 62.2.* and sometime in the evil, as the Greek and Chaldee interpret it, in this

place. the Name] understand, of Jehovah, as *vers. 16.* which is here omitted, for the more reverence, and because such wickednes as this, it is even a shame to speak, as *Eph. 5.12.3.* So elsewhere the scripture sometime omitteth the name of God for reverence, as, the right hand of the power, *Mark. 14.62.* for, the right hand of the power of God, *Luke 22.69.* and in common speech among the Iewes, they used to say, the Blessed; for, (the blessed) God: *Mark. 14.61. Mat. 26.63.* And when the High Priest heard words, which he thought to be blasphemie, he rent his clothes, *Mat. 26.65.* according to a canon which they have, (recorded by *Maimony* in his treat. of Idolatrie, ch. 2. sect. 10.) thus; Whosoever heareth blasphemie of the Name, he is bound to rend (his clothes;) whether he himself heareth it, or heareth from the mouth of him that heard it, he is bound to rend (his clothes.) But he that heareth it from the mouth of an heathen, is not bound to rend (his clothes;) and *Eliakim* and *Shebna* had not rent (their clothes,) but for that *Rabshakeh* was an Apostate from the faith; (*Eesai. 36.22.*) they brought] eyther the witnesses which heard him, or the inferiour Iudges, who not knowing how to punish this man, brought him to Moses, according to the order set, in *Exod. 18.22.26.*

Shelomith] in Greek, *Salomith*, daughter of *Dabrei*: she being an Hebrewess, had married an Egyptian whiles she dwelt in Egypt; whose son now blasphemed God.

V. 12. *in ward*] or, in prison. that he might declare] meaning, that Moses might declare, or, that it might be declared unto them. The Hebrew phrase to declare (or expound) may be expressed both these wayes, as is noted on *Gen. 6.19.20.* The Chaldee explaineth it thus, until it was declared (or expressed) unto them, by the decree of the word of the Lord; to weet, what punishment the blasphemer should have: therefore the Greek translateth, to judge him, by the commandment of the Lord. For as men judge not for man, but for the Lord, *2 Chron. 19.5.* so are they to judge, according to his judgments, *Ezek. 44.24.* which if they

be not manifest, are to be inquired; the cause being brought unto God, *Exod. 18. 19.* So Moses did in other hard cases, *Num. 27. 1. -- 5. & 15. 34.*

14 V. 14. *out of the camp*] or, to (a place) without the camp: because the Camp of Israel was holie, and all unclean persons were to be put out of it, *Num. 5. 2. 3.* much more the flagitious. *lay their hands*] both to signify the trueth of their testimonie, and that his blood should be on his own head. We finde not this rite of imposing hands, commanded for any other malefactors; and the Hebrewes hold it to be peculiar unto this syn. *All the witnesses and the Judges every one lay their hands on the blasphemers head, and say unto him, Thy blood (be) upon thine head, for thou hast occasioned it unto thy self. And of all that are killed by the Synedrion, there is none upon whom they impose hands, save the blasphemer onely. (Lev. 24. 14.)* Maimony treat. of Idolatrie, ch. 2. sect. 10.

15 V. 15. *Any man*] or *Every man*: Hebr. *Man man*: which Targum Jonathan expoundeth *yong man* or *old man*. Vpon this particular occasion, a general law is here given, for punishing blasphemers.

bear his syn] that is, the punishment due for his syn.

16 V. 16. *blasphemeth*] in Childee, expresseth, in Greek *nameth*: see *vers. 11.*

name of Jehovah] Hereupon some of the Hebrewes gather that the blasphemer is not to be stoned, unless he express that sacred name IEHOVAH: but the wiser of them justly mislike that restreyn, though themselves doe overmuch restreyn it. *There be some that expound it, that he is not guiltie (of death,) save for the name JHVH (that is, Iehovah:)* but *J say that for Adonai also (that is LORD,) he is to be stoned: sayth Maimony treat of Idolatrie, ch. 2. sect 7.* And they are long since come unto this, that they hold the name of *Jehovah* unlawfull to be pronounced in reading of the scripture, or otherwise; except in the Sanctuarie when the Priest blessed the people, according to the Law

in *Num. 6. 23. -- 27.* there (they say) he pronounced the name as it is written with *I H V H*, but out of the Sanctuarie they pronounced it *Adonai*: for they mentioned not the name as it is written, but in the Sanctuarie onely. And after that Simeon the just, was dead; the Priests ceased from blessing by the name as it is written (*J H V H*), though it were in the Sanctuarie; to the end that no man should learn it, which was not of good esteeme, and meet (for to learne it.) And our first wise men, did not learn it their disciples, or their children, that were meet (or honest;) save once in seven yerres. Maimony, treat. of Prayer, chapt. 14. sect. 10. By this it appeareth, that this custome was taken up of themselves, not commanded of God: the sanctifying of whose name, standeth not in letters and syllables; but in faith and obedience, *Nu. 20. 12. & 15. 30.* See the annotations on *Exod. 6. 3. & Numb. 6.* *blasphemeth the name*] see *vers. 11.* the Greek translateth, *nameth the name of the Lord*: meaning with blasphemie and cursing, as did this Egyptians son.

V. 17. *shal smite*] that is, as the Chaldee translateth *shal kill*. See the notes on *Gen. 14. 17.* *soule*] that is, *life*: see *Gen. 19. 17. & 37. 21.* and for putting murderers to death, see *Exod. 21. 12.* *shal surely be put to death*] or, *shall be put to dye the death*; and Targum Jonathan explaineth it, *shal be killed with the sword.*

V. 18. *the soule of a beast*] that is, the life of it: which the Greek explaineth thus, *he that smiteth a beast and it dye.* *soule for soule*] or, *life for life*, that is one living beast for another; as ox for ox, sheep for sheep, and the like.

V. 19. *so shal it be doen*] by the Magistrate, according to the rigour of justice: except he buy it off with money. For unless it were murder, (which God forbade to be bought off with any ransom, *Num. 35. 31.*) the Hebrewes hold all blemishes and hurts might be redeemed with money. Which seemeth also to be warrantable by the Law, in *Exod. 21. 18. 19.* And for that in some cases it could hardly be

doen

doen, or not at all. For if a man had smitten his neighbour on the eye, & made him loofe half or a fourth part of his sight, or if a blind man had smitten out an other mans eye, how should the like be doon againe unto him? The Hebrew canons say; He that hurteth his neighbour, is bound to pay unto him five things; to wheet, for his damage, and for the payne, and for his healing, and for his resting (from his affaires,) and for the shame: and these five things must be recompensed with the best of his goods. How for the damage? If he have cut off his neighbours hand, or his foot, they look on him, as if he were a servant to be sold in the market, how much he was worth, and how much he is worth now; and what is abated of his price, he must pay; as it is sayd, EYE FOR EYE; which we have been taught to be meant of paying for it with his goods. That which is sayd in the Law, (Lev. 24. 20) As he hath given a blemish upon a man, so shall it be given upon him; is not meant that he should be hurt, as his neighbour is hurt &c. Maimony tom. 4. in Chobel, ch. 1. f. 1. 2. 3. See also the annotations on Exod. 21.

20 V. 20. Breach for breach] Targum Jonathan sayth, The price of breach for breach, the price of an eye for an eye &c. As there are several sorts and degrees of hurts & blemishes, so were the penalties rated; which the Hebrewes lay down thus; He that cutteth off his neighbours hand or foot, or finger, or smiteth out his eye, payeth the five things; for his damage, for his paine, for his healing, for his resting, and for his shame. If he smite him on the hand, and it swelleth, and after it prove well againe, he payeth four things, for his paine, for his healing, for his resting (from his work,) and for his shame. If he smite him on the head, and it swelleth; he payeth three things, for the paine, for the healing and for the shame. If he smite him on a place which is not seen, as on his back, he payeth two things, for the paine, and for the healing. If he smite him with a cloth that is in his hand, or the like thing; he payeth one thing, for the shame onely. So he that sheweth off the hayre of his neighbours head, payeth but for the shame onely; for it wil grow

again; &c. Maimony in Chobel, ch. 2. f. 2. 4. upon a man]. The Hebrew Adam, signifieth man & woman, Gen. 5. 2. all mankind, of what sort so ever; and so this law extendeth to all, even the meepest. He that hurteth his own Hebrew servant, is bound to pay all five things (before mentioned,) save for his resting. He that hurteth his neighbours Canaanitish (or heathenish) servant; payeth to his master, all the five things. He that hurts his neighbours Hebrew servant, is bound to pay all five &c. He that hurteth an other mans wife, payeth for her resting, and for her healing, to her husband; and for the paine, to her self; and for the shame, and for the damage if it be to be seen, as if it be on her face, neck, or hand; a third part is payd to her self, and two thirds to her husband; if the damage be on a secret place, a third part is payd to the husband, and two thirds to the wife. If an husband hurt his own wife, he is bound to pay unto her out of hand, all the damage, and all the shame, and the payne; and all is hers, her husband hath no fruit thereof. And if she will, she may give the price to an other. And her husband is to heale her, as all sick persons are wont to be healed. It is unlawful for a man to hurt either himself, or his neighbour: and not he that hurteth onely, but whosoever smiteth a righteous man of Israel, eyther small or great, man or woman, by way of strife, he transgresseth against a prohibition, for it is sayd (in Deut. 25. 3.) he shall not adde (or exceed) to smite him: if the law forbiddeth to adde in smiting of a synner, much more (it forbiddeth) to smite a just man. Though he doe but lift up his hand against his neighbour, it is unlawful: and whosoever listeth up his hand against his neighbour, though he smite him not, he is a wicked man. Maimony in Chobel &c. ch. 4. f. 10. &c. &c. 5. f. 1. 2.

V. 21. that smiteth] the Chaldee translateth, that killeth a beast: but it extendeth further, even to the hurting or mayming of his neighbours beast, and consequently any other of his goods, according to the Law, Exod. 22. 5. 6. So the Hebrewes expound this law, saying. He that doeth damage to his neighbours goods, is bound to recompense the whole damage, whether he doe

it of ignorance, or against his will, it is as if he did it presumptuously: as if he fall from the top of an house, or stumble as he goeth, and falleth on a vessel and breaketh it, he is bound to pay the whole dammage; as it is written, **AND HE THAT SMITETH A BEAST, SHALL RECOMPENSE (or PAY FOR) IT;** the scripture putteth no difference, whether he doe it ignorantly or presumptuously. And whether he kill his neighbours beast, or break his vessels, or rent his clothes, or cut down his plants; there is one law for all. But this is to be understood, if it be within the power (or liberties) of him that suffreth the dammage: for if it be within the liberties of him that doeth the dammage, he is not bound to recompense, unless he doe the dammage presumptuously: but if he doe it of ignorance, or being forced; he is discharged. Likewise if they be both of them within their liberties, or both of them out of their liberties; and the one doeth dammage against his will, to his neighbours goods, he is discharged. He that thrusteth his neighbours beast into the water; or it is fallen in, and he wil not suffer it to come up out of the water, til it dye there; he is bound to recompense it: and so in all like cases. Whosoever is the cause of doing dammage to his neighbours goods, he is bound to recompense the whole dammage, with the best of his substance, as others that doe dammages. Although he doeth not this dammage himself at last; forasmuch as he was the cause thereof at first, he is bound to pay. *Maimony in Chobel &c. ch. 6. sect. 1. 2. 3. 12. & ch. 7. f. 7.* smiteth a man] that is, killeth him, as vers. 17. so the Chaldee translateth it killeth; and the Greek addeth, he that smiteth a man, and he dye, shalbe put to death.

22 V. 22. One judgment] that is, one manner of law, and punishment. shal ye have] or, shalbe to you. as wel the stranger] or, as the stranger (the profelyte,) so shal the homeborne be.

23 V. 23. and stoned him] the Greek addeth, and all the congregation stoned him: as vers. 14. Of the manner of stoning, which they used afterward in Israel, it is recorded in *Talmud Bab. in Sanhedrin, ch. 6.* and by *Maimony in Sanhedrin ch. 15.* that when

they came within foure cubits of the place of execution, they stript him that was to be stoned, out of his clothes, and covered his naked-shame before him; & a woman was not stoned naked, but in one linnen garment. The place of stoning was high, whither he and the witnesses went up, and his hands were tyed, and one of the witnesses stroke him behind on the loynes; if he dyed not with that blow, there was a great stone so much as two men could beare, which the witnesses cast upon his hart; and if with that he dyed not, all Israel threw stones upō him, as it is written, *The hand of the witnesses shalbe first upon him, to put him to death; and afterward, the hand of all the people: Deut. 17. 7.*

CHAPTER 25.

1. God commandeth that every seventh yere should be a Sabbath and a yere of rest to the land of Canaan, 4. in which it might neither be tilled nor reaped, 6 and the fruits that grew of their own accord that yere, were to be common for all. 8. The law for the Jubilee in the fiftieth yere; for libertie to the inhabitants of the land, returning to their families and possessions, and rest unto the land. 14. Oppression may not be in selling of Possessions. 18. A blessing of obedience. 23. The manner of selling and redeeming lands. 29. of houses in walled cities, 31. and of houses in villages. 32. Of the houses and suburbs of the Levites, and the redemption of them. 35. Compassion of the poore. 39. The poore Hebrewes might not be sold for bondmen: 43. nor ruled over with rigour. 44. Bondmen were to be of the heathen. 47. The redemption of Hebrew servants out of strangers hands. 54. Their freedom at the Jubilee.

§ § §

ANd Iehovah spake unto Moses, in Mount Sinai, saying. Speak unto the sonns of Israel, and say unto them: When ye come into the land, which

which I give unto you: then shal the
 land rest; a Sabbath, unto Iehovah.
 3 Six yeres, thou shalt sow thy seild; &
 six yeres, thou shalt prune thy vine-
 yard: and shalt gather, the revenue
 4 therof. And in the seventh yere,
 shalbe a Sabbath of sabbatisme, unto
 the land; a Sabbath, for Iehovah: thou
 shalt not sow, thy seild; nor prune, thy
 5 vineyard. That which groweth-of-
 it-own-accord of thy harvest, thou
 shalt not reap; and the grapes of thy
 separation, thou shalt not gather: it
 shalbe unto the land, a yere of sab-
 6 batisme. And the Sabbath of the
 land, shalbe unto you for meat; unto
 thee, and unto thy *man* servant & un-
 to thy woman-servant: and unto thy
 hired *servant*, & unto thy sojourner;
 7 the strangers, *that are* with thee. And
 unto thy cattel; and unto the beast,
 that *are* in thy land: shal all the reve-
 nue therof be, for to eat.
 8 And thou shalt number unto thee,
 seven Sabbaths of yeres; seven yeres,
 seven times: & the dayes of the seven
 Sabbaths of yeres, shalbe unto thee,
 9 nine and fourtie yeres. And thou
 shalt cause-to-sound, the trumpet of
 lowd-sound, in the seventh moneth;
 in the tenth *day* of the moneth: in the
 day of Atonements, shal ye cause the
 trumpet to sound, throughout all
 10 your land. And ye shall sanctifie,
 the yere of fiftie yeres; and proclaime
 liberty, throughout the land, unto all
 the inhabitants therof: a Iubile it
 shalbe unto you; and ye shal returne,
every-man unto his possessiō; & *every*-
 man unto his familie, shal ye returne.
 11 A Iubile *shal it be*, a yere of fiftie yeres,
 shal it be unto you: ye shal not sow;

neither shal ye reap, that which grow-
 eth-of-it-self in it; neyther shal ye ga-
 ther *the grapes*, of the separatiōs ther-
 of. For, it *is* the Iubile; holynes,
 shal it be unto you: out of the seild,
 ye shal eat the revenue therof. In
 this yere of Iubile, ye shal returne, *e-*
 12 *very*-man unto his possession. And
 if ye sell a sale, unto thy neighbour; or
 13 buy, of thy neighbours hand: doe not
 ye oppress, *any* man his brother. Ac-
 14 cording to the number of yeres, after
 the Iubile; thou shalt buy, of thy
 neighbour: according to the number
 of the yeres of the revenues, he shall
 15 sel unto thee. According to the mul-
 titude of yeres, thou shalt multiply
 the price therof; and according to the
 diminution of yeres, thou shalt dimi-
 nish the price therof: for, (*according*
 16 *to*) the number of the revenues, doth
 he sell unto thee. And ye shal not
 oppress, *any* man his neighbour; but
 thou shalt fear thy God: for, I ~~am~~ Ie-
 17 hovah, your God. And ye shal doe,
 my statutes; and keep my judgments,
 18 and doe them: and ye shall dwell on
 the land, in confident-safetie. And
 19 the land, shal give her fruit; & ye shal
 eat, to the full: and dwell thereon, in
 confident-safetie. And if ye shal say,
 20 what shal we eat, in the seventh yere?
 behold, we shal not sow; neyther shal
 we gather our renew. Then I
 wil command my blessing upon you,
 in the sixt yere: and it shal bring forth
 21 renew, for three yeres. And ye
 shal sow, the eight yere; and shal eat,
 of the old revenue: until the ninth
 yere, until her revenue come in, ye
 shal eat of the old. And the land,
 22 shal not be sold for ever; for the land

24	is mine: for ye are strangers and sojourners, with me. And in all the land of your possession; ye shall grant a redemption, for the land.	ver, shall be to the Levites. And he which shall redeem, (<i>shall be</i>) of the Levites; and the sale of the house, & the citie of his possession, shall goe-out in the Iubile: for the houses of the cities of the Levites, that <i>is</i> their possession; among the sonns of Israel. And the feild, of the suburbs of their cities, shall not be sold: for it <i>is</i> to them, a possession <i>for ever</i> .	33
25	If thy brother be wexen-poor; and hath sold, <i>some</i> of his possession: then the redeemer therof, he that <i>is</i> neere unto him, shall come, and shall		
26	redeem, the sale of his brother. And a man, if he have not a redeemer: and his hand hath atteyned, and found sufficiencie <i>for</i> the redemption ther-		34
27	of. Then he shall count, the yeres of the sale therof; and restore the overplus, unto the man to whom he sold it: and he shall returne, unto his possession.	And if thy brother be wexen-poor; & his hand fayleth, with thee: then thou shalt strengthen him; <i>even</i> the stranger and the sojourner, that he may live, with thee. Take not	35
28	And if his hand finde not, sufficiencie to restore unto him; then his sale shall be, in the hand of the buier therof, until the yere of Iubile: and it shall goe-out, in the Iubile; and he shall returne, unto his possession.	thou of him, biting-usury or increase; but fear thy God: & let thy brother live, with thee. Thy money, thou shalt not give unto him, upon biting-usurie: nor give <i>him</i> thy meat, upon increase. I, <i>am</i> Iehovah your God; which brought you forth, out of the land of Egypt: to give unto you, the land of Canaan; to be unto you, a God.	36
29	And a man, if he sell a dwelling house, <i>in</i> a walled cittie; then the redemption therof shall be, until the end of the yere of the sale therof: a <i>yeare</i> of dayes, shall be the redemption therof.		37
30	And if it be not redeemed, until a whole yere be fulfilled therto; then the howse, which <i>is</i> in the citie that <i>* hath</i> not a wall, shall be confirmed for ever, to him that bought it, throughout his generations: it shall	And if thy brother be wexen-poor, with thee, & be sold unto thee: thou shalt not serve <i>thy self</i> with him, with the service of a servant. As an hired <i>servant</i> as a sojourner, he shall be with thee: unto the yere of Iubile, he shall serve with thee. And he shall goe-out, from with thee; he, and his sonns with him: & shall returne, unto his familie; and unto the possession of his fathers, shall he return. For they <i>are</i> my servants; whom I brought-forth, out of the land of Egypt: they shall not be sold, <i>with</i> the sale of a servant. Thou shalt not rule over him, with rigour: but shalt fear thy God. Both thy <i>man</i> -servant and thy wo-	38
31	not goe-out, in the Iubile. But the houses of the villages which have <i>no</i> wall, round-about; shall be <i>every-one</i> counted, as a feild of the countrie: redemption shall be for it; in the Iubile it shall goe-out.		39
32	And the cities of the Levites; the houses, of the cities of their possession: a redemption e-		40
			41
			42
			43
			44

man-servant, which thou shalt have: (shalbe) of the heathē, that *are* round-about you; of them shalt ye buy, *man-servant* and woman-servant. And also, of the sonns of the sojourners, that doe sojourn with you, of them ye shalt buy; & of their familie, which *are* with you; which they beget, in your land: and they shalbe to you, for a possession. And ye shalt take them as-an-inheritance for your sons after you, to inherit *for* a possession; forever, with them ye shalt serve *your selves*: but over your brethren, the sonns of Israel, *any*-man over his brother; thou shalt not rule over him, with rigour.

And if the hand of the stranger & sojourner with thee, doe atteyne; and thy brother be wexen-poor, by him: and be sold, unto the stranger the sojourner, with thee; or to the stock, of the strangers familie. After that he is sold, a redemption shalbe for him: one of his brethren, shal redeme him. Eyther his uncle, or his uncles son, shal redeme him; or *any* of the neer-kin of his flesh, of his family, shal redeme him: or if his hand hath atteyned, then he shal redeme himself. And he shal count, with him that bought him; from the yere, that he was sold to him; unto the yere of Iubile: and the money of his sale, shalbe according to the number of yeres; as the dayes of an hired-servant, shal he be with him. If there be yet many, of the yeres: according unto them, shal he restore his redemption; out of the money that he was bought for. And if there remayne *but* a few, of the yeres, unto the yere of Iubile,

when he hath counted with him: according to his yeres, he shal restore his redemption. As an hired-servant of the yere, by the yere, shal he be with him: he shal not rule over him with rigour, before thine eyes. And if he be not redemed, by these: then he shal goe-out, in the yere of Iubile; he, and his sonns with him. For unto me, the sonns of Israel *are* servants; they *are* my servants; whom I brought-forth, out of the land of Egypt: I, *am* Iehovah your God.

Annotations.

☐ ☐ ☐ These letters signifie the beginning of the two and thirtieth section, or lecture of the Law: see Gen. 6.9.

I *N mount Sinai*] or, by the mount; that is, in the plaine about it, where Israel camped still, Num. 10.11.12. So Manasses is sayd to be buried *in his house*, 2 Chro. 33.20. when it was but *in the garden of his house*, 2 King. 21.18. And here God beginneth to teach his people the profession and practise of their obedience unto him, in their land and possessions, sanctified by the Sabbaths and Iubilees. Which were a shadow of things to come, but the body is of Christ, Coloss. 2.16.17. Therefore these were the ordinances of mount Sinai, which brought forth children unto bondage: but we are come unto mount Sion, where the Lamb (Christ) standeth with his 144. thousand, that have his Fathers name written in their foreheads; and by faith doe enter into his rest. Gal. 4.25. Rev. 14.1. Heb. 12.22. & 4.3.

V. 2. *rest*] or *keep sabbath*. a Sabbath] or, a rest: the Chaldee calleth it a release or remission; which word Moses useth in Deut. 15.1. This Law took place when they had possession of the land, which was conquered by Iosua in seven yeres:

so the eight yere after Moses death, was the first to be reckned towards the Sabbath yere, and yere of Iubile; as appeareth by *Ios. 14. 1. 2. 7. 10. &c.* For Caleb was 40. yeres old when he was sent to view the land, in the second yere after their coming out of Egypt, *Num. 13. Deut. 1.* and they were 38. yeres under Moses in the wildernes, *Deut. 2. 14.* and when Caleb was 85. yeres old, the land was given them for inheritance, *Ios. 14. 7. 10.* that in the 8. y. of Iosua, they began the count; and the seventh y. after was the first Sabbath yere, and the fiftieth yere after, the first Iubile.

3 V. 3. *the revenue*] or, *income*, that is the fruit, as the Greek translateth. And under these principalls, all other work belonging to husbandrie, is implied.

4 V. 4. *Sabbath of sabbatisme*] that is, of rest: which two wordes signifie an exact rest, as is noted on *Exod. 16. 23.* unto the land] which should have rest every seventh yere, from being ploughed, digged, dounced, or manured; from being reaped, or mowen, or the like. As the Sabbath day (wherin men rested) was to teach Israel that they themselves were the Lords: so the Sabbath yere was to teach that the land was the Lords; therefore he addeth a Sabbath unto *Iehovah*, meaning unto his honour, and in signe of homage unto him; which the Chaldees translateth a release before the Lord. The Sabbath day was a rest fro their labours, layd upon man for syn, *Genes. 3. 19.* the Sabbath yere was a rest for the ground, which for mans syn God had cursed; *Gen. 3. 17.* In this yere, at the feast of Boothes, there was a solemn reading of Gods Law, before all Israel, *Deut. 31. 10. -- 13.* and at the end of this yere, a release of debts, *Deut. 15. 1. 2. &c.* It was a figure of the Sabbath or rest, which Christ was to give unto his Church; of the understanding, which they should have in his Law; and the remission of their synns, (which were their debts, *Mat. 6. 12. Luk. 11. 4.*) when the time of grace, the acceptable yere of the

Lord should be proclaimed. *Esa. 61. 1. 2. Luke 4. 18. 19. &c. 2 Cor. 6. 2.* Thus every seventh yere, was for them to meditate of, and in faith to expect Christ; who is the true Noe, that giveth us comfort & rest from our work, and from the sorow of our hands; because of the ground which the Lord hath cursed. *Gen. 5. 29.* *prune*] or, *cut thy vineyard*; meaning the superfluous branches of the vines, which the husbandman cutteth off, to make the trees more fruitfull. Therefore to signifie that God would leave the vine of his church wast, he sayth it shall not be pruned, *Esa. 5. 6.* And under these, all other work of husbandry is forbidden. The Hebrew canons shew it thus. It is commanded to rest fro tilling of the land, and dressing of trees, in the seventh yere, *Lev. 25.* And who so doeth work of tillage of land or trees, in that yere; he frustrateth a commandement, and transgresseth against a prohibition, *Lev. 25. 4.* They may not plant in the seventh (yere,) though they be trees that bear no fruit; nor cut off knobs from the trees, nor brush off withered leaves or boughes, nor bind up the branches, nor make a smoke under them to kill the wormes, nor cover the plants, with any thing wherin dung is, that the foules might not eat them when they are tender, nor cover the unripe-fruits &c: and so all other culture (or husbanding) of trees. For sowing or pruning, or reaping, or gathering fruits, this yere, a man was to be beaten; whether they were the fruits of the vineyard, or of other trees: for other works not expressed in the Law, he was not beaten but chastised (or scourged.) He that planted in the seventh yere, eyther of ignorance, or presumptuously; (that which he planted) was plucked-up-by the roots. He that ploughed or dounced his ground in the seventh yere; that it might be the fitter to sow whe the seventh yere was out, they ameased him, & he might not sow it, at the going out of the seventh yere. If he removed thorns, or gathered out stones, to fit it against the seventh yere went out; forasmuch as he did that which was not lawfull, he was ameased; But he might sow it, at the going out of the yere: &c. *Maimony tom. 3. in Iobel* (or treat. of the Intermiffion

Intermission and Iubile,) ch. 1. The outward rest of Israel from these laborious works, figured a better rest which all the people of God should have by Christ, ceasing from their owne works, and doing the work of God, believing in his Son, by whom they shall finde rest unto their soules. Heb. 4. 9. 10. Ioh. 6. 29. Mat. 11. 28. 29. Unless they did thus, the land enjoyed not her Sabbaths; Lev. 26. 34. 35.

5 V. 5. *That which groweth of it own accord]* called in Hebrew, by one word, *Saphiach*: which is sayd to be *All that the earth bringeth forth in the seventh yere, cyther of the seed which fell into it before the seventh yere, or of the roots which were reaped, and did grow and bear agayne.* Maim. in Iobel ch. 4. sect. 1.

[shalt not reap] to weete, after the manner that they reaped every other yere; he that so reaped it, was to be beaten, but he reaped a litle at once, and did thresh it out, and eat it. Maim. ibidem ch. 4. sect. 1.

of thy separation] which were separated and exempted from the owners, from sale and merchandise, and by the word of God made free and common for all. The Greek translateth *of thy sanctification*; the Chaldee *of thy leaving*, that is, which thou art to leave in common. Or they may be so called, because the land and trees were to be left unmanured and undressed, and so alter a sort separated from the owners care and husbandrie. The Hebrewes say, *The seventh yere is of more weight then the holy thing: for he that redemeth an holy thing, it goeth out among the common things, and they take the price for it. But the seventh yere, not so: for if one sell the fruits of the seventh yere, they take the price, and make it as the fruits of the seventh yere: and the fruits themselves (which were sold) are not profaned, or made as the fruits of other yeres.* Maim. in Iobel. ch. 6. sect. 6.

6 V. 6. *the Sabbath]* that is, the fruits of the Sabbath, to weete, of the seventh yere.

for meat] and for drink, and for anoyning, and for such other uses as the creatures naturally served, unto men and beasts. But that which was for mans meat, the Hebrewes say, might not be

employed to other uses; nor sold as merchandise: see the notes on Exod. 23. 11.

thy sojourner] the stranger-inhabitant, that dwelt in the land: and so in common for all indifferently, the owner had no more right in it, then any other man; wherefore whosoever locked up his vineyard, or hedged in his field in the seventh yere, broke a commandment. And so if he gathered all his fruits into his house; but all was to be free, and every mans hand alike in every place. Maimony in Iobel ch. 4. f. 24. But they might not carie the fruits out of the land, nor feed the heathens with them, nor hirelings (of the heathens,) except they had agreed to find them meat: but strangers that were guests might eat of them. Maimony ibid. ch. 5. sect. 13.

V. 7. *the beast]* or, as the Greck translateth, the wild-beasts: under which the foules also are comprehended. But the fruits which were properly mans meat, they might not feed cattel with them. Maim. in Iobel, ch. 5. sect. 5. *the renew]* or income, which properly is the fruit when it is ripe, & fit to be gathered into the barne. Whereupon the Hebrewes say, they might not gather in the fruits of the seventh yere, when they were unripe; they might eat a litle of them in the field, before they were ripe, as they did other yeres, but not bring any to be eaten within their houses, til the season of the tithes. Maim. ibid. ch. 5. f. 15.

for to eat] for meat. From hence the Hebrewes gather, that the fruits of the seventh yere, might not be eaten (by men,) save so long as the same kind (of fruits) were found in the field: so long as the beast did eat of that kind, out of the field, thou mayst eat of it that is in the house. If it be all consumed for the beast, out of the field, a man is bound to put that kind (of meat) out of his house. And after the putting away, it is unlawfull to be eaten, cyther of poore or rich. Maim. in Iobel chapt. 7. sect. 1. This Sabbath or Rest of the Lords land, and common participation of all the fruits thereof, prefigured the spiritual Rest of his Church which they enter into by the faith of Christ, Heb. 4. and the communion of all graces and good things; as the scriptures

tures mention the common faith, Tit. 1. 4. the common salvation, Jude v. 3. and the communion of the mystrie therof, Eph. 3. 9. whiles both Jewes and Gentiles are fellow-heires, and of the same bodie, and partakers of his promise of Christ by the Gospel, Eph. 3. 6. Besides communion also in outward things, as need requireth; as when all that beleaved, were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need; and continuing dayly with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladnes, and singlenes of hart; and the multitude of them that beleaved, were of one hart, and of one soule; neyther sayd any of them, that ought of the things which he possessed was his owne, but they had all things common. Act. 2. 44 45. 46. & 4. 32.

8 V. 8. thou shalt number] The Hebrewes hold, that this comādemēt of numbring seven times seven yeres, and the comādemēt of sanctifying the fiftieth yere, v. 10 was given to the high Synedrion (or great Senate of Israel) onely: unto whom the care of proclaiming the Iubile and liberties of the same, did belong. Maimony treat. of the Intermission and Jubile, ch. 10. f. 1. seven Sabbathes] in Greek, seven Rests: in Chaldee seven Releases (or Intermissions.)

49 yeres] which nine and fortieth yere was the seventh rest or Sabbath yere. And the beginning of this numbring, fell out in the eight yere of Iosua, as is shewed before on v. 2. but the Hebrewes myss generally in this computation, saying that the beginning of this count, was fourteen yeres after they came into the land; for six yeres (were spent) in conquering the land, and seven yeres in parting of it. Maimony in Jubel. ch. 10. f. 2. But this agreeth not with Calebs speech in Ios. 14. 7. --- 10. neyther was the land so long in parting. Wherefore as they have myssed of Christ, unto whom all their Sabbathes & Iubilees led them: so God hath given them over to myss in the computation of their Iubilees, whereby they are the more hardned in their errour. Evē the Stork in the heaven, knoweth her appoint-

ed times; and the Turtle, and the Crane, and the Swallow, observe the time of their coming: but the Jewes know not the judgmēt of the LORD; Ier. 8. 7. O ye hypocrites, ye can discern the face of the skie; can ye not discern the signes of the times? Mat. 16. 3.

V. 9. shalt cause to sound] Hebr. shalt cause to pass: which word when it is used of sounds or voices, meaneth to proclaime, publish, or declare, as the Greek here translateth it; so after, and in Exr. 1. 1. They caused the trompet to pass, throughout all the borders of Israel: sayth Maim. in Jubel, c. 10. sect. 10. the trompet] or, the cornet: see Lev. 23. 24. The trompet of the Iubilee, and of the beginning of the yere, is one, in every respect. Maimony in Jubel. c. 10. f. 11. and Talmud in Rosch hasshanah, c. 3. of loud-sound] or of alarme, as the word is Englished in Num. 10. 5. See the notes on Lev. 23. 24. It is commanded to blow with the trompet, in the tenth (day) of Tisri (that is September,) in the yere of Iubile; and this commandment is given to the Synedrion first, as it is written, And thou shalt cause to sound &c; and every particular person is bound to blow, as it is written ye shall cause the trompet to sound &c. Maim. ibidem c. 10. f. 10. This blowing with trompets, figured the preaching of the Gospel, Luk. 4. 18. 19. as is shewed also on Lev. 23.

day of Atonements] or of expiation, which was the Fasting day, when the whole church every yere afflicted their soules, and the high priest made atonement for them in the most holy place, Levit. 16. ch. & 23. 27. And though the yere began ten dayes before, (the first of the moneth,) yet as our spiritual bondage was not doen away, but by the Atonemēt made through the death of Christ, Heb. 2. 14. 15. so neyther was the type herof performed in Israel, til the day of Atonement. The Hebrewes say, From the beginning of the yere until the day of Atonemēt, the servants were not released unto their own houses, nor frō being in servitude to their masters; Neyther were the fields returned to their owners: but the servants did eat and drink, and rejoyce, and weare crownes (or garlonds) upon their heads. When the day of

of *Atonement* came, the *Magistrates* (the *Synedrion*) blew the trumpet, the servants were released to their own houses, and the lands returned to their owners. *Maim. in Jobel, c. 10. f. 14.*

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V. 10. the yere of fiftie yeres] an Hebrew phrase, meaning the yere even the fiftieth yere: so that they myis which count every nine and fortieth yere to be the Iubile: that was the seventh seven, the ordinarie Sabbath and yere of Rest, and the yere following, was the Iubile, even the fiftieth, so two holy yeres came together. Thus the Hebrew canons declare it; *The yere of Iubile cometh not in the count of the yeres of the seven; but the nine and fortieth yere is the Release, and the fiftieth yere the Iubile; and the one & fiftieth yere beginneth the six yeres of the Seven (following;) and so in every Iubile. Maimony in Jobel, c. 10. f. 7.* And againe, *The nine and fortieth yere it self, is the (yere of) Release: and after it is the Iubile, in the fiftieth yere. R. Menachem on Lev. 25.* proclaime libertie] for Hebrew servants, from their masters, *Ier. 34. 8. 9.* Such as went not out at the seventh yere of their servitude, but were bored through the eare, to serve for ever, went out at the Iubile; for then their ever was at an end, as is noted on *Exod. 21. 2. 6.* and as after followeth in this chapter, *v. 39. 40. 41.* Wherfore the other legal ordinances which are commanded to be kept for ever, had also their end at the Iubile of the gospel, as the Apostle sheweth, *Heb. 9. 9. 10. 11. Colof. 2. 14. 16. 17.* And the Iewes which urge the observation of the, may be answered from their own writers. *It is a known thing, that this word (legnolam) For ever, is sometime spoken of a time determined, as, He shal serve him for ever, (Exod. 21 6.) that is to say, unto the ever of the Iubile. And sometimes it is spoken of length of dayes, without knowledge of their limit, but yet they have a limit and an end; as Let King David live for ever, (1 King. 1. 31) And sometimes it is spoken of a time which hath none end, as, The Lord shal reigne for ever & aye, (Psalm. 10. 16.) sayth R. Menachem on Levit. 25.* This yere of libertie, figured the yere of grace by Christ, who dying in the last Iubile

that ever the land had, did deliver them who through fear of death, were all their life time subiect to bondage, *Heb. 2. 14. 15.* such as were the servants of Syn, whom the Son making free, they are free in deed, *Ioh. 8. 34. 36.* Of this time of grace Christ prophesying, calleth it the yere of his redeemed, *Esa. 63. 4.* and the acceptable yere of the LORD, *Esa. 61. 2.* And the Apostle exhorting us, that we receive not the grace of God in vaine, savth, *Behold, now is the accepted time; behold, now is the day of salvation; 2 Cor. 6. 1. 2.*

a Iubile] in Hebrew Jobel which the Chaldee calleth Jobela; the Greek here interpreteth it, a yere of remission of signification. In *Exek. 46. 17.* it is called the yere of libertie. The Hebrewes some of the think it hath the name (from the Arabik) of a ramms horne, wherof the Cornets sounded this yere, were made: so the trumpets of Jobelin, in *Job. 6. 4.* are in the Chaldee expounded, trumpets of ramms horne. But the Hebrew word signifieth neyther ram, nor horne; but hath the name of carrying or leading-along *Job. 10. 19. & 21. 32. Psalm. 50. 11.* wherupon Iubal is a stream, or water course, that runneth along, and carieth things with it, *Ier. 17. 8. Esa. 44. 4.* And thus R. Menachem (on Lev. 25.) and the Zohar, derive the name Jobel, from Iubal a Streame, or water-course, according to that phrase in *Ier. 17. 8.* It seemeth also to have the name of the long-sound of the trumpet; as in *Exod. 19. 13,* Jobel is the sound of the trumpet: and because this yere was joyfull to servants and poore people; of the joyfull shout which they made, and sound of trumpets, the Latines have borrowed the word Iubilo, which is, to make a joyfull shout. And in mysterie, the Iubile is so named, as carrying men to Christ, by whose redemptio, all the faithful have cause to shout and rejoyce. When he sounded the Trompet of his gospel, (as God had sent him to preach the Gospel to the poore, to preach deliverance to the captives, & recovering of sight to the blinde, to set at liberty them that are bruised, to preach the acceptable yere of the Lord,) then he sayd, *This day is this*

this scripture fulfilled in your eares; and all bare him witness, and wondered at the gracious words which proceeded out of his mouth, Luk. 4. 18--22. his possession] his tenement, meaning lands and houses which had been sold, & now must be returned to the first owners: a figure of our restoring by Christ into Paradise; the possession wherof, Adam lost by syn: Gen. 3. Luk. 23. 43. So there were three things especial unto this yere; the sounding of trumpets, the freedom of servants, and the restoring of lands or tenements: but the resting of the land was one with the seventh yeres rest; v. 4. 11. And here note the accord and the difference between the Sabbath (or seventh) yere, and the Iubile, which the Hebrewes lay down thus. The Law of the Iubile for the resting of the land, and the Law of the yere of Release, is one in every respect. Whatsoever is forbidden in the seventh yere concerning the tilling of the land, is forbidden in the yere of Iubile: and whatsoever is lawfull in the seventh yere, is lawfull in the Iubile: and that work for which they are beaten if they doe it in the seventh yere, they are beaten for the same in the Iubile. And the Law for the fruites of the yere of Iubile, concerning eating, or selling, or putting them away, is as the law for the fruites of the seventh yere in every respect. The seventh yere is above the Iubile, in that the seventh yere releaseth (debts of) money, (Deut. 15. 1. 2.) which the Iubile doeth not: and the Iubile is above the seventh yere, in that the Iubile letteth servants goe out (free,) and releaseth lands, [which the seventh yere doeth not.] Lev. 25. 24. The Iubile releaseth lands, in the beginning of the same: but the seventh yere releaseth not moneyes, til the end of the same, (Deut. 15. 1.) Maim. in Iobel, c. 10. f. 15. 16. Further, from these words, ye shall returne every man &c. they gather, that he which gave his field for a gift (though he sold it not,) yet it was restored unto him in the yere of Iubile: Maim. ibidem c. 11. f. 19. his familie] from which he was departed, whiles through poverty he was sold unto an other familie, v. 39. 40. 41. It figured our returning unto God the Father, through our Lord Iesus Christ, of

whom the whole familie in heaven and earth is named, Ephes. 3. 15.

V. 11. A Iubile [shal it be] or, That Iubile, shalbe unto you, the yere of fiftie yeres; that is, even in the fiftieth yere. The Greek translateth it, (A yere) of remission of signification shal it be unto you; the fiftieth yere, shall the yere be unto you. of the separations therof] which the Greek calleth the sanctified fruits therof. They were separated from the owners, and sanctified of God to be common for all; like the fruits of the seventh yere, as before is noted. See vers 4 5. 7.

V. 12. it is the Iubile] in Greek, it is the signification of remission, holynes] that is, a most holy yere; to be hallowed or sanctified unto the Lord, by the obedience of these his precepts; & meditation of a better rest, freedom and holynes, which should be obeyed by Christ, in the acceptable yere of the Lord: Luke 4. 18. 19. 21.

out of the field] and not out of the barne; see the notes on v. 5. and on Exod. 23. 11. By this, God also led them to depend upon him for their dayly bread, and not to care for the morrow, Mat. 6. 31. 34. and to weane them from the world, that they that buy, may be as though they possessed not, and they that use this world, as though they used it not, 1 Cor. 7. 30. 31.

V. 14. if yee sell] that is, if any of you: the Greek for more plainnes, changeth the number, if thou sell: so after, the Greek sayth oppresse (or wring) not thou. not oppresse] or, not vex, not make a prey. This Moses here and in the next versie sheweth to concerne both buyer and seller: so that if a man sold too dear, the buyer was oppressed; and if a man bought a thing too cheap, the seller was oppressed.

V. 15. According to] or By the number of yeres: which two phrases doe explaine one another, and are used sometime indifferently; as, * In (or By) the word of Gad, 1 Chron. 21. 19. is by an other prophet set down, † According to the word of Gad, 2 Sam. 24. 19. And so the Greek translateth it here, According to. So after, in

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in vers 50. and in Num. 14.34. *yeres of the revenues*] that is, of the fruits: so that the land properly was not sold, but the fruits therof, v. 16. See after on v. 23. 25. From this word *yeres*, the Hebrewes gather, that *Who so selleth his field, he cannot redeeme it til after two yeres, because it is sayd, according to the number of the yeres of the revenues, he shall sell unto thee. Yea though he that bought it would consent, yet he may not: til after two yeres from the sale therof. And the buyer must eat two revenues of two yeres; and afterward it may be redeemed. Therefore if the seventh yere be one of the two yeres, or if it be a yere of blasting or mildew, it is not reckned in the number. And if he buy it one yere before the Iubile; he eateth of it the second yere after the Iubile; for it is written, THE YERES OF THE REVENUES. Maimony in Iobel, chap. 11. sect. 9. 10. 12.*

16 V. 16. *the number of the revenues*] that is, according to the number of the yeres of the revenues: 25 vers. 15.

17 V. 17. *fear thy God*] by absteyning from this evil, and doing the contrary good; for, by the fear of the Lord, men depart from evil, Prov. 16. 6. and whereas it is sayd, in 1 King. 8. 40. *that they may fear thee as long as they live*: an other Prophet openeth it thus, *that they may fear thee, and walk in thy wayes, as long as they live*: 2 Chro. 6. 31. But the want of the fear of God, is the fountaine of evil deeds, Deut. 25. 18. Psalm. 36. 2. Rom. 3. 18. So Nehemias blaming crueltie in the Iewes towards their brethren, sayd, *Ought ye not to walk in the fear of our God?* Neh. 5. 9.

18 V. 18. *my statutes*] the Greek addeth, *all my statutes and all my judgments*; which addition is here implied, as elsewhere the Holy Ghost explaineth himself: for, to stablish the words of the Law, Deut. 27. 26. meaneth *all things* written in the book of the Law, Gal. 3. 10. and *They did eat*, Luk. 9. 17. Mark. 7. 8. is expounded, *They did all eat*, Mat. 14. 20. & 15. 37. and many the like. See the notes on Exod. 25. 40.

in confident safety] or, with boldnes, and security. The original word signifieth

both the confidence or boldnes which men that trust in God, and walk in his wayes, have within themselves; and the safety & secure estate, wherein God setteth them, from danger of evil. This promise is often renewed, as in Levit. 26. 5. Deut. 12. 10. & 33. 12. 28. Prov. 1. 33. Ezek. 28. 26. & 34. 27. 28. and under this promise, eternall life is figured; as is shewed on Gen. 1. 25.

V. 19. *give*] or *yeild her fruit*: which was a signe of Gods blessing, Lev. 26. 3. 4. Psal. 67. 2. 7. and a figure of heavenly blessings in Christ, Esai. 45. 8. Psal. 85. 11. 12. 13. Ezek. 34. 26. 27. *eat to the full*] or, *eat unto satietie*: see the notes on Lev. 26. 5.

V. 20. *behold we shall not sow*] the Greek translateth it, *if we sow not, nor gather &c.* This saying or thought of theirs, God approveth not of; for he teacheth men, by the foules of the aire, and lilies of the feild, to take no thought, what to eat or drink, or wherwith to be clothed, Mat. 6. 25. 26. &c. But preventeth the objection of humane infirmitie, by promise of extraordinary blessing, to them that obey his Law. The like he doeth in Exod. 34. 23. 24. about their going up to his sollemne feasts; and in Mat. 6. 33. to all that seek his Kingdom and righteousness.

V. 21. *wil command*] that is, *wil powerfully send*; as the Greek interpreteth *7 will send*: but it noteth the power and efficacy of Gods word, who sendeth his edict upon earth, and his word runneth very swiftly, Psal. 147. 15. So Moses againe speaketh of commanding the blessing, Deut. 28. 8. and David, in Psal. 133. 3. and of commanding salvation. Psalm. 44. 5 & 71. 3. of commanding strength, Psalm. 68. 29. and other things, which he effectually procurerh and causeth to come to pass, 2 Sam. 17. 14.

V. 22. *ye shall eat*] This promise of blessings and the fruition of them, was to encourage them in obedience to Gods Law; for godlynes is profitable unto all things; having promise of the life which now is, and of that which is to come, 1 Tim. 4. 8. And God is able to make all grace abound towards us, that we alwayes having al sufficientie in all things,

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may abound to every good work. And he that minisreth seed to the sower; will both minister bread for our food, and multiply our seed sown, and increase the fruits of our righteousness. 2 Cor. 9. 8. 10.

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V. 23. *for ever*] or *absolutely, precisely*: Heb. *to binding-fast*; meaning unto the buyer, as v. 30. and this the Greek version favoureth, translating, *unto confirmation*; that is, to be firm and fast unto him that bought it, as his own for ever. And as the original word is sometime used for *cutting off*, so it may here be Englished; & then it meaneth, it should not be sold so as to be cutt off from redemption, (as v. 24.) or to be absolutely cut-off from the first owner. The Chaldee translateth, *absolutely or properly*, for the proprietie of him that buyeth the same. Hereupon Naboth would not sell his inheritance to the King, 1 King. 21. 3. See also Ezek. 48. 14. where the oblation of land given to the Priests and Levites, they might not sell it, neyther exchange, nor alienate the first fruits of the land: because it was holy, unto the LORD. *is mine*] Though the whole earth be the Lords, and the plentie thereof, Psal. 24. 1. yet the land of Canaan was his in more special manner, (even as Israel to whom he gave it, was his peculiar people above others, Exod. 19. 5.) because he had sanctified it to be the inheritance of his church here on earth, Gen. 12. 7. & a figure of the inheritance of his saints in heaven. Heb. 11. 9. 10. Therefore it is called *THE LORDS land*, Hof. 9. 3. and *Immanuel's* (that is *Christ's*) land, Esa. 8. 8. & the holy land, Zach. 2. 12. & so being Gods, men had no right to sell it; and it taught them, that the gift of God may not be purchased with money, Act. 8. 20. & that the heavenly heritage which he hath prepared for his in Christ, cannot be alienated from them; but is surely confirmed in his blood, and reserved in heaven for them; unto which they shall return at the great Iubile of his second appearing when the trumpet of God shall sound. Rom. 8. 38. 39. Job. 10. 28. 29. 1 Pet. 1. 4. 5. 1 Thes. 4. 16.

17. *sojourners with me*] that is, as the Greek and Chaldee expound it, *before me*. Thus David professed, *I am a stranger with thee, a sojourner as all my fathers*; Psal. 39. 13. and so he speaketh of all Israel, in 1 Chro. 29. 15. (where instead of *with thee*, he sayth *before thee*.) So that as the heathens that became profelytes, had no inheritance in the land, but dwelt therein as sojourners, so was Israel in the sight of God. Hereby he taught them, to desire and seek a better countie, that is *an heavenly*; where there remaineth *a rest for the people of God*: Heb. 11. 13. 14. 16. 2. 10. and 4. 8. 9. See the annotations on Gen. 12. 5. & 13. 15. Some understand this *with me*, as if the Lord himselfe were but as a sojourner in this world, and his people with him; wherupon R. Menachem (on this place) bringeth an exposition of more ancient Doctors thus; *For ye are strangers and sojourners with me; it is ynough for the servant, that he be as his master*. This may have use, if it be referred unto Christ, and his sojourning here in our flesh; who also himselfe used this proverbe unto his, saying, *It is ynough for the disciple, that he be as his master; and the servant, as his Lord*, &c. Mat. 10. 25.

V. 24. *grant*] or *give a redemption*, that is, suffer it to be redeemed; (for giving, is often used for suffering, as is noted on Gen. 20. 6.) And this redemption, is by the yere of Iubile, when every man was to let the land return to the owner, as being redeemed for him by the Lord. Of mens redeeming their lands by money &c, he speaketh afterward, Herupō the Hebrew canons say, *the land of Israel, which was parted among the tribes, may not be sold for ever*, Lev. 25. 23. *And if a man selleth for ever, both of them [the seller and the buyer] doe transgress against a prohibition: and it availeth them nothing; for in the jubile, the land returneth to the owner thereof. The jubile is above the seventh yere, for that the jubile letteth servants goe out free, and releaseth lands: and this is the right of the sale of feilds, spoken of in the law, and is a thing commanded, as it is written YE SHALL GRANT A REDEMPTION*
FOR

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FOR THE LAND. *Maim. in Iob. ch. 11. f. 1. and chap. 10. f. 16.* This figured the lād & state of grace, which all Gods people by the Iubile of the gospel doe return unto by repérance & faith in Christ, though by their former synns, they have for a time deprived themselves of their inheritance in his church. *2 Cor. 2. 7. 8. 1 Ioh. 1. 9.*

V. 25. *wexen poore*] or brought low, as the Greek translateth it in v. 39. though here both the Greek & Chaldee expound it *wexen poore*. Here upon the Hebrew canons say, *A man may not sell his house, or feild of his possession, (although they returne againe unto him after the time,) unless he be a poore man, Lev. 25. 25. But sell them for to put the money in his purse, or to make merchandise with it, or to get vessels, or servants, or beasts therewith, he may not; save for food onely. Yet if he transgress and sell; the sale notwithstanding is confirmed. Maimony in Iob. ch. 11. f. 3.*

the redeemer] the Hebrew *Goel*, is also a kinsman, *Num. 5. 8. Ruth 3. 9.* unto whom the right of redeeming lands, houses, or persons doth belong, and also the avenging of their blood (if they be slayn;) *Num. 35. 10.* Which kinsman, in this work of redemption, was often a figure of Christ, who being neer unto us, and allied in the flesh (in that he took part of the same flesh and blood with us, *Heb. 2. 14.*) is called our *Goel*, that is Redeemer or Deliverer: as, *the Redeemer shal come to (and out of) Zion: Esai. 59. 20. Rom. 11. 26.* And he it is, that hath redeemed us, and our heavenly inheritance unto us in our low depressed & poore estate. *Hos. 13. 14. 1 Thes. 1. 10. 2 Cor. 8. 9. Rom. 8. 8. 10.* The Hebrewes in *Tanchuma*, upon this place, say, *The redeemer therof, ihu is the holy blessed (God) as it is sayd (in Ier 50. 34.) their redeemer is strong, the Lord of hosts is his name &c. he that is neer unto him; this is the holy blessed (God), as it is sayd (in Psal. 148. 14.) a people neer him.* Thus they saw somewhat a farr off; though their eyes are darkned, that they cannot perceive how God was in Christ our redeemer, who they crucified. *neer unto him*] or next, to water, in blood: as *Lev. 21. 2. 3. Num.*

27. 11. the sale of his brother] that which his brother hath sold. This dutie of the natural kinsman, shadowed the dutie of love which all Christians should shew one to another, by spiritual alliance; in helping to recover them that are occasionally fallen, and restoring them with the spirit of meeknes. *Gal. 6. 1. 2. 1 Ioh. 5. 16.*

V. 26. *hath atteyned*] in Greek, *aboundeth, or is able*; which word is used in *Act. 11. 29. every man according to his abilitie.* *Flō* hence the Hebrewes conclude, that a man must redeem it with his owne; for if he borroweth (of an other,) to redeem it with all; they hearken not unto him. *Maim. in Iob. ch. 11. sect. 17.* *found sufficiency for*] or, even the sufficiency of the redemption. This the Hebrewes understand to be of such things as he hath gotten after the sale; where ore they say, *He that selleth a feild of his possession, and hath other feilds, and selleth of them feilds, ynough to redeme the feild which he sold; they hearken not unto him: for it is written, AND FOUND SUFFICIENCIE FOR THE REDEMPTION, that is, when he hath found something, which was not found with him, at the time of the sale. Maim. ibid. c. 11. f. 17.*

V. 27. *restore the overplus*] The Hebrewes explaine it thus; *As if there remaine unto the Jubile ten yeres, and he selleth him his feild for an hundred crownes, and he that bought it, hath eaten of (the fruits) of it three yeres, and then the seller would redeem it, he is to give him 70 crownes, and the other is to restore him his feild. And so if he have eaten of it six yeres, he is to give him fouentie (crownes) and the other restoreth him the feild. If he redeme it not, but leave it in the hand of him that bought it, untill the yere of Iubile; then it v. turneth to the first owner, without price. Maim. in Iob. ch. 11. sect. 5.*

V. 28. *the Jubile*] in Greek, *the Remission.* *to his possession*] that is, to his land, but trees and the like, are by the Hebrewes excepted. *If a man sell trees, he can not redeme them before two yeres, [as is before noted on v. 15.] and if he doe not redeme them, they return not to the owner, in the Iubile:*

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28

for it is written, *HE SHALL RETURN* to his possession; he sayth not, to the trees. *Maimony in Iobel. ch. 11. f. 14.* See more in *Levit. 27.* This returning of the poor to their possessions, figured the grace of God towards us in Christ, wherby we are restored into his favour, and shalbe to his heavenly inheritance, *Col. 1. 12. 13. 14. & 3. 24. Eph. 1. 10. 11. 18. 1 Pet. 1. 4.* compared with *Esai. 60. 21. & 61. 7. & 65. 9.* Contrarywise it was a signe of wrath, when God threatned, the seller shall not return to that which is sold; *Ezek. 7. 13.*

29 V. 29. *a walled citie*] *Hebr. citie of wall;* which the Greek explayneth walled; the Chaldee, compassed with a wall. the end] or, the perfection, the whole accomplishment of the yere; in Greek, till the yere be fulfilled. meaning, that it might be redeemed by the owner any time within the yere; but not after. dayes] understand, a yere of dayes, as the Hebrew sometime expresth, *Gen. 41. 1.* meaning a whole or perfect yere, (as the next verse sheweth,) which consisteth of 365. dayes, and six houres. Thus the sale and redemption of houses, differed from lands; which in the Hebrew canons is explyned thus. *He that selleth an house within a citie compassed with a wall, he may redeem it all a twelve monethes (space) from the day that he sold it, at any time that he pleaseth, yea though it be the same day that he sold it. And when he pleaseth to redeme it, he giveth all the price which he took, and abateth nothing to him that bought it. And his neerkinn may not redeem it [as they might doe his land, v. 25.] but the feller himself, if his hand can attyn to it; and he may sell his goods to redeme it; but he may not borrow, and redeme it therewith. If he that bought it be dead; he may redeme it out of the hand of his son: so if he that sold it, be dead; his son may redeme it all the twelve moneths. If the 12. moneths be out, & it is not redemed; then it is absolutely confirmed in the hand of him that bought it. And so if he gave his house for a gift, and redemed it not within twelve moneths, it is absolutely his to whom he gave it. If it be leap yere, [that is, a yere of thirteen moneths, as the He-*

brewes had two Adars or Februaries, by reason of odde dayes:] it is not absolutely made away till the end thereof; as it is written, *TILL A WHOLE YERE BE FULFILLED* *Lev. 25. 30.* to imply the moneth that is overplus. If the twelve moneth day be come, and he cannot be found that bought it, that it may be redeemed from him: then (the owner) leaveth the money with the Synedrion, & breaks open the dore, and goeth into his house; and when he comes that bought it, he goeth (to the Synedrion,) and taketh his money. *Maim. in Iobel, ch. 12. sect. 1. --7.*

V. 30. *hath not a wall*] this because it seemeth contrarie to the former, is written & noted in the Hebrew margine to be read, *hath a wall*; there being in the letters a difference, but not in the pronunciation; as the like hath been before in *Exod. 21. 8. Lev. 11. 21.* The Greek and Chaldee also translate, *hath a wall*, & that the meaning is so, the words foregoing shew. Yet is not the text corrupted, (as is observed from the Hebrewes in *Exod. 21. 8.*) but it seemeth, may thus be reconciled; that if it were in a city which sometimes had a wall, but for the present had none, or very ruinous, (as was the case of Ierusalem, *2 King. 25. 10.*) then the order here set, should stand for the sale of the house. And here I wil adde what the Hebrewes write concerning this. The citie which was not compassed with a wall, at the time when Iosua conquered the land; though it be walled now, yet it is like the houses of the villages; and the citie which was compassed with a wall in Iosua's dayes, though it be not walled now, yet it is as if it were walled. And when they went into captivitie, at the first desolation (of the Temple, *2 King. 25.*) the holynes of the walled cities which had been in Iosua's time, ceased: when *Exr. 1.* came up, at the second coming into the land, (*Exr. 1.*) all the walled cities were sanctified at that time; because their coming in in the dayes of *Exr. 1.*, which was the second coming, was as their coming in in the dayes of Iosua: &c. *Maimony in Iobel, c. 12. sect. 15.* for ever] or, to the cutting off of all redemption; the Greek translateth, firmly,

firmly, the Chaldee absolutely: see vers. 33. And as this is expressly spoken of the howse, so the Hebrewes say, that gardens, and bathes to wash in, and dove houses, which were within the walls of the citie, these were as the howses: but feilds if any were within the city, were to be redeemed as fields that were without the citie. So for Jerusalem, they say, no howse might be absolutely sold in it: likewise, that an howse builded upon the wall, [as was Rahabs, Ios. 2. 15.] was not as the (other) houses of a walled citie. *Maim. in Iobel, ch. 12. sect. 11.* in the Jubile] Gr. in the remission.

Likewise, if one sold an house in a walled citie, and the Iubile came within the yere of the sale, it was not returned in the Iubile; but remained in the hand of him that purchased it; til it pleased the seller to redeme it all the yere of the sale, or that the yere were fulfilled, and so it was absolutely gone. *Maim. in Iobel. ch. 12. sect. 9.*

31 V. 31. villages] or, open-places; the word is elsewhere used for Courtyards. no wall round-about] meaning a wall properly, of earth, stone or the like. For, a citie that had the gardens thereof for a wall, or that had the sea for a wall, was not (counted) a walled citie. No place was called a walled citie, til it had in it three villages (or courtyards) or moe; and in every of those villages, two houses or moe; and it were compassed with a wall at first, and afterward they builded villages within it. But a place that was first inhabited, and afterward walled about; or wherein there were not three villages with two houses in every of them, it was not a walled citie; but the houses therein, were as the houses of the villages. *Maim. in Iobel. ch. 12. sect. 13. 14.* redemption shalbe to it]

that is, it may be redeemed at any time, as the fields before mentioned; or it may be redeemed as the houses forementioned. Both are shewed by the Hebrewes thus; He that selleth any house in the villages, or in a citie which hath no wall as is meet for it; it may be redeemed as liketh him best, according to the law of the feild, or according to the law of the house in a walled citie. As, if he wil redeme it out of hand, he may redeme it according to the law for houses: [that is, without abating any thing to him that bought it.] If

the 12. monethes be expired, & he hath not redeemed it; loe he may redeme it til the yere of Iubile, according to the Law for fields. And when he redemeth it, he is to count with him that bought it, and abate vnto him, for the time that he injoyed it. If the Jubile come, and he hath not redeemed it: the house returneth (to the owner) without price, after the manner that fields doe. *Maim. in Iobel, ch. 12. sect. 10.*

V. 32. of the Levites] which were the six cities of Refuge, and 42. cities moe, (48. in all,) given them to dwell in, and the suburbs of them, for to feed their cattle. *Num. 35. Ios. 21.* a redemption ever]

that is, they may ever (or at any time) be redeemed by the Levites: so the Greek explyneth it. And the Hebrewes say, The Priests and Levites may redeme their houses in walled cities, at any time when they please, though it be after many yeres. *Maim. in Iobel ch. 13. sect. 7.*

shalbe to the Levites] This caution respecteth the possessions which the Levites injoyed in their cities; and so doth that which foloweth in vers. 33. that the redeemer must be of the Levites. Wherefore the Hebrewes have this rule: An Israelite which is heyre to his mothers father a Levite, he redemeth as the Levites doe; though he be not a Levite; yet seeing the cities or fields are the Levites, he may redeme (at any time) for ever. For this right dependeth upon those places, and not upon the owners. And a Levite which is heyre to his mothers father an Israelite; he redemeth as an Israelite, and not as the Levites doe: for it is not sayd that the Levites may redeme at any time for ever, but in the cities of the Levites. *Maimony in Iobel, ch. 13. sect. 8. 9.*

V. 33. redeme, of the Levites] understand, he shalbe of the Levites, and it shall not be redeemed by other Israelites. Some take redeming here, for buying or purchasing: though I find not the word so to mean, any other where. the sale of the house] that is, the house which is sold: as vers. 28.

and the citie] the Greek translateth, and the sale of the houses of the citie of their possession, shall goe out: and so it agreeth with the reason folowing. shal goe out] unto the first owner, as v. 28. out of the hands

of any Israelite that had bought it, or of any other Levite that had redeemed it.

their possession] whereas the Levites might have *no part* in the spoiles of the heathens that were conquered, *nor inheritance* in the houses and lands which were divided to the other Israelites, *Deut. 18. 1.* God gave them cities and suburbs, for them and their cattel, which was all the possession they had: therefore he confirmed this gift unto them, with a stricter law both for sale and redemption, then the Israelites had for their possessions.

34 V. 34. *the field*] that is, *the fields*, as the Greek translateth. *of the suburbs*]

which were three thousand cubits every way, from the wall of the city and outward; see *Num. 35. 4. 5.* with the annotations. *not be sold*] this seemeth to be

an absolute prohibition, that though the Levites might sell their houses, yet not their lands at all: which yet was but a figurative restraint (as the other legal ordinances,) until the jubile of the gospel; for then, *Barnabas a Levite* sold his field, that he might enjoy a better inheritance among the saints, *Act. 4. 36. 37.* Howbeit the Hebrew doctors understand this Law otherwise, and say; *The Priests and the Levites, which sell any field of their cities, or any house &c. doe redeme them after this manner: they sell fields, though it be neer to the jubile, and edeme them out of hand; and they redeme houses in the walled cities, at any time when they please, though it be after many yeeres, Lev. 25. 32. Maimony in Iobel, chap. 13. sect. 7.* And this law against selling, they expound of alteration or changing, thus: *In the Levites cities, they may not make of a citie the suburbs; nor of the suburbs a citie, nor of the suburbs a field, nor of a field suburbs, as it is written, the feild of the suburbs of their cities shall not be sold, Lev. 25. 34. We have been taught, that this which is sayd SHALL NOT BE SOLD, meaneth shall not be altered; but the feild, and the suburbs, and the citie, shall all three of them be as they are, for ever. Maimony ibidem sect. 4. 5.*

35 V. 35. *wexen-poorer*] or brought low, as

v. 25. & 39. *hand fayleth*] or, *hand is moved*, which the Greek translateth, & *he be weak (or impotent) in his hands by thee*; that is, unable to relieve himself. This phrase is here once applied to the *hand*, in *Deut. 32. 35.* and often elsewhere to the *foot*, the moving or sliding wherof, is also a decay or falling into evil. *strengthen him*] or, *take hold on him*, and so confirm his weak hands; that is as the Greek translateth *help or relieve him*. So God is sayd to *strengthen or hold the right hand of Cyrus*, when he enabled him to subdue nations, *Esa. 45. 1.* so of Christ, in *Esa. 42. 6.* and of his people, when he helpeth them against their enemies, *Esa. 41. 12. 13.* According to this law, is that in *Deut. 15. 7. 8. 10.* where God commandeth to *open the hand, to lend & to give unto the poore*: and it is reckoned for one of the synns of Sodom, that *the strengthened not the hand of the poore and needy*, *Ezek. 16. 49.* even *the stranger*] that is though he be a stranger, and none of thine own nation: or, as the Greek translateth, *thou shalt help him as a stranger and sojourner*. Wherby God may intend the natural Israelites, which were but *strangers and sojourners* with him, v. 23. which is also the state of all the Saints on earth, *1 Pet. 2. 11.* *that he may*] or, *and he shall live*: so the Greek sayth, & *thy brother shall live with thee*. By *living*, is meant the recovering of him: If out of his miserie, as elsewhere life is opposed to sickness, ruine, and other miseries *Esa. 38. 9. Nehem. 1. 2. 1 Chr. 11. 8. Gen. 45. 27.* Therefore God commandeth to let the poore man have sufficient for his need, *Deut. 15. 8.* see the annotations there. Herby also was figured, that such as are poore in spirit, ought to be comforted; and such as are impoverished by syn, shoud be sought after for their recoverie, by admonition, exhortation, prayer &c. that life may be given them: *1 Thess. 5. 14. 1 Ioh. 5. 16. 1 Iam. 5. 16. 20.*

V. 36. *biting-usurie*] of this, see what is noted on *Exo. 22. 25.* *increase*] or, *multiplication, overplus*: that is when one taketh

keeth more then he lent. So in *Exek.* 18.8, 13. 17. Spiritual usurie and exaction (which under this law is also forbidden,) is when the Law is urged upon the conscience of repentant synners, more then is meet; whereby his life with God (which is by faith in Christ,) is impeached: or when the rudiments of the Law (which Christ hath freed his people from,) are layd as a yoke upon their necks, and burden upon their consciences; both which are hindrances of that true life and joy, which God by the gospel and spirit of his Son, ministereth unto the Saints, *Mat.* 18.28.--33. *Gal.* 2.14.--21. & 4.9. 10.11. & 5.1.2. & *Mat.* 15.1.10.11. *Esa.* 9.4.

V. 39. wexen poore] in Greek, be humbled, or brought low: as v. 25. be sold] for extreme povertie, debt, or theft; as *King.* 4.1. *Exod.* 22.3. See the notes on *Ex.* d. 21.2. not serve thy self] in Greek, he shall not serve thee. of a servant] of a slave or bondman, as to compell him to doe base and slavish works. The Hebrewes say, It is unlawful for an Israelite when he buyeth any Hebrew servant to make him serve in things vile, which are proper for servants (or slaves) to doe; as to carry his vessels after him to the bath, or to untie his shoes, &c. *Lev.* 25.49. Which is to be understood of an Hebrew servā, because his soule is cast down by his sale: but an Israelite which is not sold, it is lawfull to use his ministerie as a servants; for loe he doeth not such work but willingly and of his own minde *Maimony* tom 4. treat. of Servants, ch. 1. sect. 7. This law Solomon kept, as it is sayd, But of the sonns of Israel did Solomon make no servant: but they were men of warr, and his servants, and his princes, and his captaines &c. *1 King.* 9.22.

V. 40. as a sojourner] in Greek, or a sojourner: meaning that he should be used kindly, reverently, and as a brother v. 46. The Hebrew canons say, Every Hebrew servant or handmayd, their master is bound to make them equall to himself in meat, in drink in clothing or in dwelling; as it is sayd (in *Deu.* 15.16) because he is well with thee; so that thou mayst not eat white bread, and he eat brown bread; or

thou drink old wine, and he drink new; or thou sleep on a featherbed, and he sleep on straw &c. Hereupon they say, who so buyeth an Hebrew servant, buyeth himself a master: &c. Nevertheless it is necessary that the servant behave himself with a servants behaviour, in those services which he doeth unto him. *Maim.* in Servants, chap. 1. §. 9. yere of Jubile] which was the yere of libertie for all maner Hebrew servants: therefore, No Hebrew mayd, or Hebrew manservant was in use (in Israel) but at the time when the Jubile was in use: whether it were a servant that sold himself, or that was sold by the the Synedrion. *Maim.* in Servants, ch. 1. §. 9.

V. 41. goe out from with thee] the Greek sayth, he shall goe out to remission, (into liberty.) For what cause, or after what sort soever he had been sold, the Jubile released him: which was a figure of the time of grace, whereby now Christ hath freed us from the servitude of syn and Satan: *Ioh.* 8.32.36. *Rom.* 6.14.18. The Hebrew doctors say, He whom the Synedrion sold, served six yeres (*Exod.* 21.2.) from the day of his sale; and in the beginning of his seventh yere, he went out a free man. If the yere of release (*Deut.* 15.1.) fell within those six yeres, yet he did serve therein: but if the yere of Jubile fell in them, though he were sold but a yere before the Jubile, he goeth out free, (*Lev.* 25.40.41.) A man may sell himself for more then six yeres; if he sell himself for ten or 20. yeres, and the Jubile fall out, though within a yere, he goeth out at the Jubile. If a man have sold himself, or been sold by the Synedrion, and he runns away he is bound to make up the six yeres; but if the Jubile fall, he goeth out free. If he have been sick, either by a continued sickness yere after yere, or been sick by fits; if the whole time (of his sickness) be less then four yeres, they are reckned among the six (yeres service:) but if he have been four yeres sick, he is bound to make good all the dayes of his sickness; as it is written (*Lev.* 25.40.) As an hireling, as a sojourner: but if the Jubilee fall, he goeth out. *Maimony* in Servants, ch. 2. §. 2.3.4.5. his sonns with him] that is, his children (as the Greek translateth,) whether sonns or daughters. In *Exod.* 21.3. there is the li'e.

for his wife. And by the parable in *Mat.* 18. 25 it seemeth that in Israel men might be sold for debt, they, their wives, and their children, and all that they had: and in *2 King.* 4. 1. the creditour would take the children bondmen, for their fathers debt. Howbeit the Hebrew doctors understand these otherwise, saying; Every Hebrew servant, his master is bound to finde his wife meat &c; and so he is bound to finde his sonns and daughters meat. Of him whome the Synedrion sold, it is sayd (in *Exod.* 21. 3.) if he were the husband of a wife, then his wife shall goe out with him. If thou thinkest that when he was bought, his wife became a servant; it is not so; but to teach that his master was bound to give her food. And of him that sold himself, it is sayd (in *Lev.* 25. 41.) he and his sonns with him. And of him that was sold to an heathen, it is sayd, (in *Lev.* 25. 54.) he and his sonns with him. Whether they were the wife and children which he had at the time when he was sold; or wife and children which he had after he was sold, so that he took her with his masters consent; but if he took her without his consent, his master is not bound to find her meat. Though his master be bound to find his wife and children meat, yet hath he nothing of the labours of their hands, but the wives labours are her husbands: and whatsoever is due fro a husband to his wife, is due to her, forasmuch as he is an Hebrue servant, *Maimony treat. of Servants ch. 3. f. 1. 2.*

42 V. 41. my servants] their redemption from Pharaoh, figured the redemption from Satan by Christ; and their freedome, that of which it is sayd, ye are bought vvith a price, be not the servants of men, *1 Cor.* 7. 23. and, now being made free from Syn, and made servants to God; ye have your fruit unto holynes, and the end everlasting life, *Rom.* 6. 22.

the sale of a servant] that is, after the manner that servants (or slaves) are sold in the market, publickly; but privatly and by vvay of honour, *Maimony in Servants, ch. 1. sect. 5.*

43 V. 43. with rigour] as the Egyptians ruled over Israel, *Exod.* 1. 13. The Hebrewes describe it thus; What is rigorous service? It is service vvhich is not determined,

and service vvherof there is no need: but (the masters) purpose is to make him vvork, and onely that he should not cease. Hereupon our vvise men have sayd, that (the master) should not say unto him, Dig under the vines until I come; for loe he giveth him no determined stint: but he is to say unto him, dig til such an houre, or unto such a place. And so he may not say to him, Dig this place, vvhen there is no need to doe it &c. *Maimony in Servants, ch. 1. sect. 6.* But this rigour, fierceness or crueltie here forbidden, extendeth further, even to all overmuch labour, above that which is meet, and they are able; as the Greek here translateth, Thou shalt not rack him (or afflict, torment him) vvith labour: beating if their work be not doen, *Exod.* 1. 14. & 5. 7. 8. 14. and threatning with hard words, *Eph.* 6. 9. and the like. fear thy God] and therby absteyne from this evil: see *vers.* 17.

V. 44. of the heathens] as the Hebrew servants set at liberty by the Iubile, figured Gods elect, set free by Christ: so the heathens brought into subjection and bondage, may figure the reprobates, whom Christ and his people shall rule with an yron rod, *Psal.* 2. 9. *Rev.* 2. 26. 27. Or, being understood of such servants as were bought and brought unto the faith of God, and were circumcised, (as in *Gen.* 17. 27.) it might fore shadow the conversion of the heathens, and bringing them into the perpetual service of Christ and his church; *Eesai.* 56. 3. 6. 7. & 60 3. 7. 10. 12. Compare that promise made by the Prophet, The Lord wil have mercy on Iakob, and wil yet choose Israel, and set them in their owne land; and the strangers shalbe joyned with them, and they shall cleave to the house of Iakob. And the peoples shall take them, and bring them to their place: and the house of Israel shal possess them in the land of the Lord, for servants and handmayds, and they shall take them captives, vvwhose captives they were; and they shall rule over their oppressours. *Eesai* 14 1. 2.

V. 45. of the sojournes] or, of the stranger-inhabitants meaning such as were in the land, but not joyned to the Church of Israel;

Israel; as the Chaldee paraphrast here calleth them *uncircumcised sojourners*: these sojourners are oppoled to the heathens out of the land, round about them; v. 44.

that doe sojourn] or, *that are strangers*: in Greek, *that are among you*. of their familie] in Chaldee, *of their seed*. And this might be, if the mother onely were a stranger. An Israelite that lyeth with a Canaanitish bondwoman, forasmuch as she is a bondwoman, he begetteth a Canaanite in every respect; and he is sold and bought, and made to serve for ever, as other bondmen. Maim. in Servants, ch. 9. sect. 1. which accordeth with that law in Exod. 21. 4.

46 V. 46. *as an inheritance for your sonns*] the Greek translateth, *you shall divide* (or *impart*) *them unto your children*. These words, *possession and inheritance*, applied thus to servants; meane their subjection under their masters; according to which phrase, God is sayd to inherit in all nations, Psal. 82. 8 and Christ, to have the heathens &c. for his inheritance and possession, Psalm. 2. 8. And in saying *for your sonns*, he implieth a prohibition to sel them to strangers, especially if the servāt were turned to the faith; and by the Hebrew canons, he that sold his servant to the heathens, the servant went out free, and his master was compelled to redem him out of the heathens hand. Maimony, in Servants, ch. 8. f. 1.

for ever] they and their children after them, are bondmen; untill they be made free. They were free by Gods law, if their master had maymed them, as Exod. 21. 26. 27. and by the Hebrew canons, their freedom might be bought, by themselves or their friends: Maimony in Servants, ch. 5. sect. 2. *serve your selves*] or, *bring them into servitude, use them as servants*.

not rule over him] in Chaldee, *not serve your selves with him*: in Greek, *not rack* (or *afflict*) *him with labours*; as v. 43. But might they then rule over the heathens with rigour? The Hebrewes say, *It is lawfull to make a Canaanitish servant serve with rigour*: but notwithstanding this right, it is the property of mercie, and way of wisdom, that a man

should be compassionate, and follow justice, and not make his yoke heavy upon his servant, nor afflict him. And to give him meat and drink of all sorts. The first wise men, used to give their servants of all meats that they did eat themselves; and they gave their beasts and their servants meat, before they themselves did eat. Loe he sayth (in Psal. 123. 2.) *as the eyes of servants, unto the hand of their masters, as the eyes of a mayden, unto the hand of her mistresse*. And so they used not a servant contemptuously, by hand, or by words: they were gentle with them for service, not for shame and contempt. And let him not much crie out against him, or shew indignation, but speak gently to him, and hear his plea. For so it is expressed in the good wayes of Job, for which he commendeth himself. If I despised the cause of my servant or of my handmayde when they contended with me: did not he that made me in the wombe, make him &c. Job. 31. 13. 15. Neyther should crueltie and hardnes be found, save among the idolatrous heathens: but the seed of Abraham our father, upon whom the blessed God hath poured out the good things of his Law, and commanded them statutes and judgments which are righteous; they should be merciful towards all. And so among the properties of the holy blessed God, which we are commanded to imitate, he sayth, *His tender mercies are over all his works*, (Psal. 145. 9.) and *who so sheweth mercie, mercie shall be shewed unto him*, &c. Maim. treat. of Servants, ch. 9. sect. 8.

V. 47. *the stranger*] which the Chaldee expoundeth, *the uncircumcised*: so after.

doe atteyne] in Greek, *doe find*, to weete, ynough to buy a poore Israelite; that is, if he be rich and able: so in v. 26. & 49.

the stock] or, *the stump*, as this word is Englished in Dan. 4. 15. that is, any of the linage or kinned remayning. The Chaldee translateth, *to the Aramite* (that is, to a paynim or heathen,) of the familie of a stranger (or Profelyte:) meaning one that was of a profelytes stock, but was not himself a profelyte, or of the faith of Israel.

V. 48. *redemption shall be to him*] that is, he shall have right to be redeemed. *his brethren*] that is, *his kinned*; as is after explained. V. 49.

49

V. 49. his uncle] in Greek and Chaldee, his fathers brother. his hand hath atteyned] to weete, vvealth ynough; if he be able of himself. The Hebrew canons say, He that is sold to a stranger, if his own hand atteyn not to redeeme himself, his kinned are to redeeme him; and one kinsman before another, as it is sayd, his uncle, or his uncles son &c. And the Synedrion are to cōpel his kinned to redeeme him, that he be not drowned (or swalloved up) among the heathens. If his kinned redeeme him not, or his own hand cannot atteyn to it: every man of Israel is cōmanded to redeeme him. And vvhether his kinned doe redeeme him, or any other man, he is to goe out free, [and not to be a servant to him that redeemed him.] And he may borrow, for to redeeme himself frō an heathen, & he may redeeme by the half (or in part.) But he that is sold to an Israelite his kinned may not redeeme him, neyther may he borrow to redeeme himself; neyther is redeemed by the half (or part,) but if his hand be able to give according to the yeres that remayn, he may give and goe out, othervveise he goeth not out. *Maimony in Servants, ch. 2. f. 7.* A practise of this, we finde in *Nehem. 5. 8.* We, after our abilitie, have redeemed our brethren the Ievves, vvhich vvere sold unto the heathen: & vvill you even sell your brethren? or shall they be sold unto us?

50

V. 50. with him that bought him] This is a common equitie; whether he had sold himself to an Israelite, or to an heathen, or had been sold by the Magistrates, he abated of his redemption, and went out. *Maim. ibidem, c. 2. f. 8.*

the money] Hebr. the silver: this the Hebrewes hold strictly, to be money, not moneyes worth, as fruits, vessels, or the like. *Maimony ibidem ch. 2. f. 8.*

dayes of an hired servant] that is, a precise or set number of dayes, not more nor fewer. So this phrase elsewhere noteth, as in *Iob. 7. 1. 2.* Is there not an appointed time to man upon earth? and are not his dayes like the dayes of an hireling? &c. And in *Esa. 16. 14.* In three yeres, as the yeres of an hireling: and in *Esa. 21. 16.* yet a yere; according to the yeres of an hireling: that is, precisely, without longer day.

52

V. 52. according to his yeres] As, if he had

sold himself for an hundred (crownes,) and there remayned unto the jubile from the yere of his sale, ten yeres; he shall reckon ten (crownes) for every yere that he hath served him, and abate the price of them, and returne the rest in money. *Maim. in Servants ch. 2. sect. 8.*

V. 53. As an hired servant of the yere, by the yere] that is, as a yerely hireling: see v. 50. before thine eyes] that is, thou shalt not suffer the stranger to rule over him with rigour, and thou wink at it. But every Israelite was bound to forbid him this; and because it was a stranger that dwell in the land, the Magistrates of Israel, might restrayn him from rigour.

V. 54 by these] Gr. by these things (or means;) that is, neyther by others, nor by himself, before the jubile. of jubile] Gr. of Remission: which was a yere of full discharge of all servants from the hands of all other matters, that they might be the Lords, and serve him onely. Which thing Christ hath tulsylled for us in truth, who dying in the last jubile, the acceptable yere of the Lord; hath set us free from all synfull servitude; that syn should reign no more in our mortal bodie, nor we obey it in the lusts therof; but present our selves unto God, as those that are alive from the dead; & our members as instruments of righteousness unto God. *Rom. 6. 11. 12. 13. Iob. 8. 34. 36. Heb. 2. 14. 15.*

CHAPTER 26.

1. God forbidding Idolatrie, cōmandeth true religion. 3. Promiseth blessings to them that keep his commandements. 14. Threatneth curses to those that break them. 21. And as their stubbornesse encreaseth, so shall his p.agues. 40. He promiseth to remember his covenant at last, towards them that repent.

YE shal not make unto you, Idols; neyther shal ye rear up unto you, a graven thing, or a pillar; neyther shal ye set, any stone of imagerie, in your land;

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54

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land; to bow down your selves unto it: for I Iehovah, ~~am~~ your God. Ye shall keep, my Sabbathes; & reverence, my Sanctuary: I ~~am~~ Iehovah.

□ □ □

3 **I**F ye shall walk, in my statutes: and keep, my commandments; & do them. Then I will give your raynes, in their season: and the land shall give, her increase; & the trees of the field, shall give their fruit. And your threshing, shall reach unto the vintage; and the vintage, shall reach unto the sowing-time: and ye shall eat your bread, to the full; and dwell in confident-safety, in your land. And I will give peace, in the land; and ye shall lye down, and none shall make you afraid: and I will cause the evil beast to cease, out of the land; and the sword, shall not pass through your land. And ye shall pursue, your enemies: and they shall fall before you, by the sword. And five of you, shall pursue an hundred; and an hundred of you, shall pursue ten thousand: and your enemies shall fall, before you, by the sword. And I will have-respect unto you; and make you fruitful; & multiply you: & establish my covenant, with you. And ye shall eat old store, very old: and bring-forth the old, because of the new. And I will set my Tabernacle, among you: & my soule, shall not lothe you. And I will walk, among you; and will be to you, a God: and you, shall be to me a people. I ~~am~~ Iehovah your God, which brought you forth, out of the land of Egypt; from being servants to them:

and I have broken, the slaves of your yoke, and made you goe, upright.

But if ye will not hearken, unto me: and will not do, all these commandments. And if ye shall despise my statutes; and if your soule loath my judgments: so that ye do not, all my commandments; that ye break, my covenant. I also will do this unto you; I will even appoint over you sudden-terror, the consumption, and the burning-ague; that consume the eyes, and pine-away the soule: and ye shall sow your seed, in vaine; and your enemies, shall eat it. And I will set my face, against you; and ye shall be smitten, before your enemies: & they that hate you, shall rule over you; and ye shall flee, when none pursueth you.

And if yet for these, ye will not hearken unto me: then I will adde to chastise you, seven times for your synns. And I will break, the excellencie of your power: and I will make your heavens, as iron; & your earth, as brass. And your strength, shall be spent in vaine: & your land shall not give, her increase; and the trees of the land, shall not give their fruit.

And if ye walk with me, contrarie; and be not willing, to hearken unto me: then I will adde plagues upon you; seven times, according to your synns. And I will send among you, wild-beasts of the field, which shall rob you of your children; and cut off your cattell; and make you few: & your wayes, shall be desolate.

And if by these, ye will not be chastised, by me: but will walke with me, contrarie. Then will I also, walk with you, contrarie: and even I, will

25 plague you; seven *times*, for your syns. And wil bring upō you, a sword; that
 26 *shal* avenge, the vengeance of the covenant; and ye shalbe gathered, into your cities: and I wil send the pestilence, among you; & ye shalbe given, into the hand of the enemy. When
 27 I *shal* break unto you, the staffe of bread; then ten women shal bake your bread, in one oven; and they shal returne your bread, by weight: and ye shal eat, and not be satisfied.
 28 And if for this, ye wil not hearken unto me: but wil walke with me, contrarie. Then I wil waik with you, in wrath contrarie; and I, even I will chastise you; seven *times*, for your synns.
 29 And ye shal eat, the flesh of your sons: & the flesh of your daughters, shal ye eat. And I wil destroy
 30 your high places; & cut-down your Sunne-images; & cast your carkeffes, upō the carkeffes of your filthy-idols: and my soul shal loath you. And I
 31 wil make your cities, a wast; and will make-desolate, your Sanctuaries: and I wil not smell, the smel of your rest.
 32 And I, wil make the land desolate: & your enemies, which dwell therein, shalbe astonished at it. And you,
 33 wil I scatter among the heathens; and wil draw out a sword, after you: and your land, shall be desolate; and your cities, shalbe a wast.
 34 Then, shal the land enjoy, her Sabbaths; all the dayes *that* it lyeth-desolate; and you, in your enemies land: then, shal the land rest; and enjoy her Sabbaths.
 35 All the dayes *that* it lyeth-desolate, it shal rest: for that it rested not, in your Sabbaths, when ye dwelt upon it.
 36 And they that *are* left of you, I wil e-

ven bring a softnes, into their hart; in the lāds of their enemies: & the sound of a driven leaf, shal pursue them; and they shall flee *as* fleeing from a sword, and shal fall, when none pursueth. And they shal fall, *every*-man upon his brother, as before a sword, whē none pursueth: and ye shal not have, power-to-stand; before your enemies. And ye shal perish amōg the heathēs: and the land of your enemies, shal eat you up. And they that *are* left of you, shal pine-away in their iniquitie, in your enemies lands: and also, in the iniquities of their fathers, they shall pine-away with them. And if they shal confesse their iniquity, and the iniquitie of their fathers; with their transgression, which they transgressed against me: & also, that they have walked with me, contrarie. *And that* I also, have walked with them, contrarie; and have brought them, into the land of their enemies: if then, their uncircūcised hart, be humbled; and then, they accept of their iniquitie. Then wil I remember, my covenant *with* Iakob: and also, my covenant *with* Isaak, and also my covenant *with* Abraham, wil I remember, and I wil remember the land. And the land, shalbe left of them, and shal enjoy her Sabbaths, while *it* lyeth-desolate, without them; & they, shall accept of their iniquitie: because even for because, they despised my judgments; and their soule, loathed my statutes. And yet for all that, when they be in the land of their enemies; I wil not dispise them nor loath them, to consume them; to break my covenant, with them: for, I *am* Iehovah, their

5 their God. But I wil remember
unto them, the covenant of *their* An-
cestors: them whō I brought forth,
out of the land of Egypt, before the
eyes of the heathē; to be unto them,
6 a God; I Iehovah. These, are the
Statutes and the Iudgments, and the
Lawes; which Iehovah gave, between
him & the sonns of Israel: in mount
Sinai, by the hand of Moses.

Annotations.

I [dols] in Hebrew *Elilim*, that is, *Vanities*
or *things of nought*: in Greek, *things-*
made-with-handes. Of these and the ma-
king of them, see the notes on Lev 19.4. &
Exod. 20.4. graven thing] which the
Chaldee expoundeth *an image*: see Exod.
20.4. pillar] or statue, or standing-image;
which hath the name of *setting-up*, or *stan-*
ding; and seemeth to have been usually of
stone, as Iakob set up a stone for a pillar,
Gen. 28.18 & 35.14. And pillars were set
up eyther for civil monuments, as was the
pillar on Rachels grave, Gen. 35. 20. and
Absaloms pillar, 2 Sam 18.18. or for reli-
gious monuments, as were altars; Gen. 35.
14. Esai. 19. 19. these latter are here for-
bidden, after that God had appointed the
place and ordinances of his worship; and
he signifieth his hatred of them, in Deut.
16.22. Yet were they used, not onely by
the heathens, as in Egypt, Ier. 43. 13. but
by the idolatrous Israelites, 1 King. 14.23.
2 King. 17. 10. The Hebrewes say, *Masse-*
bah (the Pillar or Statue) which the Law
forbiddeth, is a building (or edifice,) by which all
doe gather themselves together, though it be to
serve the LORD; because such was the manner
of idolaters; and who so reareth up a pillar, is
to be beaten. Maimony treat. of Idolatrie,
ch. 6. f. 6 And Sol. Iarchi on Deut. 16.22,
sayth; *Massebah* (the Pillar) is a stone to offer
upon; though it be to (the God of) heaven.

set] or put, lay: Hebr. give. Wherby al-
so he may forbid the sufferance of such in
the land; for elsewhere they are willed to

destroy their pictures, Num. 33.52. and gi-
ving is often used for suffering; see Gen. 20.
6.

stone of imagerie] or, stone of picture,
or of figure, that is, any pictured or figured
stone, or image of stone: the Chaldee calleth
it stone of adoration (or of worship) upon or
unto which they used to bow down. Of
this word, pictures have their name, Num.
33.52. Esai. 2. 16. The Hebrewes under-
stand this of such stones as wherewith
they used to pave their holy places, and
bow down upon them to serve their
Gods. The stone of imagerie spoken of in the
Law, although a man bow down himself thereup-
on unto God, he is to be beaten: because it was the
manner of Idolaters, to lay a stone before (the I-
dol,) and to bow down upon it; therefore they
might not doe so unto the LORD. Maim. treat.
of Idolatrie, ch. 6. f. 6. in your land] The
Hebrewes understanding this Law, of
stones upon which they worshiped; doe
by the land here, understand all other pla-
ces save the Sanctuarie, which was paved
with stone, upon which they bowed
down. In the Sanctuarie it was lawfull to bow
down upon the stones; as it is written IN
YOUR LAND: in your land ye may not
bow down upon stones, but ye may bow down
upon the stones wherewith the Sanctuarie is pa-
ved. And for this cause, all Israel are wont to
lay mats or some such thing, in the Synagogues
which are paved with stone; to make a separati-
on between their faces and the stones &c. Maim. ibidem f. 7. But this seemeth to
favour of superstition, for God forbiddeth
not stones simply, but stones of imagerie,
which were pictured or graved with fi-
gures.

unto it] or, upon it; for so both
the Hebrew and Chaldee may be Engli-
shed; but the Greek translateth *into* it.
And the Hebrew doctors, understanding
it to be a prohibition of bowing downe
upon any such stone, though unto the
true God, doe determine the punishmēt
to be beating by the magistrate: wheras
if they bowed upon it to an idol, they
were stoned to death (according to the
law in Deut. 13.10.) Maim. treat. of Ido-
latrie, ch. 6. f. 6. 8.

2 Verſ. 2. *Sabbathes*] in Chaldee *Sabbath dayes*: ſee *Lev.* 19. 3. 30. *reverence*] or *fear*: ſee *Levit.* 19. 30. where theſe lawes were before given; and are here repeated, as generall's implying all other religious duties, becauſe God now would by promiſes and threatnings confirme his whole Law, and binde his people to the more carefull obedience.

Here beginneth the three & thirtieth Section or Lecture of the Law, after the Hebrewes computation: wherof ſee *Gen.* 6. 9.

3 V. 3. *Walk in my ſtatutes*] This maketh men juſt before God, *Luk.* 1. 6. & if the Law could give life, (and were not weak through the fleſh, *Rom.* 8. 3.) *verily juſtice ſhould have been by the Law*, *Gal.* 3. 21. but when the commandement cometh, Syn reviverth, and man dyeth, *Rom.* 7. 9. Therefore by the works of the Law, there ſhall no fleſh be juſtified in Gods ſight, *Rom.* 3. 20. but *the juſt ſhall live by faith*, *Gal.* 3. 11. and by faith this condition here required, is fulfyll'd; as Enoch walked with God, *Gen.* 5. 24. when he pleaſed him by faith, *Heb.* 11. 5. 6. This then according to the letter, is legal; and promiſeth life to them which doe theſe things, *Rom.* 10. 5. but ſpiritually leadeth unto Chriſt, who is the end of the Law, *for juſtice to every one that beleeveth*; *Gal.* 3. 24. *Rom.* 10. 4.

4 V. 4. *your raynes*] in Greek, *rayn unto yow*: he meaneth the rayn of the land, the firſt rayn and the latter rayne, wherof ſee *Deut.* 11. 14. Theſe none can give but God, *Ier.* 14. 22 they figured ſpiritual bleſſings by the doctrine of the goſpel of Chriſt, *Deut.* 32. 2. *Pſal.* 72. 6. 2 *Sam.* 23. 4. *their ſeaſon*] that is, *due ſeaſon*; ſo they make the earth fruitfull, and are of the Lords good treaſure which he openeth unto men, *Deut.* 28. 12. and ſhould move them to fear him: *Ier.* 4. 24 *her increaſe*] or *her fruit*; which is an effect of the rayn, through Gods bleſſing; for when the ſhowers of bleſſing come in their ſeaſon, the tree of the field yeildeth her fruit, and the earth her in-

creaſe, *Ezek.* 34. 26. 27. And this is ſpiritually applied to our earthly nature, made fruitfull unto God through the rayn and dewes of his graces, and ſo it receiveth of him a bleſſing: *Pſal.* 57. 7. & 85. 12. 13. *Heb.* 6. 7 8. Of the Hebrewes R. Menachem here ſayth, *the land hath a myſtical ſignification of the land that is on high.*

V. 5. *reach unto the vintage*] or, *to the grape-gathering*: meaning hereby large bleſſings, with abundance and varietie of fruits, continued one after another. The like figurative promiſes are given to the church under the Goſpel, in *Amos* 9. 13. ſaying, *The plowman ſhal overtake the reaper; and the treader of grapes, him that ſoweth ſeed.*

to the full] or, *to ſatietie*: this ſignifieth abundance from God, *Joel* 2. 26. and contentation in men; as they that are never content, are ſayd not to know ſatietie: *Eſai.* 56. 11. and when God withholdeth increaſe, they eat, but not to ſatietie: *Hag.* 1. 6. Thus God fed them with Manna *to the full*, *Exod.* 16. 8. and promiſeth ſo to feed the poor and meek under Chriſt, *Pſalm.* 132. 15. & 22. 27. *The juſt eateth to the ſatietie of his ſoule*: *Prov.* 13. 25. *in confident ſafety*] or, *in hopefull ſecuritie, ſafely*. The Hebrew *Betach* ſignifieth *truſt, hope or confidence*, *Aſt.* 2. 26. from *Pſalm.* 16. which ought to be in God, *Pſalm.* 40. 5. wherupō foloweth *ſafety* through his deſenſe, as the Greeke here tranſlateth, *ye ſhall dwell in ſafety*; and ſo men are ſecure and bold, without fear of diſturbance; *Gen.* 34. 25. as in *Pſal.* 78. 52, *He led them with confident ſafety, and they dreaded not*. This as it is a bleſſing which God onely giveth, *Pſal.* 4. 9. ſo it is promiſed to the obedient, *Prov.* 1. 33. and is performed to ſuch as are in the ſheepfold of Chriſt, *Ezek.* 34. 25. 27. 28.

V. 6. *peace*] This though generally it ſignifieth all proſperitie, yet ſometime it is ſpecially oppoſed to the ſword, *Mat.* 10. 34 and unto warr, *Pſal.* 120. 7. which ſeemeth to be that which is intended here, as the former was againſt famine.

none ſhall make you afraid] This God promiſeth to fulfyll under Chriſt, *Ier.* 30. 10. *Ezek.*

10. *Exek. 34. 28. Mich. 4. 4.* *cause the evil beast to cease*] that is, as the Greek translateth, *I wil destroy evil beasts*; one being put for a multitude, or many; and ceasing being used for utter abolishing, as in *Exod. 12. 15. Psal. 119. v. 119* or at least, for representing their rage and furie: for in Israel, Lions, Bears, and the like, sometime destroyed the inhabitants, *2 Kng. 17. 25. 26. 8. 25. 24.* This promise is applied also to the church under the gospel, *Exek. 34. 25.* So in *Iob 5. 23*, the beasts of the field shall be at peace with thee. The contrary followeth in *vers. 12.* By the evil beasts, R. M. nathan here understandeth mystically vicious lusts, the powers of uncleannes, which flow from the vnclean Spirit; that they shall not be able to pollute the land which is on high. So they seem to call our nature regenerate, as the Apostle callth the Church Jerusalem which is on high. *Gal. 4. 26.* *the sword*] used ordinarily for warr, when it is spoken of men, but the Lords sword, is explained to be the pestilence, *1 Chron. 21. 12.* which may specially be intended here; and so God promiseth blessings, opposed to his sore fore judgments, which are the sword (or warr,) the famine, the evil beast, and the pestilence, mentioned in *Exek. 14. 21.* and *Rev. 6. 8.* Or if we understand this sword for warrs; then under peace aforesayd, may the promise be implied against the sword of the Lord, the pestilence. These blessings, though they concerne this life, yet the end of them is to lead to life eternal; so the Hebrewes of old understood them, as their later doctors (though wandring out of the way of life) doe witness, saying: The holy blessed (God) hath given us a Law, which is the Tree of life; and whosoever doth all that is written therein, and knoweth him with a perfect knowledge, shall thereby be made worthy of the life of the World to come &c. And he hath promised us in the Law, that if we doe it with joy and goodnes of soule, and exercise our selves in the wisdom thereof continually, he wil remove from us, all things that may let us from doing it, as sickness, and warr, and famine, and the like. And he wil supp'y us

with all good things, that may strengthen our hands to doe the Law, as satietie, and peace, and store of silver and gold; that we be not employed all our dayes, in the things which the body hath need of; but may be made fitt to learn wisdom, and to doe the Commandements, that we may be worthy of the life of the world to come. Maimony in treat. of Repentance, chapt. 9. sect. 1. Thus they folowed after the Law of righteousness, but atteyned not to it; because they sought it not by faith in Christ, but as it were by the work of the Law; for they have stumbled at the stumbling stone, *R. m. 9. 31. 32.*

V. 8. *five of you shall pursue 100.*] This promise is enlarged in *Ios. 23. 10.* One man of you, shall pursue a thousand: and was notably performed in Davids Worthies, *1. Chron. 11.* of whom some one lift up his speer against eight hundred, and slew three hundred at one time. *2 Sam. 23. 8. 18. 1 Chron. 11. 11.* Three men brake through the host of the Philistines, *1 Chron. 11. 18.* Of the Gadites there were men that had faces like the faces of Lions, and were as swift as the Roes of the mountaines, *1. Chron. 12. 8.* And David himself celebrateth this mercie, *I pursued mine enemies, & overtook them: and turned not, til I had consumed them: Psal. 18. 38. 2 Sam. 22. 38.* See also *Deut. 32. 30.*

V. 9. *I wil have respect*] or turne my face, in Greek, *I wil looke upon you and blesse you:* and the Chaldee expounderth it, *I wil have respect by my word to doe good unto you.* For this grace David prayed, *Psal. 25. 16. and 69. 17.* & when God delivered Israel from their enemies, it is sayd, he had respect unto them, because of his covenant &c. *2 King. 13. 23.* The contrary hereto, is the hiding of Gods face, *Deut. 22. 20.* *fruitfull*] or, to increase; as he had doen before in Egypt. *Exod. 1. 7.* This blessing is acknowledged, in *Nchem 9. 23.* Their children thou multiplyedst, as the stars of heaven: and promised to be againe under Christ, *I wil bring (my sheep) againe to their folds, and they shall be fruitfull and increase: Ier. 23. 2.*

establissh my covenant] that is, faithfully keep, and continue to doe the things

which I have promised: see thee notes on Gen. 6. 18.

10 10. very-old] in Greek, old of old things: this respecteth the increase of their land, as the former did of their bodies. See Levit. 25. 22. *because of*] or, as the Greek translateth, *from the face of the new*: they should bring forth the old, for want of room to lay up the new. This fruitfulness of the land, figured the many graces wherewith God would enrich the hearts of his people: as in v. 4. For how ever God perswadeth his people, by promise of outward blessings, to keep his Law; yet the end of the commandment is love, out of a pure hart, and of a good conscience, & of faith unfeigned, 1. Tim. 1. 5. and such as for worldly benefits receive the word of the Lord, when tribulation or persecution ariseth because of the word, by and by they are offended; Mat. 13. 21. The Hebrewes say, *All love that dependeth on a thing, when the thing ceaseth, the love ceaseth. He that serveth the blessed God, to the end that his riches may be multiplied, or his life preserved; his service is not perfect: as Satan sayd (in Job. 1. 9. 10.) doth Job fear God for nought? Hast thou not made an hedge about him &c? He that serveth God because of bodily things, on which his service dependeth; it shall not be confirmed unto light in the light of the living. For when those things cease, for which he serveth: his love wil cease. And there is no eating and drinking in the state of death whether thou goest. But he that serveth God out of entyre love, his love shalbe in life everlasting, and shall not depart for ever. & his reward that loveth God, shalbe eternal.* R. Elias in Reshith choimah, treat. of Love, ch. 2. fol. 77. See also the annotations on Exo. 20. 6.

11 V. 11. *set my tabernacle*] Hebr. give, that is, set and stablish it; for both these wayes, is giving expounded by the holy Ghost, as 1 King. 10. 9. compared with 2 Chron. 9. 8. & 2 Sam. 7. 24. with 1 Chron. 17. 22. Gods Tabernacle was a signe of his dwelling in favour amongst them, Revel. 21. 3. See the annotations on Exod. 25. 8. The chief signification was concerning

Christ, who should dwell in the Tabernacle of our flesh; by whom God built againe the Tabernacle of David, which was fallen down, Act. 15. 16. and in him God was reconciling the world unto himself. 2 Cor. 5. 18 and under this figure, eternal life in heaven was implied; For wee know, that if our earthly house of this Tabernacle were dissolved; we have a building of God, an house not made with hand, eternal in the heavens. 2. Cor. 5. 1. And that the Israelites had of old, the true understanding of these promises, that they belonged to the dayes of Christ, and the end of them was eternal life in heaven; it appeareth by the footsteps which yet remaine in their later doctors, though they have quenched the light of grace, in labouring to have it by the works of the Law. For they say, For this cause, have all Israel, their Prophets and their Wisemen desired the dayes of Christ, that they might have rest from the kingdoms, which will not suffer them to study in the Law &c. that they might be worthy of the life of the world to come. For in those dayes, knowledge & wisdom, and truth shalbe multiplied; as it is written, for the earth shal be full of the knowledge of the LORD, (Esa. 11. 9.) it is also written, And they shall teach no more every man his neighbour &c (Jer. 31. 34.) againe it is sayd, And I will take away the stony hart out of your flesh, (Ezek. 36. 26.) For that King, which shal stand up of the seed of David, shalbe more wise then Solomon &c: and therefore he shall learn all the people, and teach them the way of the Lord; & all the heathens shall come to hear him, (Mic. 4. 1. 2.) And the end of all the reward, and later goodnes which is without ceasing and diminishing, that is the life of the world to come. But the dayes of Christ are of this world, and the world goeth after the wonted manner, save that the kingdome shalbe restored to Israel. Maimony treat. of Repentance. ch. 9. f. 2. Thus they speak, myssing the right way, by going about to establish their own righteousness. Rom. 10. 3. and mistaking Christs kingdome, which though it be in this world, yet is it not of the same, Ioh. 18. 36. *my soule shal not lothe you*] or not abhorre.

abhorre, not cast you away as vile and lothesome. Man is by nature lothesome through syn; as it is sayd, *Thou wast cast-out into the open feild, to the lotheing of thy soule* (or person,) *in the day that thou wast borne*, Eze. 16. 5. But through the grace of God in Christ, our bloods are washed away, and we are adorned with the gifts of his spirit, Eze. 16. 8. 9. 10. So this promise concerneth such as keep the covenant of God, that they shall not lothesomly be rejected. For my soule, the Chaldee translateth my word *shall not loath you*. So in v. 30. Aben Ezra explaineth it thus, *And I will set my Tabernacle amongst you, and ye shall not feare that ever ye shall come into want: for my glorie resideth with you, and it is not as the son of man, whose soule loatheth to dwel in one place.*

12 V. 12. *I wil walk among you*] the Chaldee paraphraseth, *I will cause my divinemajestie to dwel among you*; that Majestie is Christ, who by his spirit is with his church all dayes unto the worlds end, Mat. 28. 20. *who walketh in the midst of the seven golden Candlesticks*, Rev. 2. 1. For his people are his Temple wherein he dwelleth, as it is written, *ye are the Temple of the living God*, as God hath sayd, *I wil dwel in them and walk in them*, 2 Cor. 6. 16. For Gods walking, was in his Tabernacle, 2 Sam. 7. 6. See also Rev. 7. 15. & 21. 3. Under this, eternal life was also promised in heaven, whither Christ went to prepare a place for us, & wil come againe to receive us unto himself; that where he is, there we may be also, Joh. 14. 2. 3. *a God*] or, *for a God*: that is, as the Greek translateth, *your God*; of which blessing, see the annotations on Gen. 17. 7.

13 V. 13. *from being servants to them*] under whom, all synfull servitude was also signified; from which the church is redeemed by Christ, as from Syn, Joh. 8. 34. 36. from Satan, Heb. 2. 14. 15. and from bondage to men in things concerning God, as it is sayd, *Ye are bought with a price, be not ye the servants of men*: 1 Cor. 7. 22. *slaves of your yoke*] or, *barrs, of your yoke*: meaning the bondage of Egypt, and of syn

which they were intangled with there, Eze. 20. 7. 8. For though bonds and yokes signifie civil bondage, as in Jer. 27. 2. 3. 6. 7. 2 Chron. 10. 4. yet the wicked is also holden in the cords of his syn. Prov. 5. 22. And of this, the church complaineth, *The yoke of my trespasses, is bound by his hand; they are wreathed, they are come-up upon my neck*, Lam. 1. 14. And from this Christ hath freed us, as it was promised, *his yoke* (shalbe removed) *from off thy neck, and the yoke shalbe destroyed, because of the Oile*, (that is for Christs sake;) Esai. 10. 27. So in Eze. 34. 24. 27. Jer. 2. 20. Contraryweise, for their synns God threatneth them with a yoke of yron, Deut. 28. 48. The Hebrew *Mot*, is properly a staff, Num. 13. 23. and so is used for the slaves or barrs of yokes, and for yokes themselves, as in Jer. 27. 2. where it is joyned with bonds, wherwith the slaves of the yoke are tyed. *made you goe upright*] or, with upright-stature; not stouping as under the yoke: so the Chaldee sayth, *I led you forth into freedom*, and the Greek, *I led you with boldnes*. This also figured our redemption by Christ, wherby the churches stature is made upright and tall, like the Palme-tree, Song. 7. 7. which grace when Israel rejected, God bowed-down their back alway, Rom. 11. 10.

V. 14. *not hearken to me*] that is, as the Greek sayth, *not obey me*; and the Chaldee, *not receive my word*. So in vers. 18. Here followeth many moe threatnings, wherby God prophesied of their falling fro him, and his judgments upon them, til they should be restored by grace; vers. 44. 45. So in Deut. 28.

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V. 15. *despise*] or, *contemptuously-reject*, as Israel did, 2 King. 17. 15. Jer. 6. 19. Eze. 5. 6. & 20. 13. 24. *lothe*] or *abhorre*, as after (in vers. 43.) he telleth they would doe; for which he repayed them according, as the Prophet sayth; *hath thy soule loathed Sion? why hast thou smitten us, & there is, no healing for us?* Jer. 14. 19.

all my com.] with this also they are charged, in Jer. 32. 23. *whatsoever thou commandedst them to doe, they have not doen.*

break]

break] or, *make-frustrate*, as Gen. 17. 14. and this God foretelleth Moses that Israel would doe, Deut. 31. 16. 10. and complaineth to Ieremie that they had doen it, Jer. 11. 10. and other Prophets charge them with the like, Esai. 24. 5. Exek. 16. 59. To *break* the covenant, is expounded by the Apostle, *not continuing* in it, Heb. 8. 9. from Jer. 31. 32. as on the contrary, to *conferme* it, is to *continue* in doing all things commanded, Deut. 27. 26. with Gal. 3. 10.

16

V. 16. *appoint*] or, *constitute*, *give-charge*, as that which should have *authoritie* over them: shewing the power of Gods judgments. Compare Psal. 109. 6.

suddaine-terroure] *speedy-plagues* which shall consume in *hast*: the performance wherof is shewed in Psal. 78. 33. he consumed *their dayes*, with *suddaine-terroure*. So in Jer. 15. 8. Zeph. 1. 18. *consumption*] or, *sbaking-ague*; in Greek *scabbednes*; so in Deut. 28. 22. and elsewhere the word is not used.

the burning-ague] or, *fever*: the Greek here translateth it *the laundise*; but better in Deut. 28. 22, *the fever*, or *ague*: which hath the name originally of *burning*. This disease, Christ cured, on such as were ready to dye therewith, Luke 4. 38. 39. Iohn 4. 47. 52. *that consume*] or *make fayle*, in Chaldee, *that darken the eyes*: this is referred to all the former diseases; and the Greek interpreteth it by a word that signifieth consuming with unnatural heat. Of this consuming of the eyes, David complaineth in the person of Christ, Psal. 69. 4. *pine-away*] *make languish*, with

torow, care, paine and hunger; as in Jer. 31. 25, *sylling* is opposed to the *pinning soule*; the Greek translateth, *make your soule to melt away*. The word is applied also to the *languishing* of the eyes, Psal. 88. 10. but here, and in Deut. 28. 65. to the *pinning* or *languishing-forow* of the *soule*, meaning of the whole man, or life; as the Chaldee here translateth it, *the breathing-out of the soule*.

enemies shall eat it] The like is threatned in Deut. 28. 33. 51. and by other Prophets; as, *Loe I wil bring a nation on you from farr*, &c; and they shall eat up thine har-

vest, and thy bread, which thy sonns and thy daughters should eat: they shall eat up thy flocks and thyne herdes; they shall eat up thy vines, and thy figtrees: Jer. 5. 17. The contrary is promised in Christ, *They shal not plant, and an other eat* &c; they shal not labour in vaine: Esai. 65. 22. 23. And the Lord hath sworne, *Surely I wil no more give thy corne, to be meat for thine enemies*, Esai. 62. 8.

V. 17. *set my face*] Hebr. *give my face*, which the Chaldee translateth *mine anger*: so *face* is used for *anger*, Lev. 20. 5. 6. Psal. 21. 10. *smitten*] that is, as the Chaldee expoundeth *broken*; in Greek, *ye shal fall before your enemies*. Contrary to the blessing in v. 7. 8. & Deut. 28. 7. This judgment was executed Iudg. 2. 14. 1. Sam. 4. 2. & often. *rule over you*] in Greek, *persecute you*. This was verified, Psal. 106. 41, *They that hated them, ruled over them*; & in Nehem. 9. 28, *After they had rest, they returned to doe evil before thee: therefore thou lesteest them in the hand of their enemies, so that they had the dominion over them*. But when God sheweth merey to Israel, he promisseth they shal rule over their oppressours, Esai. 14. 2. *none pursueth*] This sheweth great fearfulness of hart, through guiltyness of conscience for syn; fearing where no fear is, Psal. 53. 6. So in Prov. 28. 1. *The wicked flee, when no man pursueth*. Hereof there is a lively description in Iob. 15. 20, 21. &c; and the contrary in Psal. 27. 1. 2. &c.

V. 18. *not hearken*] or, *not obey*; in Chaldee, *not receive my word*: as v. 14. Here God, to shew his long-sufferance, and the more to affect his people, chastiseth by degrees, according to the measure of their syns, and prophesieth of their stubbornnes, who would not amend with leight punishments; wherof he after complaineth thus, *In vaine have I smitten your children, they received no correction*: Jer. 2. 30.

seven times] a certaine number, for an uncertaine, meaning *many times*; *seven* is a complete number, as is noted on Gen. 33. 3. Lev. 4. 6.

V. 19. *the excellencie* or, *the pomp*, *pride*

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18

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pride, bawtignes of your strength; called elsewhere, the excellencie (or pomp) of the strong-ones; *Exek. 7.24.* This is in particular, applied to their Sanctuarie and religion, in *Exek. 24.21.* Behold I wil profane my Sanctuarie, the excellencie of your strength, the desire of your eyes, and the pitie of your soule. Though it implieth generally all other things, wherein strength and excellencie doe consist: see *Exek. 30.6.18.* & *33.28.* will make] Hebr. will give your heavens, that is, as the Chaldee translateth, the beavens that are over you: and so Moses expoundeth it in *Deut. 28.23.* as yron] the Chaldee explaineth it, hard as yron, that they shal not give-downe rayn; and the earth that is under you, strong as brass, that it shal yeld. no fruit. So in *Deut. 28.23.* save that there Moses likeneth the heavens to brass, & the earth to yron. This is contrarie to the blessing promised in v.4. And the complement hereof is shewed in *Ier. 14.1.2.* &c, where a dearth is mentioned for which Iudah mourned, her gates languished, the cry of Ierusalem ascended; their Nobles sent their little ones for water, but they found none, they returned with the vessels empty, the ground was chapt, for there was no rayne in the earth: the Hinde calved in the feild, and forsook it; the wild asses snuffed up the winde, and their eyes fayled, because there was no grass.

V. 20. her increase] the encrease, or fruit expected; or which otherwise it should naturally yield; so in *Genes. 4.12.* And this is an effect of the former restraining of rayne, as *Hag. 1.10.* *Deut. 11.17.* The word increase, is in Greck translated *sporou*, seed sown: and so Paul useth it in like sense, saying, he that minillreth seed to the sower, &c, multiply your seed-sown; (that is, your increase,) *2 Cor. 9.10.*

the trees] the complement hereof is shewed, in *Joel 1.12.* The vine is dried up, and the fig-tree languisheth; the pomegranate tree, the palme-tree also and the apple-tree, all the trees of the feild are withered. their fruit] the fruit which naturally they should bring forth. So another Prophet sayth; There shalbe no grapes on the vine, nor figgs

on the figtree; and the leafe shal fade, and the things that I have given them, shal pass away from them. *Ier. 8.13.*

V. 21. contrarie] Hebr. in contrarietic, (which word in, is added in v.27.) or, at all-adventure, by chance. The Hebrue *Keré*, signifieth both contrarietic, and chance or accident: the Greck translateth it contrary (or thwart) as opposing themselves to God and his commandements: the Chaldee expoundeth it, if ye walk before me with hardnes, (that is, stubbornly.) If we understand it for chance or adventure, the meaning is to walk carelessly, come upon it what wil; and to esteem the punishments not as frō the hand of God for their syns, but to come by chance, as the Phylistines sayd, in *1 Sam. 6.9.* then we shal know that it is not (the LORDS) hand, that smote us; it was a chance that hapned to us. This later the Hebrewes folow; for speaking of tribulations upō them, they say, If men cry not to the Lord, but say, this thing hapneth to us according to the custome of the world, and this tribulation is a chance that hath befallen us; then is this the way of crueltie, and occasioneth them to cleave stil unto their evil works, and this tribulation, shal add other tribulations; as it is written (in *Levit. 26.27.28.*) and (if) ye walk with me by chance, then I wil walk with you in wrath (or heat) of chance: as if he should say, when tribulation cometh on you, to the end you might repent, if you say it is a chance, I wil add unto you the hot-wroth of that chance. *Maim. in Misn. tom. 1. in Taanieth*, (or treat. of Humiliation) ch.1. f.3. not willing to hearken] or, wil not obey; which the Chaldee expoundeth, wil not receive my word. An higher degree of obstinacie is here foreseen and prophesied of this people; the complement whereof, the Prophet bewayleth, saying, Oh Lord, thou hast striken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder then a Rock, they have refused to returne, *Ier. 5.3.*

V. 22. wild beasts] as God sent scyrie serpents, *Numb. 21.6.* Lions, *2 King. 17.25.* Beares,

21

22

Beares, 2 King. 2.24. and threatneth other the like, *Esaï. 13. 21. 22.* And (spiritually, these are wicked rulers, and tyrants that kill & spoile, as *Prov. 28. 15. Dan. 7. 3. 4. 5. 6. Psal. 80. 13.* and false prophets that devour soules; *Mat. 7. 15. Rev. 13. 1. 2. &c.* So the Prophet (speaking of their punishments by Tyrants,) sayth, *A Lion out of the forest, shall slay them; a Wolf of the evenings, shall spoile them; a Leopard, shall watch over their cities; every one that goeth out thence, shall be torne in peeces, because their transgressions are many &c, Ier. 5. 6.* And of their Prophets he sayth, *O Israel, thy Prophets, are like the Foxes in the deserts; Ezek. 13. 4.* See also *Ier. 8. 17. & 15. 3.* desolate] or lye-wast, because there shalbe none walking in them; *Esa 33. 8. Ezek 14. 15.* For this Ieremie lamented, *The wayes of Sion doe mourn, because none come to the solemne-feasts; Lã. 1. 4.*

V. 23. by me] or to me, that is, so as to obey me: the Chaldee sayth, *to my word. contrarie] or, stubbornly; or, at all adventures, as v. 21.*

V. 24. contrarie] Heb. in contrarietie: Chaldee in hardnes; the Greek addeth, *with contrary wrath*, as in v. 28. God dealeth with men according to their wickednes, and with the froward, he sheweth himself wry, *Psal. 18. 27.*

V. 25. a sword] the Chaldee explaineth it, *them that kill with the sword*: see before on v. 6. *vengeance of the covenant]* meaning the covenant between God and his people, which was the Law; as the Chaldee expoundeth it, *and it shall avenge on you, the vengeance for that ye have transgressed against the words of the Law.* So in *Ier. 50. 28.* he mentioneth the vengeance of the Lords Temple; that is, the punishment of the Babylonians, for robbing and burning his Temple. *ye shall be gathered]* to weer, for fear of the sword; the Greek translateth, *ye shall flee into your cities the pestilence]* in Greek and Chaldee, death; see the annotations on *Exod. 5. 3.* It implieth the cutting off by death, of man and beast, as *Ezek. 14. 19. 21.*

V. 26. break unto you the staff of bread]

that is, take from you bread, which is the staff (or sustentation) of life. So the Greek translateth, *when I shall afflict you with penurie of bread.* For as to break bread, meaneth to communicate food, *Act. 2. 46.* to break the staff of bread, meaneth on the contrary, to take-away food, and to punish with penurie and famine, *Psalms. 105. 16. Ezek. 4. 16. & 5. 16. & 14. 13.* Bread is called a staff, (or stay) because it upholdeth the hart of man, *Psal. 104. 15.* then ten] Hebr. and ten, that is, many: so ten often signifieth many, as *Gen. 31. 7. Zach. 8. 23. Iob 19. 3.*

by weight] a signe of scarcitie, and want; *Rev. 6. 5. 6.* So it is sayd, *I wil break the staff of bread in Jerusalem; and they shall eat bread by weight, and with care, and they shall drink water by measure, and with astonishment: that they may want bread and water, and be astonied one with an other, and consume away for their iniquitie. Ezek. 4. 16. 17.* not be satisfied] or, not have ynough; eyther for the small quantitie, or for want of Gods blessing on that they eat: so in *Hos. 4. 10. Mic. 6. 14.* This is opposed to the former blessing, in vers. 5. And under it, a spiritual famine is implied, as it is sayd, *I wil send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea; and from the North even to the East they shall run to and fro, to seek the word of the Lord, and shall not finde it. Amos 8. 11. 12.*

V. 27. not hearken] or, not obey; in Chaldee, *not receive my Word*: as in vers. 21. contrarie] Hebr. in contrarietie; or, by chance: see the notes on v. 21.

V. 28. in wrath contrary] Hebr. in wrath (or heat) of contrarietie (or of all-adventures;) which the Chaldee translateth, *in strength (or vehemencie) of anger*: the Greek, in contrary (or thwart) wrath. And the word wrath here added, sheweth the encrease of Gods judgments, as of the peoples synnes.

even I] This addition was, lest they should impure their chastisements, to any other then God, (as the heathens did to Chance, 1 Sam. 6. 9.) and to note the certainty & inevitableness of their afflictions.

Verf. 29.

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Verf. 29. *the flesh of your sons*] in Greek, *the fleshes*; and so the word is used plurally in *Revel. 19. 18*. This threatening is repeated and enlarged, in *Deut. 28. 53. - 57.* mentioned also in *Ezek. 5. 10.* fulfilled in *Iehorams* dayes, *2 King. 6. 29.* and lamented in *Jeremies*, who sayth, *The hands of the pittifull women, have sodden their own children: they were their meat, in the destruction of the daughter of my people; Lam. 4. 10.*

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V. 30. *wil destroy your high-places*] in Greek, *wil make-desolate your pillars*. In high-places, they used to assemble for worship and sacrifice, *2 Chro. 1. 3. 1 King. 3. 4.* especially the Idolaters erected & used such, *Ier. 32. 35. Ezek. 16. 16. 2 Chron. 11. 15. and 33. 3.* though all the Prophets foretold their destruction, as doth *Moses; Hos. 10. 8. Amos 7. 9. Ezek. 6. 3 4. 5.* And by high-places, understood buildings erected; as of *Iosiah* it is sayd, *he burnt an high-place, & stampd it smal to powder: 2 Kin. 23. 15.* *Sun-images*] called in Hebrew *Chammanim*, of *Chāmah*, the *Sunne*, which Idolaters were wont to worship, *2 Chron. 23. 5.* and the *Kings of Iudab* gave *horses to the Sun*, and *charrets*, *2 King. 23. 11.* and these *Sun-images*, they used to set on high, above the *Altars*, *2 Chron. 34. 4.* And God here threatneth their ruine, as also in *Ezek. 6. 4 6.* The Greek here translateth them *woodden-images made with hands*; but in *Eesai. 27. 9.* *idols.*

cast your carcases] or *lay*, Hebr. *give your carcases*, that they shall not have seemly burial, or be suffered to rest in their graves; as in *Ezek. 6. 4. 5. 13.* he sayth, *I will cast down your slayn men before your filthy idols; & I will give the carcases of the sons of Israel, before their filthy idols; & wil scatter your bones, round about your altars. And in Iere. 8. 1. 2.* *At that time sayth the Lord, they shal bring out the bones of the Kings of Iudah, and the bones of his Princes, and the bones of the Priests, and the bones of the Prophets, and the bones of the inhabitants of Ierusalem out of their graves: & they shal spread them before the Sun, and the Moon, and all the host of heaven &c; they shal not be gathered, nor be buried; they shall be for dung, upon the face of the earth. This judg-*

met Iosiah fulfilled in part, when he burnt the bones of the priests, upon the altars; *2 Chro. 34. 5. 2 King. 23. 20.* But specially it was accomplished by the heathens that destroyed them; *Psal. 79. 1. 2. 3.* *filthy idols*] or *doughil-gods*, so called in contempt *Gil-lulum*, *Excrements* or *Dung*; the Greek and Chaldee, here and often, translate them *idols.* *my soule*] in Chaldee, *my Word shall loath* (or *abhorre*) *you*. This is opposed unto the promise, in *v. 11.* and it is manifested by Gods judgments on this people, as the prophet complaineth, *Haith thy soule loathed Sion? Why hast thou smitten us, and there is no healing for us? &c. Iere. 14. 19.*

V. 31. *a waste*] or, *a dry place, a desert*: so in *v. 33.* This was fulfilled even on *Ierusalem* it self, *Nchem. 2. 17.* So that not onely their idols and idolatrous monuments, but their comon wealth, and most religious places were ruinate. And so by another Prophet he sayth, *I wil make Ierusalem heaps, a denne of Dragons; and I will make the cities of Iudah a desolation, without an inhabitant. Ier. 9. 11.* *your Sanctuaries*] or, as the Greek translateth, *your holy-places*: such as were the *Tabernacle*, (called a *Sanctuarie*, *Exod. 25. 8.*) and the *Temple*, *1 Chron. 22. 19.* and ech of them, for the sundry roomthes in them, (as the courtyard, holy and most holy place,) was called plurally, *Sanctuaries*, *Psal. 73. 17. & 74. 7. Ier. 51. 51.* The desolation of these is bewayled in *Lam. 2. 7.* And this judgment is opposed to that blessing in *v. 11.* *I wil set my Tabernacle amongst you.* The Hebrewes referr this word *Sanctuaries*, to their *Synagogues* also, which they had in all their cities for the people to meet in on the *Sabbathes*, *Luke 4. 16.* the ruinating of them, is complained of in *Psal. 74. 8.* *they have burned all the synagogues of God in the land.* They had also *Schools* or *Academies*, for trayning up their youth in the learning of the Law: such scholars of old were called *Sons of the Prophets. 2 Kin. 23. & 4. 38 & 5. 22.* in ages following, they were named *Disciples, Mark. 2. 18.* The rites

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and orders of these, are in the Hebrew canons described thus. Schoolemasters were to be appointed in every province, and in every citie. And the master sate & taught them all the day long, & some part of the night; to traine them up for to learn both day and night. Five and twentie scholars, did learn by one Teacher: if there were more, from five & twentie unto fourtie, then they set another with him, to help him to teach them: if they were more then fourtie, they set them up two schoolmasters. They might not teach the Law, save to a disciple of honest and good conversation: but if he walked in a way not good, they first converted him unto goodnes, and guided him into the right way, and made trial of him, & afterwards they received him into the Academie, (which they called in their tongue *Beth hammidrasch*, that is an *House of exposition*, or *studie*,) and did teach him. The master sate in the chiefe place, and the disciples were in a round before him like a crown; that they might all see the master and heare his words. And the master sate not on a seat, and the disciples on the ground: but eyther all on the ground, or all on seats. If when the master taught, the disciples understood him not: he might not be angry with the, but must againe repeat the thing, though it were many times, until they understood the matter. Also the disciple might not say, he did understand, when he understood not: but was to ask agayne, though it were many times. Two might not ask together, nor ask the master of any other thing, then that wherein they studied. They might not sleep in the schoole, nor talk there of any other matter, then of (Gods) Law onely: for the holynes of the schoole, was greater then the holynes of the Synagogue. These & other like orders, are shewed by *Maimony*, in *Talmud Thorah*, ch. 2. & 4. Now touching the Synagogues, they write, that every place wherein there were ten men of Israel, it was necessarie that they

should prepare there an house, wherein to assemble for prayer, at all time of prayer. And this place they called *Beth hacneseth*, *An house of Assemblie*, (in the Greek a *Synagogue*,) And the citizens were to be compelled to build them a Synagogue, and to buy them a book of the Law, Prophets, and (other holy) Scriptures. When they built a Synagogue, it was on the highest place of the citie, and builded higher then all other houses, (as they gather from *Proverb. 8. 1. 2.*) And they set a pulpit in the house, for him to goe up into, that did read the Law, or was to speak unto the people. They had also in the Synagogue an Ark (or Coffer,) wherein the book of the Law (the Bible) was kept. The Elders sate first, with their faces towards the people, and all the people sate, one row before another, and the faces of the one row, towards the backs of the row that was before them: so the faces of all the people, were towards the Elders, and towards the Ark. And when *Sheliach tsibbur* (that is, the *Messenger*, or *Minister*, of the congregation,) stood at prayer, hee stood on the ground before the Ark, as the rest of the people. In the land of Canaan, and those parts, they used to lay mats on the floor, to sit upon: but in the cities of Edom, (so they call the Romane Empire,) they sate in their synagogues upon banks or seats. In the Synagogues and Schooles, they might use no lightnes, laughing, playing, vaine talking, eating, drinking, walking or the like: neyther in hot wether, might they goe into them from the heat, nor in rayny wether from the rayne; nor cast up any accompts or recknings in them; except they were such recknings as were commanded, as the coffers for almes to the poore, and redemption of prisoners, and the like. If the Synagogue or Schoole had two dores; they might not goe in at the one dore & out at the other, to shorten their way: for it was not lawfull to goe into them, save for the things commanded

ded: But who so went in to pray, or to read: might goe out at the dore over against him, the neereſt way. Synagogues and Schooles, though they were ruined, yet they remayned (as they ſay) in their holynes, as it is written in Levit. 26.31. *I wil make deſolate your Sanctuaries:* though they be deſolate, yet they continue in their holynes. They might not pull down a Synagogue, to build an other in the ſame or in an other place: but firſt they builded an other, and afterward pulled downe the former; leſt any violence ſhould befall them, and it ſhould not be builded. It was lawfull to make a Schoole of a Synagogue, but not a Synagogue of a Schoole: becauſe the holynes of a Schoole, was above the holynes of a Synagogue; & they were to aſcend in holynes, but not to deſcend. And if the citizens ſold a Synagogue, they might buy an Aſk with the money, or a Bible: But if they ſold a Bible, they might buy nothing with the money ſave an other Bible; for there is no holynes (ſay they) above the holynes of the Book of the Law, (or Bible.) As they might ſell a Synagogue, ſo they might give it for a gift: but they might not let it out to hire, nor mortgage it, &c. Maimony in Miſneh treat. of Prayer, chapt. 11. Of theſe Synagogues, though there be no expreſs mention in Moſes; yet the Apoſtle James teſtiſieth, that Moſes of old time had in every citie them that preached him, being read in the Synagogues every Sabbath day, Act. 15. 21. And Jeſus in the Synagogue of Nazareth, ſtood up for to read; and there was delivered unto him, the book of the Prophet Eſaias; which when he had opened and read, he cloſed the book, and gave it againe to the Miniſter. & he ſate downe, and taught the people, Luk. 4. 16. 17. -- 20. and in the Synagogues uſually on the Sabbathes, there was the reading of the Law and Prophets, and preaching afterwards; Act. 13. 14. 15. 16. &c. And for the Schole, the name is uſed in Act. 19 where Paul having diſputed and perſwaded the things concerning the kingdom of God, for the ſpace of three moneths, in

the Synagogue: when divers were hardened, and beleevd not, but ſpake evil of that way before the multitude; he departed from them, and ſeparated the diſciples, diſputing daily in the Schoole of one Tyrannus; (which the Syriak explaineth thus, he ſeparated the diſciples from them, and ſpake daily with them, in the Schoole of a man whoſe name was Tyrannus: and the Arabik likewise ſayeth, he inſtructed them daily, in the houſe of a man named Tyrannus:) and this continued by the ſpace of two yeres, Act. 19. 8. 9. 10. They are reported to have had of old, above four hundred ſchooles and Synagogues in Ieruſalem; & there was a place in the Temple where our Lord Jeſus was found, when he was twelve yeres of age, ſitting in the miſt of the doctors, both hearing them, and asking them queſtions: Luk. 2. 46. And that there were Synagogues in Ieruſalẽ beſides the Temple, appeareth by Pauls words unto Felix, *They neyther found me in the Temple diſputing with any man, nor raiſing up the people, neyther in the ſynagogues, nor in the citie, (ſpeaking of Ieruſalẽ:)* Act. 24. 12. *I wil not ſmell* that is, as the Chaldee openeth it, *I wil not accept with favour:* & ſo the phraſe is uſed in 1 Sam 26. 19. *If the Lord have ſtyrred thee up againſt me, let him ſmel an offering:* and in Amos 5. 21. *I wil not ſmell; in your ſolemne-aſſemblies;* that is, *not accept with favour the oblation of your ſolemne-aſſembly,* as the Chaldee there interprets it. Compare Gen. 8. 21. This judgment is oppoſed to that bleſſing in v. 12. *I wil walk among you. the ſmel of your reſt* that is, of your ſacrifices of reſt; and ſo the Greek tranſlateth it, *the ſmel (or ſavour) of your ſacrifices:* and the Chaldee, *the offering of your congregation.* So the word *ſyre-offring* (or ſacrifice) elſewhere expreſſed, iſ here to be underſtood. See Lev. 1. 9. & 2. 12.

V. 32. *the land* in Greek, *your land.* So in Ezek. 33. 28. 29. *I wil lay the land moſt deſolate, and the Pomp of her ſtrength ſhall ceaſe, and the mountaines of Iſrael ſhall be deſolate, that none ſhall paſſ through. And they ſhall know that I am Jehovah, when I have layd the land moſt deſolate, becauſe of all their abominations*

which they have committed. The fulfilling hereof is shewed by the Prophets, *Esa. 1. 7. 8.* even the mountaine of Sion was desolate, the Foxes walked upon it, *Lam. 5. 18.*

33 V. 33. scatter] or *fanne*, that is, scatter as chaff. Of this they complaine in *Psal. 44. 12.* Thou hast fanned us among the nations. And in *Zach. 7. 14.* I scattered them with a whirlwinde among all the nations, whom they knew not: thus the land was desolate after them, &c. This is opposed to that blessing in *vers. 5.* Ye shall dwell in confident-safety in your land. a sword] that is, as the Chaldee explaineth it, them that kill with the sword. The like is threatened in *Ier. 9. 18.* and in *Ezek. 12. 14. 15.* & *5. 2.* This is contrary to that blessing in v. 6. the sword shall not pass through your land.

34 V. 34. enjoy] accept, as *vers. 41.* or pay, accomplish her Sabbathes: meaning her seventh yeres, which the Chaldee calleth releases (or remissions) wherof see *Levit. 25. 2.* *Dent 15. 1.* So the word is used for paying or accomplishing, as in *Iob 14. 6.* til he accomplish as an hireling, his day; though there also it may meane, a contented-acceptation, and enjoying of that which was desired.

35 V. 35. it shall rest] or, it shall keep-sabbath; both from the people, the unworthy inhabitants, and from their tillage therof, as the law required, *Levit. 25. 4.* Which being a precept figuring the sanctimonie of the church, was not kept, whiles they defiled the land by their iniquities, as *Lev. 18. 27.* Wherefore whiles the land lay desolate, it should as it were be well pleased, and contentedly enjoy the rest which God would give it, from their synning upon it. This was fulfilled, when they were 70. yeres captives in Babylon; as appeareth by *2 Chron. 36. 21.* where it is sayd, Untill the land had enjoyed her Sabbathes; as long as she lay desolate, she kept Sabbath, to fulfill severtie yeres.

rested not in your sabbathes] This sheweth, that it was not the outward rest and intermission of the land, which God chiefly intended by that law, *Lev. 25;* (for

those Rests, the land enjoyed,) but the resting from syn, by the people that dwelt thereon: even as the Sabbath day, was also a signe of their sanctification. See the notes on *Lev. 25. 4.*

V. 36. a softnes] or tendernes, that is a faintnes or fearfulness; and as the Chaldee translateth it, a breaking or discouragement. So softnes, is used for faintnes or want of courage in *Dent. 20. 3* *Esa. 7. 4.* *2 Chron. 13. 7.* a driven leaf] or a tossed leaf, which the Greek translateth caried, meaning with the wind: and as in *Tharg. Jonathan* it is explained, a leaf that is plucked from the tree. This judgment in *Iob 15. 21. 22.* is opened thus, A sound of feares is in his ears; in peace, the destroyer wil come upon him: he beleeveth not to returne out of darknes; and he is wayted for of the sword: &c.

as fleeing from a sword] Hebr. the flight of a sword; which the Greek explaineth, as they that flee from battel, and the Chaldee, as a flight from before them that kill with the sword. So Solomon sayth, The wicked fleeth, when no man pursueth, *Prov. 28. 1.*

V. 37. shall fall] or, stumble-down, through weaknes; or through hast as they flee, they shal fall one on another.

before a sword] Chald. before them that kill with sword. power-to-stand] Hebr. standing, or uprightness; contrary to the blessing in *vers. 13.* The Greek translateth, ye shall not be able to withstand your enemies.

V. 38. shall perish &c] or, shalbe lost. The fulfilling hereof is shewed in *Ier. 50. 6.* My people hath been perishing (or lost) sheep, their shepherds have caused them to goe astray &c. Vnto this curse of the Law, the promise of grace under the Gospel is opposed in *Esa. 27. 13.* They shall come which are perishing in the land of Assyria, and the Outcasts in the land of Egypt; and shall worship Jehovah, in the holy mount at Jerusalem.

eat you up] in Chaldee consume you: that is, ye shall dye in the land of your captivity.

V. 39. pine away] in Chaldee, melt away: to pine in iniquitie, is to consume and perish in the punishment for iniquitie: whereupon

wherupon this people complained, *If our transgressions and our synns be upon us, and we pine-away in them; how should we then live?* Ezek. 33. 10. See also Ezek. 24. 23, It may likewise imply the beginning of grace in them that are left, (the remnant according to the election of grace, Rom. 11. 5.) who by their chastisements are brought to a sight and sorow for their synns: as in Ezek. 36. 31. *ye shall lothe your selves in your own sight, for your iniquities.* of their fathers] the Chaldee expoundeth it, in the synns of their evil fathers, which they receyve in their hands, they shall melt-away with them.

40 V. 40. *And they shall* that is, *And if they shall confesse:* as the word *If* is understood in Exod. 4. 23. Mal. 1. 2. & 3. 8. Such a confession Daniel made, in Dan. 9. 3. 4. 5. &c; and Nehemiah, Neh. 1. 4. 5. 6. 7. &c; & 9. 1. 2. 29. 30. &c; when with fasting and prayer they confessed their owne & their forefathers synns. And from hence the Hebrewes doe gather, that they should humble themselves and fast certaine dayes in the yere, for the calamities that have befallen their forefathers; (such dayes as are spoken of in Zach. 7. 3. 5. & 8. 19. and other the like;) wherein they styrr up their harts unto repentance, by memorial of their own evil deeds, and the deeds of their fathers, which caused those distresses to come upon them. Moreover they say, *Who so seeth the cities of Judah in their desolation, sayth, Thy holy cities are a wilderness* [as in Esai. 64. 10.] and rendeth his clothes. *If he see Jerusalem in her desolation, he sayth, Jerusalem is a wilderness &c.* *If he see the Sanctuarie desolate, he sayth, Our holy and our bewtifull house &c,* [as in Esai. 64. 11.] and rendeth his clothes. He rendeth them with his hand, all the clothes that are upon him, until he be naked downe to the hart. And he never soweth up those rent places more. But all their fastes (they say) shall cease in the dayes of Christ: and not so onely, but they shall be turned to a good day (or festivitie,) and to dayes of joy and mirth; as it is written (in Zach. 8. 19.) *Thus sayth the Lord of hosts the fast of the fourth (moneth) and the fast*

of the fift, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladnes, and chearfull solemne-feasts: therefore love the truth and peace. Maim. com. 1, in Taamoth, ch. 5. sect. 1. 16. - 19. Thus are the unbelievers left to mourne and pine away in their iniquities, and they fast not at all unto the Lord; but as he cried and they would not heare; so they cry and he wil not heare: because they have refused Christ who is our Peace; and whose glory dwelt amongst us, full of grace and truth. Zach. 7. 5. 13. Eph. 2. 14. 1 Cor. 11. 14.

against me] in Chaldee, *against v word: contrarie*] Hebr. in contrarietate: Chald. in hardnes, (stubbornly) as vers 21. 27.

V. 41. *uncircumcised hart*] which the Chaldee expoundeth *gross: (or foolish) hart;* and Tharg. Ionath. *their proud hart.* It meaneth also an unbelieving and disobedient hart, which resisted the Spirit of God; according to that saying, *Ye stiff-necked and uncircumcised in hart, and ears, ye doe alwayes resist the holy Ghost:* Act 7. 51. This he speaketh, because the true circumcision is in the hart, and in the spirit, Rom. 2. 29. wherupon the Prophet complaineth, *all the house of Israel, are uncircumcised in hart,* Jer 9. 26. what uncircumcision is, see Gen. 17. *be humbled*] or, *be bowed down;* which the Greek translateth *be ashamed;* the Chaldee, *be broken.* It is opposed unto pride, 2 Chron. 32. 26. Job 40. 12. and implieth their repentance, and turning to the Lord, as in 2 Chron. 30. 11. Wherupon God sayth, *If my people, upon whom my name is called, shall humble themselves, and pray, and seek my face, and turne from their wicked wayes: then wil I heare from heaven, and wil forgive their syn &c.* 2 Chron. 7. 14.

accept of their iniquitie] that is, of the punishment of their iniquitie; as iniquitie and syn, is often used for punishment, Gen. 19. 15. Lev. 20. 17. 19. 20. and to accept of that, is willingly to bear it, & contentedly to enjoy it, (the word before used in v. 34. where the land should enjoy her sabbathes;) or pay for the same. This phrase is used in Esai. 40. 2. where Jerusalem is comforted, because

because her iniquitie is accepted of, (or payed,) when she hath received of the Lords hand, double for all her synns.

42

V. 42. Then wil I] Hebr. And I will remember. This remembrance of God, signifieth his performance of the thing promised; as he sayth, I have remembered my covenant, &c; and I wil bring you out from under the burdens of the Egyptians, &c. Exod. 6. 5. 6. So our remembring of Gods precepts, is expounded for to doe them. Psal. 103. 18. And under this promise, Gods mercie towards them is implied; as Moses elsewhere sayth, For Iehovah thy God, is a merciful God, he wil not forsake thee, neyther destroy thee, nor forget the covenant of thy fathers, which he sware unto them: Deut. 4. 31. And David; And he remembered for them his covenant: and repented, according to the multitude of his mercies. Psalm. 106. 45. my covenant with Iakob] the Greek translateth, the covenant of Iakob &c: the Chaldee, my covenant that was with Iakob &c. The remembring of this covenant with their ancestors, meaneth the accomplishment of the gracious promises made in respect of Christ unto forgiveness of synns, and Sanctification of the Spirit. Therefore when Christ the horne of salvatio, was rayled up in the house of David, God is sayd to doe mercie with our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham &c. Luke 1. 69 72 73. 75. The like grace is promised in Ezek. 16. 60. &c. So whiles Daniel was confessing his syn, and the syn of his people Israel, the Angel Gabriel came and told him of the comming of Christ, to finish the transgression, and to seale up synns, and to make atonement for iniquitie, and to bring in everlasting righteousness: Dan. 9. 20. - 24. For the Lord wil not cast-off for ever: but though he cause grief, yet wil he have compassion, according to the multitude of his mercies; Lam. 3. 31. 32. The Thargum called Ionathans, expoundeth this verse thus; Then wil I remember in mercie, the covenant which I covenanted with Iakob at Bethel, (Gen. 35.) and also the covenant which I covenanted with Izaak in mount

Morijah; (Gen. 22.) and also the covenant which I covenanted with Abraham, between the peeces (of the sacrifices, Gen. 15.) Whereas otherwhere the covenant is usually mentioned once, and from Abraham downward to Isaak, and so to Iakob, as is to be seen in Exod. 2. 24. & 6. 3. 4. here God mentioneth his covenant thrice, for more confirmation; and beginning with Iakob, goeth upward to Abraham (the father of the faithfull,) so leading them by degrees to his first & most ancient promises; & in them to Christ, whose Gospel was preached to Abraham; and such as be Christs, are Abrahams seed, and heires according to the promise; Gal. 3. 8. 29. the land] which shall againe be inhabited & tilled; as it is written, In the day that I shall have cleansed you from all your iniquities, I wil also cause you, to dwell in the cities, and the wastes shalbe builded, and the desolate land shal be tilled, whereas it lay desolate in the sight of all that passed by &c. Ezek. 36. 33. 34. So another Prophet sayth, O Lord thou hast been favourable to thy land, thou hast returned the captivity of Iakob; and, our land shall give her fruit &c. Psal. 85. 2. 13. And these promises have also their accomplishment in Christ; who pronounced this blessing to the meek, that they shall inherit the land; Mat. 5. 5. But that earthly land, wherein they and their fathers sojourned, was a figure of a better countrie, that is, an heavenly; Heb. 11. 9. - 15.

V. 43. and shall enjoy] as in v. 34. The Greek translateth, then shall the land accept her sabbathes. because even for because] the reason is doubled, for the more vehemencie; and to imply their often and manifold synns, in the breaking of his covenant. The like phrase is in Ezek. 13. 10.

V. 44. in the land of their enemies] cast out thither for their synns, and so unworthy of grace, being to be reputed as enemies themselves. This commendeth the mercie and free grace of God in Christ, for, when we were enemies, we were reconciled to God, by the death of his Son: Rom. 5. 10. to consume them] This promise, was partly ful-

4.

4.

ly fultylled at their return out of Babylō, as is remembred in *Neh. 9. 31*; Nevertheless for thy great mercies sake, thou didst not utterly consume them, nor forsake them. But chiefly the complement hereof, is by the Gospel, as the Apostle sheweth in *Rom. 11. 26. 28. 29.* Like promises are made in *Deut. 4. 29.—31. Exek. 14. 22. 23.* ¶ am Iehovah] or, I Iehovah, am their God: which on his part, signifieth his power, goodness, and readynes to save them; and for them it is a signe of blessing; for blessed is that people, whose God is Iehovah. *Psal. 144. 15. Or 33. 12.*

5 V. 45. of their ancestors] or, of the first; which Targum Jonathan expoundeth, the covenant which I made with their ancient fathers. The Greek translateth it, their first covenant, when I brought them forth from the land of Egypt. Which deliverance, being a figure of a better by Christ; God, when he would assure them of his grace, if they turne unto him by faith, mentioneth that covenant and redemption. For though the covenant of the Gospel, be an other then that which he made with them, when he brought them out of Egypt, as the Apostle sheweth by testimonie of the Prophets, *Heb. 8. 8.—13. from Ier. 31.* yet the covenant or law then given, was a Scholemaster unto Christ, *Gal. 3. 24.* and Christ is the end of the law for righteousness, to every one that beleeueth; *Rom. 10. 4.* And thus Moses endeth the curses of the Law, due to transgressors; with promise of grace to the remnant of the Iewes (according to the election of grace, *Rom. 11. 5.*) which in the latter dayes shall come againe unto him; whom he is able to graff in againe, and so will, if they bide not in unbeleef; for as touching the election, they are beloved for the Fathers sakes, *Rom. 11. 23. 28.*

CHAPTER 27.

A Law for vowes, whereby men sanctifie the estimation of persons: whose value is set, between twenty and sixtie yeres old; 5, between five, or

twentie yeres old; 6, between a moneth, or five yeres old; 7, from sixtie yeres old and upward. 8. Of the poore mans estimation. 9. Of sanctifying beasts, 14. and houses, 16. or fields of a mans possession, 22, or fields of his own buying. 26. The Lords firstlings may not be sanctified by men. 28. No devoted thing may be redeemed. 30. The tithe of the land is holy, or the owners may not redeme it, but by adding a fift part. 32. The tithe of beasts may not be changed or redeemed.

1 **A**ND Iehovah spake, unto Moses, 2 saying. Speak unto the sonns of Israel, and say unto them; A man, when he shall separate a vow: by thy estimation, of soules, to Iehovah. 3 Then thy estimation shall be, of the male; from twentie yeres old, & unto sixtie yeres old: even thy estimation shall be, fiftie shekels of silver, by the shekel of the Sanctuary. 4 And if it be a female: then thy estimation shall be, thirtie shekels. 5 And if (it be) from five yeres old, and unto twentie yeres old; then thy estimation shall be, of the male, twentie shekels: and for the female, ten shekels. 6 And if (it be) from a moneth old, and unto five yeres old; then thy estimation shall be, of the male, five shekels of silver; and for the female, thy estimation shall be, three shekels of silver. 7 And if it be from sixtie yeres old and above, if a male; then thy estimation shall be, fifteen shekels: and for a female, ten shekels. 8 And if he be poorer, then thy estimation; then he shall present him, before the Priest; and the priest, shall estimate him: according to that which the hand of him that vowed can atteyne, shall the Priest estimate him.

9 And if it be a beast, whereof they offer

- 10 fer, an oblation, unto Iehovah: all that he giveth of such, unto Iehovah, it shal be holy. He shal not alter it, nor change it; a good for a bad, or a bad for a good: and if changing he shal change, beast for beast; then it, & the exchange therof, shall be holy.
- 11 And if *it be* any unclean beast, wherof they doe not offer, an oblation, unto Iehovah: then he shall present the beast, before the preist. And the preist shal estimate it; whether *it be* good or bad: according to thy estimation O preist, so shal it be. And if redeming he wil redeme it: then he shal adde the fift *part* therof, unto thy estimation.
- 14 And a man, when he shal sanctifie his house *to be* holy, unto Iehovah; then the preist shall estimate it; whether *it be* good or bad: as the preist shal estimate it, so shal it stand. And if he that sanctified *it*, wil redeme his house: then he shal adde the fift *part*, of the money of thy estimation, unto it, and it shalbe his.
- 16 And if a man shal sanctifie unto Iehovah, (*some part*) of a feild of his possession; then thy estimation shalbe, according to the seed therof: the seed of an Homer of barley, at fiftie shekels of silver. If he sanctifie his feild, from the yere of Iubile: according to thy estimation, it shal stand. And if he sanctifie his feild, after the Iubile: then the Preist shal reckon unto him the money, according to the yeres that remaine; even-unto the yere of Iubile: and it shalbe abated, from thy estimation. And if redeming he wil redeme the feild, that sanctified it: then he shal adde the fift *part*, of the
- money of thy estimation, unto it, and it shal stand unto him. And if he wil not redeme the feild; or if he have sold the feild, to an other man: it shal not be redemed, any more. And the feild, when it goeth-out in the Iubile, shalbe holy unto Iehovah, as a feild devoted: the possession therof, shalbe the Priests. And if he sanctifie unto Iehovah; a feild of his *own* buying; which is not of the feild of his possession: Then the Preist shal reckon unto him, the tribute of thy estimation; even-unto the yere of Iubile; and he shal give thine estimation, in that day; an holy *thing*, unto Iehovah. In the yere of Iubile, the feild shal returne, unto him of whom he bought it: unto him, to whom the possession of the land (*did belong*.) And all thine estimation, shalbe, according-to the shekel of the sanctuary: twentie Gerahs, shalbe the shekel. But the firstling, which shalbe first born to Iehovah, of the beasts; a man shal not sanctifie it: whether *it be* ox or sheep, *it is* Iehovahs. And if *it be* of an unclean beast, then he shal redeme *it* according-to thine estimation; and shal adde, a fift *part* of it, therto: or if it be not redemed, then it shalbe sold according-to thy estimation.
- Notwithstanding, any devoted-thing, that a man shal devote unto Iehovah, of all that he hath; of man and beast, and of the feild of his possession; shal not be sold, nor redemed: every devoted-thing, is holy of holies, unto Iehovah. None devoted, which shalbe devoted, of man, shall be redemed: *but* shal surely be put to death.

death.

And all the tithe of the land, of the seed of the land, of the fruit of the tree, is Iehovahs: holynes, unto Iehovah. And if a man redeming wil redeme, ought of his tithe: he shal adde therto, the fift part therof. And all the tithe of the herd, or of the flock; of all that passeth, under the rod: the tenth, shal be holy, unto Iehovah. He shal not searck, whether it be good, or bad; neyther shal he change it: and if changing he shal change it, then both it, and the change therof, shal be holy, it shal not be redemed.

These are the commandements, which Iehovah commanded Moses, for the sonns of Israel: in the mountaine, of Sinai.

Annotations.

A man] or, *Any-one*, man or woman. The Lord having given throughout this book, Lawes concerning necessary duties apperteyning to his service; conclude it with this Law touching vows & voluntarie services, which his people should honour him with, of their owne accord, through the working of his spirit in them: wherein he requireth a constant minde, that they should not alter their purposes, or change their promises made unto him. *separate a vow*] in Greek, *vow a vow*: the word *separate*, signifieth to exempt after a singular manner from common use. *Jarchi* expoundeth it, *separate with his mouth*: and Ab. Ezra, *separate and explaine*. A vow, is a religious promise made unto the Lord, & for the most part was made with prayer, and payed with thanksgiving; *Num. 21. 2. 3. Psal. 66. 13. 14.* And vows were eyther of abstinence, such as are spoken of in *Num. 30.* and the vow of Nazirites, *Num. 6.* or, they were to give something to the Lord, as sacrifices, *Levit. 7. 16.* or the value of persons,

beasts, houses or lands; concerning which the Law is here given. The Hebrewes say, *A vow is parted into two parts: the first is that whereby a man restreyneth himself from lawfull things; as when he sayth, such or such fruits be unlawful unto me; all these 30. dayes, or for ever, &c. The 2. is that whereby he bindeth himself to give an oblation, which he was not (otherwise) bound to give: as when he sayth, upon me be it to bring a Burnt-offring, or a Peace-offring &c. Maimony, tom. 3. treat. of Vowes, chap. 1. sect 1. 2. by thy estimation*] or, of thy estimation, that is, a vow of the valuation (or taxe) of the soules (the persons) of man woman or child, to give unto the Lord the money that any person is to be valued at. So that estimation here meaneth the money of estimation, as is expressed in v. 15. and as the Greek version here explaineth it, a vow, for the price (or value) of his soule to the Lord. So *Jarchi* expoundeth it, to give the estimation (or value) of his soule: And Ab. Ezra more plainly thus; to say, *If God doe so unto me, I wil redeme my soule, according to my value, or the value of my son, or the value of my beast.* And of this the scripture speaketh in *2 King. 12. 4.* where Iehoshaph giving order to the Priests about the receiving & disposing of the hallowed things, mentioneth every mans money of the soules of his estimation. And here the Law being given to all Israel, the speech seemeth to be directed to every man, *thy estimation*: or, as some think, to the Priest. But that which is spoken to the Priest in v. 12. was about such things as God had set no value of, as he had doen of al soules or persons, which the Priest might not alter. The Greek and Chaldee omit this word *thy*, as redundant, though it be continued throughout the chapter: and may distinguish the Israelites from other peoples, whose vows of this kinde were of no force; as the Hebrew canons also shew thus. *An heathen may be estimated (or valued, so weert by an Israelite,) but he himself estimateth not. As, if an heathen say, my estimation (or value) be upon me; or, the estimation of this Israelite be upon me, (that is, I vow*

to give the value of this Israelite, he sayth, nothing. But if an Israelite say, The estimation of this heathen be upon me, or the estimation of such an heathen be upon me; he is to give according to the yeres of the heathen that is estimated. Maimony tom. 3. in Erachin (or treat. of Estimate and devote things) c. 1. f. 6. There is also a difference to be noted between estimation or value here spoken of, the rate wherof is determined & set by the Lord; & the price of men, as of slaves that were sold, for so much as a man could get, or they were worth. Wherof see more on vers. 6. of soules] that is, of persons. Soules, are often put for persons, as is noted on Gen. 12. 5. So that the estimation was to be of the whole man, not of a lim or part: touching which the Hebrewes have these rules. He that sayth, the value of mine hand, or the value of mine eye, or of my foot be upon me; sayth nothing at all. He that sayth the value of mine hart or of my liver be upon me; or the value of such a mans hart or liver be upon me; he gives the value of his whole (person;) and so for every member, which if it be taken away from a living creature, it dyeth; if he say, the value of it be upon me, he is to give the value of the whole: If he say, half my value be upon me; he giveth half that he is valued at: if he say, the value of half of me be upon me: he giveth his whole value; because it is impossible that half of him should be taken away, and he live. He that sayth, the price of my hand be upon me, or the price of such a mans hand be upon me: they set him how much he is worth with his hand, and how much he is worth without his hand; as if he were sold being whole, and were worth fiftie; & without his hand, he were worth but fourtie; he is bound to pay unto the Sanctuary, ten: and so all other of like sort. He that sayth the price of my head, or of my liver be upon me, &c: is to give his whole price. So if he say, the price of the one half of me be upon me, he is to give the price of his whole person. Maimony in Erachin, ch. 2. f. 1. -- 4. to Iebovah] the Chaldee sayth, before the Lord; and Pharg. Ionaethan, to the name of the Lord. These valuations were to be payd

as all other voves, according to that law in Deut. 23. 21. 23. And for ule of them, it appeareth by 2 King. 12. 4 5, that they were employed about the reparation of Gods Sanctuarie: so the Hebrewes say, that all valuations and prices were simply for the reparation of the house (of God,) and were layd up in a chamber prepared in the Sanctuarie for things hallowed to the repaying of the house. Maim. in Erachin, c. 1. sect. 10.

V. 3. Then thy estimation] in Chaldee, Then his estimation (or value:) but the Greek, without noting any person, translateth, And (or Then) the value shall be of the male &c. of the male] of every male, without respect of person; for these rates here set of God, might not be changed. It is comanded to judge the judgments of the estimations (or values): so as is expressed in the Law. And whether a man say, My value be upon me; or say, This mans value be upon me; or such a mans value be upon me; he is to give the valuation according to the yeres of him that is valued, and that is the rate determined by the Law; not less, nor more. Preists and Levites, doe estimate & are estimated, as other Israelites. Maimony, in Erachin, c. 1. sect. 2. 15. twenty yeres old] Hebr. son of twenty yeres; which phrase signifieth the entry into the twentieth yere and so forward; as is noted on Gen. 5. 22. But the Hebrewes expound these estimations, from the yeres full ended, or complete: for thus they write. He that sayth, My estimation be upon me, or such an ones estimation (or value) be upon me; giveth the estimation according to the yeres of the estimated, and that is the precise rate which is in the law, not less nor more. If he that is estimated be thirtie dayes old or less, there is no estimation of him: and he that sayth, the estimation of this (child) be upon me, it is as if he had sayd, the estimation of this vessel be upon me, & he is not bound to (give) any thing. Fro one and thirtie dayes old, until he be five yeres old complete, the estimation of the male is five shekels; and of the female, three shekels. From his entry into the first day of the sixth yere, until he hath accomplished twenty yeres, the estimation of the male is twenty shekels, & of the female, ten shekels.

shekels. From his entrie into the (first) day of the one and twentieth yere, until he hath accomplished sixtie yeres; the estimation of the male is fifty shekels, and of the female thirtie shekels. And from his entrie into the (first) day of the one and sixtieth yere, until the day of his death, though he live very many yeres; the estimation of the male is fifteen shekels, and of the female ten shekels. All these yeres, from time to time, (are) from the day that any is borne. Maimony in *Erachin*, ch. 1. sect. 2.-4. [shekel of the Sanctuary] or, shekel of Sanctitie, that is, the holy shekel: which alter, in vers. 25. is sayd to be twentie Gerahs (or pence). Shekel is the Hebrew name, in the Chaldee it is call'd *Selangh*: the Shekel of the sanctuary weigheth three hundred and twentie graines of barley, and was of pure silver: Maimony in *Erachin*, ch. 1. sect. 4. But after in Israel they added thereto, and made it a *Selangh*, (as Maimony there affirmeth,) which *Selangh* weighed three hundred eightie and foure barley graines: see the annotations on Gen. 20. 16.

V. 4. *thirtie shekels*] That was the value of the servant slayn, *Exod.* 21. 32. the value of our Saviour, sold to be slayn: *Zech.* 11. 12. 13. *Mat.* 27. 9. The estimation of the females, is little more then the half, and for some the just half of the males; because the woman by nature is the weaker vessel, *1 Pet.* 3. 7. and inferiour to the man, as being formed after him, *1 Tim.* 2. 13. created of him, and for him, *1 Cor.* 11. 8. 9. and was first in the transgression, *1 Tim.* 2. 14. but now in Christ Iesus, there is not male and female, but all are one in him. *Gal.* 3. 28.

V. 5. *from five yeres old*] Hebr. from a son of five yeres. Sol. Iarchi here noteth; Not that he which voweth should be a child, for in a child's words there is nothing: but (he meaneth) a great person, that shall say, the estimation of this child of five yeres old, be upon me.

ten shekels] the even half, of the set rate for the male.

V. 6. *a moneth old*] Hebr. son of a moneth: under this age, there was no valuation at all, as is before noted. So in *Numb.* 18. 16. all the first born were to be rede-

med from the age of a moneth: and so was the practise, when the first born were first numbred, and the Levites taken in their sted, every one was valued at five shekels, *Num.* 3. 40.-47. As the firstling of the beast was from the eight day and forward offerable to the Lord, and not before, *Exo.* 22. 30. *Lev.* 22. 27. for in that time it was sanctified by the Sabbath that went over it. So for mankind, and the first born, the Lord appointeth a moneth of dayes; in which space, the New moon went also over it; which was a solemne feast in Israel; and an other signe of sanctification and renovation of nature: which figure is accomplished in Christ. *Num.* 28. 11. *Pf.* 81. 4. *Esa.* 66. 23. *Ezek.* 46. 3. *Col.* 2. 16. 17. And as there was no value for such as were under a moneth, so from the wordes male, and female, spoken of every one that was valued, the Hebrewes say, He that is neyther male nor female, and he that is both male and female, there is no valuation of such: because the Law setteth no estimation, but for the manifest male, or manifest female. An heathen may be estimated, but he himself estimateth not: as if an heathen say, my estimation be upon me, or the estimation of an Israelite be upon me; he sayth nothing. But if an Israelite say, the estimation of this heathen be upon me; he is to give according to the yeres of him that is estimated. And so he that estimateth one that is dumb and deaf, or a foole: is bound, and must give according to his yeres. A servant is estimated, and estimateth, as other Israelites: and if he wil redeme, or have wherewith; he is to give the estimation which he hath vowed. Whether a man estimateth one that is sayr, and healthfull; or estimateth one that is yll-favour'd, or sick; though he that is estimated be stricken with boiles, or blinde, or maymed, or hath any blemish; he is to give according to his yeres, as is determined by the Law. Prices, are not estimations; for, he that sayth, my price be upon me, or the price of such an one be upon me; though that such an one be a child of a day old, or of neyther sexes, or of both sexes (male and female,) or an heathen; he is to give whatsoever he is worth, one penny, or a thousand &c. Maim. in *Erachin* ch. 1. sect. 5.-9. three

Shekels] This is the lowest of al the rates set by God, as fiftie was the highest. And by the Hebrew canons, *If a man say, A valuation be upon me, and expresth not whose valuation, but a valuation absolutely: he is to give the least valuation, which is three shekels. Maim. in Erachin, ch. 1. sect. 20.*

7 V. 7. sixtie yerer old and above] In these valuations, the Lord divideth mans life into foure parts, beginning with manhood or strength of age, which is the best of our yerer; then descending to youth, and from youth to childhood; and ending with old-age, the rate wherof is less the of youth, and more then of childhood. But from sixtie yerer and upward there is no difference of valuation; for the dayes of our yerer, in them are threescore yerer and ten; and if by reason of strength they be fourscore yerer, yet is their strength labour and sorow: for it is soon cut off, and we fly away; *Psal. 90. 10.* The Apostle writing to Fathers, Yong men, and Children; ascribeth to Fathers, knowledge of him that is from the beginning; unto Yongmen, strength, and abiding of the word of God in them, and overcoming of the wicked one; unto children, knowledge of the Father, *1 Ioh. 2. 13. 14.* **ten shekels]** which were two parts of three, for the set rate of the man; so that in her age, she came neere to the value of a male. And **Jarchi** here noteth an ancient proverb amongst them, *An old man in the house, is a Captaine in the house: an old woman in the house, is a treasure in the house, and a good signe in the house.* Of all these valuations the Hebrewes say thus: The estimations that are set according to the yerer, they are the yerer of him that is estimated (or valued,) and not the yerer of him that estimateth. As if one of twentie yerer age, sayth to one of sixtie yerer, thy estimation be upon me: he is to give the estimation of one of sixtie yerer age; and so all other the like. *Maim. in Erachin ch. 1. sect. 16.*

8 V. 8. poorer then thy estimation] that is, if he which maketh the vow, or estimateth, be poore, that he can not give that which he hath vowed. The Greek and Chaldee change the person, saying poorer

then his valuation. **he shall present him]** or, shall make him stand: that is, he which vowed, shall present eyther himself, or any other whose valuation he hath taken upon himself. Hereupon they have these rules; He that sayth, my estimation be upon me, and dyeth before he stand in judgment; his heyres are not bound to give it: for it is written, *Then he shall present him before the Priest &c.* If he have stood in judgment, and then dyeth: his heyres are to give it. And so, he that sayth, *Such a mans estimation be upon me; and he dyeth that estimateth, and he that was estimated, after that he who was estimated hath stood in judgment: the heyres are bound to give it.* If he that is estimated dyeth before he stand in judgment, although he that estimateth survive, yet he is free. For there is no estimation of the dead: & he that is estimated must needs stand in judgment. If he say, *Such a mans price be upon me; and he stand in judgment, and dye before they have determined his price: loe he is free, for there is no price of the dead. Maim in Erachin, ch. 1. f. 21. 23.* **can attaine]** that is, according to his abilitie: as in *Lev. 14. 21. 22.* So the Greek translateth, *is able.* Thus God would not suffer his holy name to be abused by any, but even the poorest man that made a vow, was to pay, or remaine a perpetual debter: that all might learn not to be rash with their mouthes, nor to let their harts be hasty to utter a word before God; nor suffer their mouth to cause their flesh to syn: for God hath no pleasure in fools. *Eccles. 5. 2. 4. 6.* Of this the Hebrewes say; *All the estimations appointed in the Law; he that estimateth is to give them, if he be rich. But if he be poore, and his hand can not attein it; he is to give all that is found in his hand, though it be but one shekel, & he is discharged, Lev. 27. 8.* And they make account that he is to give though it be one shekel, if he have but one shekel; for that it is sayd, *(in v. 25.) All thy estimation shall be according to the shekel of the Sanctuarie: Loe thou art taught, that in the estimations, there is no less then a shekel, neyther moe then fiftie.* If there be not found in his hand so much as a shekel, they may not take of him less then a shekel, but

leave

leave all upon him as a debt, and if he be able, and grow rich, he shal give the whole estimation appointed in the Law. A rich man that estimateth (or voweth) and groweth poore; or that estimateth when he is poore, and groweth rich: he is bound to pay the estimation of the rich. What is the difference between him that oweth the estimation of the poore, and him that oweth the estimation of the rich &c? He that oweth the estimation of the poore, when they have taken of him, at that his hand atteyneth to, though but one shekel: if afterward he be rich he is not bound to pay it. But if he owe the estimation of the rich; the rest of the estimation remaineth upon him, till he be rich; and he is to pay the estimation which is upon him. He that expresseth the estimation, and sayth, my estimation be upon me, fiftie shekels; or such a mans estimation be upon me, thirtie shekels: he is not to be judged according to that which his hand can atteyn: but they take all that is found in his hand, and the rest, lyeth upon him as a debt, till he be rich, then he must give it. He that sayth, Loe upon me be an estimation absolute, and expresseth it not, &c. he is to be judged according to his abilitie, as others that doe estimate. They that owe estimations and prices, men may take pawnes of them, and take of them by force, so much as they have vowed: and are not bound to restore them their pawne by day or by night. And they may sell all that is found to be theirs, of unmoveable goods & of moveable, of apparel, householdstuff, servants and cattel; and make payment out of them all. But they may not sell his wives apparel, nor his childrens &c. Maim. in Erachin ch. 3. s. 2. 3. &c. 14.

V. 9. *a beast*] in Greek, *of the beasts wherof a gift is offered*, meaning of the bullock, sheep or goat unblemished; which he shal separate by a vow, as in v. 2. *all that he giveth*] or, as the Greek translateth. *whosoever giveth of these*. *shalbe holy*] for the altar of the Lord: or the price thereof holy for the maintenance of the sanctuary. Thus the Hebrewes understand it; because they think that such beasts as were meet for the altar, might not be sanctified to any other use, then upon the altar: but if a man had sanctified

it for other use, then the price of it valued by the preist, was for that other use, and the beast for the Altar. He that sanctifieth his beasts absolutely, or sanctifieth his goods absolutely, they provide that all perfect beasts meet to be offered on the altar, the males be sold for Burnt-offrings and offered up for Burnt-offrings; and the females be sold and offered for Peace-offrings: and the prices, fall to the maintenance of the Sanctuary; for that which is absolutely sanctified, is for the maintenance of (GODS) house. And of this is that spoken in Lev. 27. 9. Maim. in Erachi, (c. 5. s. 7.

V. 10. not altar] or, not consecrate it, nor change it: two words are used of one signification, to shew the weight of this Law, whereby God forbiddeth and punisheth mens levitie and unconstancie in holy things; whether these vovves here spoken of, or any other. The Hebrew canons say, *Whosoever changeth, is to be beaten* (by the Magistrate,) *for every beast that he changeth,* Lev. 27. 10. Maimony tom. 3. in *Temurah* (or treat. of Change) ch. 1. sect. 1. or a

bad for a good] Though a man would give a better then he had vowed, the Law suffereth him not to change. For (as the Hebrewes say) the nature of man inclineth to increase his wealth, and to spare his goods; and though he have vowed and sanctified, it may be he wil turne and repent, and redeem it for less then it is worth; &c. and when he cannot redeem it, he wil change it for a worse then it. And if he should have leave given him to change a bad for a good, he would change a good for a bad, and say it is good. Therefore the scripture absolutely forbiddeth him to change, and mulcteth him if he changeth, saying, Then it and the exchange thereof shalbe holy (Lev. 27. 10.) And all these things are to subdue his evil concupiscence, and to rectifie his minde. And the many judgments that are in the Law, are no other then counsels from farr, from (God) who is great in counsel, to rectifie the knowledge and to direct all works. And so he sayth (in Prov. 22. 20. 21.) Have not I written unto thee excellent things, in counsels and knowledge: that I might make thee know the certaintie of the words of truth; that thou mightest answer the words of truth.

much, so them that send unto thee. Maim. in Temurah, ch. 4. f. 13. if changing he shall change] that is, if at all, or any way he change. *shalbe holy*] Hebr. *shalbe bolyes*: that is, both of them shalbe the Lords, and neyther of them his that through covetize, leightnes, or for any other respect changeth an hallowed thing. By the Hebrew canons, some changes stood in force, and of some, there was a nullitie. He that changeth his oblation, for a beast which is not his owne, it is no change: for no man can sanctifie a thing which is not his owne. Priests make no change of a Syn-offring, or of a Trespass-offring; for although they be theirs, yet have they no due unto them whiles they are alive; for they have no right to the flesh, til the blood be sprinkled. Neyther doe the Priests make change of the firstling, for though it be his due whiles it is alive, yet is it not his due fro the beginning; for the beginning of it is in the house of Israel. But the owners that change the Firstling all the while it is in their house, they make a change. And so a Priest that changeth a Firstling which is borne of his owne, (not a Firstling which he hath received of an Israelite) that is a change. The high Priests ram (Levit. 16.) maketh a change; but his bullock maketh no change, though it be one of his owne: because his brethren the Priests have their atonement by it, & so are as partners in it. Fowles, and Meat-offrings, make no change; for the Law speaketh but of beasts. He that sanctifieth a beast that hath a fixed blemish, it maketh no change; but he that sanctifieth a beast that hath a transitory blemish, or sanctifieth a perfect beast, and after ward a fixed blemish cometh upon it; this maketh a change. Whether a man change a perfect beast for a blemished, or a blemished for a perfect, or change an Oxe for a sheep, or a sheep for an oxe, or a sheep for a goat, or goat for sheep, or males for females, or females for males, or change one for an hundred, or an hun-

dred for one, eyther at once, or one after an other: this is a change, and he is to be beaten, according to the number of beasts which he hath changed. Change is, when the owner of an oblation sayth of a beast of the common beasts which are his, This shalbe for that; or, This shalbe the exchange of that; This shalbe for that Syn-offring, or for that Burnt-offring; (having thus sayd) it is a change. The Law for the offring of exchanges is thus; The exchange of a Burnt-offring, shalbe offred for a Burnt-offring; and if the exchange of it be a female, it shall feed, til some blemish fall on it, then it is sold, and a Burnt offring is brought with the price of it. The exchange of a Syn-offring, is to dye; of a Trespass offring, is to feed til it be blemished, and the price they make a voluntary offring. The exchange of Peace offrings, is as the Peace-offrings in all respects. &c. The exchange of the Firstling, is the Priests, and the exchange of the tithe beast, is the owners; &c. Maim. in Temurah, ch. 1. sect. 3. 9. - 14. & ch. 2. sect. 1. & ch. 3. 1. &c.

V. 11. *unclean beast*] This may be taken generally for all unclean beasts which men did vow, except the dog, the price wherof might not be brought into the house of the Lord, for any vow; Deut. 23. 18. But the Hebrewes understand it also of oxen sheep or goats, upon which are blemishes, wherby they are become unclean for the altar. He that sanctifieth a perfect beast for the altar, and there fall a blemish upon it, wherby it is disabled: loe this is estimated and redeemed. And of this it is sayd (in Lev. 27. 11.) **AND IF ANY UNCLEAN BEAST,** &c. and he is to bring with the price thereof an other oblation like it. Maim. in Erachin c. 5. f. 11. But that other unclean beasts might be sanctified also, they graunt, *ibidem* sect. 17. *present the beast*] or, make it stand, as v. 8. *Who so ever sanctifieth a beast, eyther clean or unclean, eyther of the holy things for (Gods) house, or holy for the altar; wherupon a blemish is fallen, or which is perfect and meet to be offred:*

it is necessary that it be presented in the Iudgment hall. *Levit. 27.11.* Therefore if the beast dye, before it be estimated and redeemed; they redeeme it not after it is dead, but doe bury it. But if he sanctifie a slayn, or a dead beast for the reparation of the sanctuarie; loe that is redeemed as other moveable goods. *Maim. in Erach. c.5. f.12.*

V. 12. thy estimation o Priest] The Greek here changeth the person, saying, *As the Priest valueth it; likewise the Chaldee, According to the estimation of the Priest.* This rate or value which the Priest set, was (as *Sol. Iarchi* here noteth,) for any other man that would come to buy it. But if the owner would redeem it, the scripture layeth more upon him, to adde the fift part: and so for him that sanctifieth his house, or his feild, or that would redeem his second tithe; the owners are to adde a fift part, but not any other man.

V. 13. If redeeming he will redeem it] that is, will at all redeem it, as repenting of his vow which he hath made, and will not have the beast sold, that the price therof may be given to the Lord, but reserve it for his owne use. the fift part] and the fift part which is added, loe it is as the holy thing it self; and there is one law for them (both.) *Maimony in Erachin c.7. f. 2.* For abusing or purloyning holy things, the Law otherwhere commandeth a fift part to be added besides the principall, as a mulct upon the offender for his fault; *Lev. 5.16. & 6.4.5. & 12.14.* so in this case of vows, when he that voweth will not stand to his promise, the Lord layeth on him this penaltie for his inconstancie & leightnes of minde: that men might learn to be faithful and stable minded, in all things pertheyning unto him and his service; though they proceeded at first from their owne voluntarie will. unto thy estimation] unto the value which thou the Priest hast set the beast at, by thy estimation: or, unto the money which thou hast valued it at; as in *v.15.19.* So the owner was to give so much as any other man, and a fift part more.

V. 14. his house] and so by proportion, any other of his moveable goods. He

that sanctifieth his house, or his unclean beaft, or any other of his moveables; they are to be valued according to that they are worth, be they good or bad; and if he that sanctified them, he or his wife or his heyre will redeem them, he is to add a fift part &c: whether it be an house in a walled citie, or an house in a village; it may be redeemed alwayes. *Maim. in Erachin c.5. f.3.* To sanctifie an house, was by vow; as if a man sayd, This house be holy unto the Lord; or any like words. so shall it stand] so shall the value be, neyther les nor more. Onely the owner, if he wil redeem it, must give the fift part more then the value; *v.15.*

V. 15. the money] *Hebr. the silver of thy estimation,* which the Greek explaineth, the silver of the price; and the Chaldee, the silver of the estimation therof; so in *v.19.* Fro this word Silver, the Hebrewes say, Sanctified things might not be redeemed with lands, or with servants, or with bills (of writing:) but eyther with money, or other moveables that are like unto money. *Maim. in Erachin c.7. f.1.*

V. 16. feild of his possession] which in *v. 22.* is distinguished fro a feild of his own buying: the feild which cometh to a man by inheritance, that is called the feild of his possession (or tenement;) sayth *Maim. in Erachin, c.4. f.1.* to the seed therof] that is, the seed which is ynough to sow the feild. Not according to the worth of (the feild,) for whether the feild were good or bad, the ranfome of the holynes therof was alike.

an Homer] the name of a measure, which conteyned ten Ephahs or bushels, *Ezek. 45.11.* The Greek and Chaldee, translate it a Cor; and that was one with the Homer, *Ezek. 45.14.* Of it there is mention in *1 King. 4.22.* where *K. Solomons* dayly bread for his house, was thirtie Cors, of fine flowre, and threescore Cors of meale; that is three hundred Ephahs or bushels of flowre, and six hundred of meale. The Hebrewes likewise explaine it thus. The Homer is a Cor: & that is two Letbeks [which Letbek is mentioned in *Hos. 3.2.*] and the Letbek is fifteen Seahs [or pecks, wherof see *Gen. 18.6.*] So the Homer is found to be thir-

tie Seahs which are ten Ephahs, every three Seahs an Ephah. Maim. in Erachin c.4. f.4. By this we may understand that Iudgment threatned in Esai.5.10. the seed of an Homer, shall yeild an Ephah; where ten bushels are sown, one bushel shalbe reaped. at fiftie shekels] that is, shalbe esteemed at 50 shekels, for 49. yerres, to weet, from Iubilee to Iubilee, and so the Hebrewes explaine it; Every place which is fit to have an Homer of barley sown therein &c. the estimation therof is fiftie shekels, for all the yerres of the Iubilee; but the Iubilee yere is none of the number. And whether he sanctifie the best field that is in all Israel, or the worst of all; the estimation is this same. Maimony in Erachin c.4. f.2. This estimation God set for a feild meet to be sown; of which the Hebrewes say further, that if it were full of trees, though he expressed them not, yet he hath sanctified the trees also. If he sanctifie a field which is not fit to be sown; they redeem it according to the worth of it: and so if he sanctify the trees onely; they are redeemed by the worth of them: Ibid. c.4. f.15. 16.

V. 17. to thy estimation] in Greek and Chaldee, to the estimation therof; meaning the fiftie shekels before mentioned.

V. 18. abated] or diminished from thy estimation, which the Greek and Chaldee expound, from the estimation (or value) therof. As, if a man sanctify the field of his possession, when there remaine eight yerres to the Iubilee, besides the yere of Iubilee, which is none of the reckning; who so wil redeme it, must give for the seed of every Homer of barley, eight shekels, and eight half Gerahs (which the Rabbines call Pundiōs.) And if the owners wil redeme it, they must give ten shekels, & ten half Gerahs; for they must adde a fift part, v. 19. Thus the Hebrewes open it, in Erachin, c.4. f.5. And Tarchi (on Lev.27.) sayth; A place (to be sown with) an Homer of barley, is at 50. shekels; so the scripture determineth, when a man cometh to redeem it from the beginning of a Iubile, (which was every fiftieth yere;) but if he came to redeem it in the midst of a Iubile, he gave according to the reckning, a shekel and an half Gerah for a yere, be-

cause there is no sanctifying, but according to the count of the yerres of the Iubilee. for if it be redeemed, it is well; if not, the Tresurer selleth it for this price to an other, and it remaineth in the hand of the buyer until the Iubilee, as all other fields that are sold &c. Of those sales til the Iubilee, see Lev.25. yerres that remayne] he sayth not yere, but yerres: wherupō they say, if there remayn but a yere, he may not give a shekel to redeme it, it is not redeemed by abating of money, but two yerres or moe before the Iubilee. Maim. in Erachin c.4. sect.7.

V. 19. that sanctified it] The Hebrewes say, if eyther he himself, or his wife, or any of his heyres, wil redeem it, they are to add the fift part therto: Maim. in Erach. c.4. f.5. The reason why the owners were to pay more then other men, when they redeemed their lād, seemeth to be in dislike of their leightnes, (as before is noted,) for that they would vow a thing to God, and so soone change their mindes, as to get it againe into their owne hand: for all rashnes and levitie in vowes, is blamed, Eccle. 5.2.4.5. shall stand unto him] that is, be his, and so continew assured: the Greek tranlateth shalbe to him. If he that sanctified it, hath redeemed it, before the Iubile come, then it returneth to the owner: and the estimation which he hath given, falleth to the maintenance of the Sanctuarie as is aforesayd. Likewise if the son of him that sanctified it, hath redeemed it, it returneth to his father at the Iubile. But if his daughter, or some other of his kinne, or a stranger hath redeemed it: then if he that sanctified it, redeme it againe out of their hand, it returneth to him for ever: but if he redeme it not out of their hand, but the Iubile come, whiles it is under the hand of the daughter, or other of the kinred, or of the stranger; then it goeth out as a sanctified thing, and never returneth to the owner therof, but is a possession for the Priests, v. 21. And the Priests need not give the price of it, because it is already redeemed, and the estimation is received of an other; but it returneth to the Priests, as if they were the owners. Provided that it be an Israelites; but if a Priest or Levite sanctified it, he may redeme it at any time, though after the Iubile is gone over it, Lev.25.32-34.

Maimony

Maimony in Erachin, ch. 4. f. 20. 21.

V. 20. *or if he have sold*] Hebr. *and if &c*: but (as Chazkuni here observeth) there is many an *And*, in sted of *Or*. The Hebrewes (as Sol. Jarchi on this place) understand this *He have sold*, to be meant not of the owner (who having sanctified it, could not then sell it,) but of the *Treasurer*, which in the Sanctuary had the disposing of such sanctified things.

V. 21. *when it goeth out*] out of the hand of him that bought it of the *Treasurer*; as other feilds that goe out of the hands of those that bought them, at the *Jubilee*: sayth Sol. Jarchi.

holy] Hebr. *holynes*; that is, an holy feild: so in v. 23. *a feild devoted*] Hebr. *a feild of devotion, or of separation*, as the Greek translateth it, *a separated land*; see after on v. 28. *the Priests*] but, as the Hebrewes write, not without paying for it to the Lord, to whom it was vowed. *He that sanctifieth a feild of his possession, & the Jubilee come, and he hath not redeemed it, but it still remaineth sanctified; the Priests doe give the price of it, and it is a possession unto them: because no holy thing goeth out without redemption. And that price, falleth to be holy, for the maintenance of the Sanctuary. Maim. in Erachin ch. 4. f. 19.* But if it had been redeemed before by an other, they had it free, as is noted on v. 20. Now what Priests should have the feild, is shewed thus; *When a feild goeth out to the Priests in the Jubilee, it shal be given to the Priests that are in the Ward (or course of ministration) wherein the Jubilee falleth. And if the beginning of the yere of Jubilee be on a Sabbath, when one ward goeth out, and an other cometh in: it shal be given to the ward that goeth out. Ibidem in Erachin, ch. 4. f. 24.* Of these wards or courses, see 1 Chron. 24.

V. 22. *of his own buying*] not left him by inheritance from his ancestors: and therefore was not his, but farmed by him for terme of yeres, til the Jubile. *of the feild*] that is, of the fields, or land: for the word *feild* is used for an whole countrie; Gen. 14. 7.

V. 23. *the tribute*] or, the *summe*; called by the Greek and Chaldee, the tribute of the

value therof; so much as he was to give as a tribute to the Lord, according as the priest valued it. And he valued not the land, but the fruits or revenue, according to the number of yeres: for he that bought it, had no power to sanctifie save the fruits which he had in it, until the Jubilee; sayth Chazkuni. This redemption of purchased or farmed land, differed from the redemption of inheritances afore sayd, thus; *They set it at a price, looking how much it was worth until the Jubilee; and who so would, redeemed it. And if he that sanctified it did redeme it, he added not the first part therof unto it, for the maintenance of the Sanctuary, as in other estimations and prices (he did, v. 19.) And when the Jubilee cometh, it returneth to the first owner that sold it &c. And it goeth not out to the Priests: because no man can sanctifie a thing which is not his own. Maim. in Erachin, ch. 4. f. 26.* And we have been taught in Lev. 25. that Israelits lands could not be sold properly, but let out til the Jubilee; their sales, were but leases for terme of yeres.

thine estimation] the Greek and Chaldee expound it, *the estimation (or value) therof.* *in that day*] and in that place, when and where the thing is estimated. Hereupon they say, that if any man pleaded, this thing would be worth more after such a time, or in such a place, whereas now or here it is worth litle, they hearkned not unto him, but sold every thing in the place therof, and in the time therof, when soever it was. Excepting lands, for they cried the sale of them sixtie dayes together, morning and evening, and afterward sold them. *Maim. in Erachin, ch. 3. sect. 19. 20.*

an holy thing] or, estimation of holynes.

V. 24. *the possession*] or, the inheritance of the land; that is the first owner; according to the law in Lev. 25. And this though it had gone through many hands. *If (a man) sold his feild to the first, and the first sold it to the second, and the second to the third, though it were to a hundred one after another: in the yere of Jubilee it shall return to the first owner, Lev. 27. 24.* *Maim. in Jabel, c. 11. f. 15.* So the Priests had not this land at the Jubile, as they had the former, in vers. 21.

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V. 25. *all thine estimation*] Gr. *every valuation*. of the Sanctuary] Hebr. of sanctitie or holynes; which the Greek translateth *holy weights*: as the Hebrew *Shekel* properly signifieth a weight: and in Israel, they used to pay their money by weight; as, *7 weighed him the money, seventeen shekels of silver, &c.* and *7 weighed him the money in the ballances: Jer. 32. 9. 10.* *twentie Gerahs*] The holy shekel was the weight of three hundred and twenty barley cornes, of pure silver. The Gerah (called of the Hebrew doctors *Megnah*) weighed sixteen barley cornes. Under the second Temple, they added to the Shekel, and made it the weight of a *Se-langh*, which weighed three hundred eighty and foure barley graines; as witnesseth *Maimony tom. 1. in Shekels, ch. 1. f. 2. 3.* See the annotations on *Gen. 20. 15. & Exod. 30. 13.* But Ezekiel in the captivitie prophesied to those that returned, and that should see the Citie and Temple of Christ, *The shekel shalbe twentie Gerahs, Ezek. 45. 12.* that all corruption in the holy weights should be doen away; and spiritually, the ancient trueth in religion restored.

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V. 26. *But the firstling*] the Greek translateth. *And every firstborn, (or firstling,)* which shalbe born among thy beasts, shalbe the Lords; and none shall sanctify it. Because the firstborn were already sanctified by the Law, *Exod. 13. 2. 12.* and were the Lords; therefore they could not by any man be sanctified or consecrated by vow, because a man can not sanctifie that which is not his own. Whereupon the Hebrewes have these rules; *No man may sanctify a thing which is not his owne. If he devote his son, or his daughter, or his servant, or a feild that he hath bought, [for no feild was a mans own but by inheritance;] loe they are not devoted: for a man cannot sanctify a thing, the body whereof is not his own. Neyther can a man sanctify a thing which is not in his own power; as if he have left in an other mans hand a thing to keep, and he which had it to keep denyeth it; the owner can not sanctify it. But if he deny it not, it is in the owners power; &c. Maim. in Erachin, ch. 6. f. 21. 22.* So because the Law in Lev.

25. 39. &c, forbiddeth the Hebrewes to be sold for servants or slaves, a man could no otherwise devote or sanctify himself, then to pay his valuation or price. And this the Hebrew canons also doe averre; *He that sanctifieth himself, sanctifieth nothing but his price; and he is bound to give the price of himself; and it is lawfull for him to doe (his busynes) and to eat; for loe he hath not sanctified his body, as a servant. Maim. ibidem sect. 20.*

or sheep] or goat, for that also is implied in the original word. *Exod. 12. 3. 5.*

V. 27. *of an unclean beast*] the Greek translateth plurally, of unclean beasts. Iarchi expounleth this of such unclean beasts as were spokē of in v 11. which a man sanctified unto the reparation of the Sanctuary.

to thine estimation] the Greek & Chaldee translate, the estimation (or value) therof. So after, and usually in this chapter.

V. 28. *devoted thing*] in Hebrew *Cherem*, in Greek *Anathema*: which word Luke useth in Greek for the gifts wherewith the Temple was adorned, *Luke 21. 5.* It meaneth things devoted dedicated and separated from common use to God. And often this *Cherem* is used for destroying a thing utterly as accursed, *Exo. 22. 20. Deut. 7. 2. & 20. 17.* and for forfeiting or confiscation of goods, *Exr. 10. 8.* Here and in *Num. 18.* and elsewhere it is put for devoted things, wholly given unto God. There is also a difference between the estimations forementioned, and the devoted things, as the Hebrewes observe: that the estimations are determined (or set) by the Law, but the devoted things are not. *Maim. in Erachin ch. 1. f. 23.* Likewise of devoted things (they say) some were the Lords, some the Priests, *Num. 18. 14.* He that sayth, *This be a devoted thing to the maintenance of the sanctuary, or devoted unto God; &c.* it falleth to the maintenance of the Sanctuary: but if he sayth, *Devoted absolutely, then it is the Priests;* for absolute devoted things are for the Priests, *Numb. 18. 14.* What differ the devoted things of the priests, from the devoted things of God? Gods devoted things are holy, and may be redeemed by the worth of them, and the price falleth to the maintenance

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tenance of the Sanctuary, and the goods themselves goe out for common (or profane) things. But the things devoted for the priests, may never be redeemed, but are given to the Priest as an heave-offering. And of the thing devoted for the Priests, he sayth (in Lev. 27. 28.) **IT SHALL NOT BE SOLD, NOR REDEMED:** not sold to an other, nor redeemed by the owners. Maimony in Erachin, ch. 6. f. 1. 4. How be it, this difference appeareth not by the Law of God, which speaketh of all devote things in generall. *[of all that he hath]* Hereupō they say, A man may devote of his herd, and of his flock, and of his servants that are Canaanites, and of the field of his possession: but not devote all his beasts, or all his servants, or all his fields, or all the moveable goods that he hath; for it is written **OF ALL THAT HE HATH.** But if he doe devote all his goods, loe they are devoted; whether he have devoted them for the priests, or for the maintenance of the Sanctuary. And who so devoteth or sanctifieth all his goods, they take all that he hath, even to the Phylacteries that are on his head &c. Maim. in Erachin, c. 6. f. 2. 3. And againe; Let a man never sanctify or devote all his goods: for he that so doeth, transgresseth against the meaning of this Scripture, which sayth, **OF ALL THAT HE HATH;** and not, **All that he hath.** Neyther is this pietie, but folly; for loe he wasteth all his substance, when he hath need of the creatures &c. Of the sacrifices which a man is bound to bring, loe the Law spareth his goods, and sayth that he shall bring according to the tribute of his hand, Deut. 16. 10. how much more in things which a man is not bound unto but in respect of his vow; that he should not vow, but as is meet for him, as it is written (in Deut. 16. 17.) Every man according to the gift of his hand; according to the blessing of the LORD thy God, which he hath given thee. Maim. in Erachin, c. 8. f. 13 *[of a man]* as of his slaves, which were his to sell, or give, or devote, as his beasts; because they were his owne. And thus Sol. Iarchi here expoundeth it, as if he devote his menservants or woman-servants that are Canaanites. *[holy of holies]* He is holynesse of holynesses, that is most holy; standing in respect of him that devoted them; but the

Priests which enjoyed them, used them as their common goods; as the Hebrewes say, At the time when he devoteth devoted things for the Priests, so long as they are in the owners house, loe they are holy in all respects, Levit. 27. 28. when he hath given them to the Priest, then they are as common things in all respects; as it is sayd Num. 18. 14: Every thing devoted in Israel, shall be thine. Maim. in Erachin, chapt. 6. sect. 5.

V. 29. *[None devoted shall]* or, *[Any devoted-thing shall not.]* Some understand this of beasts, devoted by men: but it seemeth rather to be spoken of men, (as in the former verse,) which were devoted unto death. Which was not onely doon by God, as when he devoted Iericho, Ios. 6. 27. and the Amalekites, Deut. 25. 19. 1 Sam. 15. 3. and other the like; but by men, as in special vowes, Num. 21. 2. 3. or when they were adjudged to death for syn, Exod. 22. 20. And to this latter, the Hebrewes doe apply this law, saying; Who so hath his judgment decreed by the Magistrates of Israel, that he is to be killed for his transgression committed; if an other doe estimate him, or that he estimateth himself, or sayth, My price be upon me, or an other sayth, the price of this man be upon me; he is not bound (to give) any thing; for this is as a dead man; and there is no valuation or price of the dead. And of this it is sayd (in Lev. 27. 29.) None devoted which shall be devoted, of man, shall be redeemed: as if he should say, there is no redemption for him, but he is as a dead man. Maimony in Erachin ch. 1. f. 13. The like exposition is given by Sol. Iarchi, Chazkuni, and others. *[shall be redeemed]* A devotement, was more then a simple vow; whereof there might be redemption, but things devoted had no redemption. And as all vowes were to tend unto the honour of God, and strengthening of mens faith, with manifestation of their thankfulness: so the not redeeming of any thing devoted by vow; nor of other single vowes, without a mulct on him that vowed & afterward would redeem it, was to teach men constancie in all good purposes and words. For if a man had but sworne to his neigh-

bour, though it were to his owne hindrance, he might not change; *Pf. 15. 4.* how much less might he change his solemne promise unto the Lord: who recompenseth abundantly all worldly losses, with heavenly blessings; & often addeth earthly to them also: *Mar. 10. 29. 30. Prov. 3. 9. 10.*

30 V. 30. *All the tithe*] There are two sorts of tithe in the Law: the first which (after the payment of the first fruits) was given to the Levites, *Num. 18. 21.* the second which, (after the payment of the ~~former~~ tithe) was separated and caried up to Ierusalem, and there eaten by the owners, *Deut. 12. 6. 7. 11. & 14. 22. 23.* which second tithe every third yere, was given to the poore, *Deut. 14. 28. 29.* The Hebrewes understād this Law, not of the first tithe, but of the second; thus they write. *After that they have separated the great heave-offring, they separate one of ten out of that which is left: and this is called the first tithe; and of it is spoken in Num. 18. And this tithe is for the Levites both males and females, Num. 18. 20. 21. The first tithe may lawfully be eaten of (cōmon) Israelits, & a man may eat thereof in his uncleannes, for ther is no holynes in it at all. And wheresoever any holynes is spoken of tithes, or redemption of them, it is not (meant) but of the second tithe. And they count the first tithes as cōmon things, because it is sayd (in Num. 18. 27.) And this heave-offring shal be reckoned unto you, as though it were the corne of the threshing floore &c. as the corne-floore & wine-press, are cōmon things, so is the first tithe. Maim. tom. 3. treat of Tithes, ch. 1. f. 1. 2. of the tree*] that is, of all trees, whose fruit was mans meat: and all manner of herbes: *Luke. 11. 42.* The Hebrewes say, *All meat of man which is kept, whose growth (or nourishment) is out of the ground, oweth an heave-offring. And we are comanded to separate therof, the first fruits for the Preist; Deut. 18. 4. As corne & wine and oil (mentioned in Deut. 18. 4.) are mans meat, and grow out of the earth, and have owners, as it is sayd THY CORNE; so all that is like unto them, oweth an heave-offring, and also the tithes. Vetches, though they be not mans meat, forasmuch as they eat them in yeres*

of famine, they owe an heave-offring and tithes &c. Garden seeds which are not eaten, as Rape seed, Radish seed, Onion seed and the like, are free from the heave-offrings, and from tithes, because they are not mans meat: but the seeds of the green-herb, owe them. Herbs; though they be mans meat, owe not the tithes, save by the doctrine of the Scribes &c. *Maimony tom. 3. in Trumoth ch. 2. f. 1. 2. 3. 6. Whatsoever is free from the first tithe, is free from the second, and from the tithe of the poore: and whatsoever oweth the first, oweth both the other. Maim. treat. of the Second tithe, ch. 1. f. 12. holynes*] in Greck, an holy thing. Therefore the second tithe might not be eaten, save before the Lord, in the place which he should choose: *Deut. 12. 5. 6. 7. 17.* neyther might it be eaten by any unclean, *Deut. 26. 12. -- 14.* But the first tithe, and the tenth of it (which was given to the Priests) might be eaten in every place, *Num. 18. 31.*

V. 31. *wil redeme*] to weete, for himself and his own private use: for if he dwelt farr from the place which God had chosen, he might turne his tithe fruits into money, and goe up therewith, *Deut. 14. 23. 24. 25.* so if they were unclean, they were to be redeemed; but the fift part was added by such as would redeme their own tithe for their own use. So the Hebrew doctors lay, *He that redeemeth his tithe for himself, whether it be his own, or fallen to him by inheritance &c; must adde the fift part thereto: if it be worth foure, he must give five; Lev. 27. 31. If he have redeemed his tithe fruits, and added a fift part; and would againe redeme that redemption for himself the second time, he is to adde a second fift part for the principal onely, and not adde a fift part for the fift part. But all tithe which he redemeth not of his own, he addeth not a fift part. Maimony treat. of the Second tith, c. 5. f. 1. 3. 4.*

V. 32. *the herd or of the flock*] The Hebrewes understand this law of these onely, saying; *We are commanded to separate one of ten of all cleane beasts which are born unto men every yere: and this commandement is not in use, but for the herd and the flock onely: Levit. 27. 32. The tithe beast is to be payd of com-*

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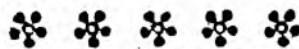
mon things, but not of things sanctified: and it is due, both within the land, and without the land. All are bound to give the tithe beast; Priests, Levites, and Israelites. And the Law for the tithe beast is, that it be killed in the court (of the Sanctuary,) and the blood sprinkled (on the altar,) and the fat burned; and the rest of the flesh is eaten by the owners in Jerusalem, as the other leight holy things, and the Priests have nothing thereof, but it is all for the owners, as the Paschal lamb. And if it be a blemish'd beast, whether a blemish hath befallen it (after,) or that he separated it at first with a blemish thereon; then it is to be eaten in any place. Maim. tom 3. in in Becoroth (or treat. of Firstborne,) ch 6. f. 1. 2. 3. 4. By payment of the tenth Beast unto the Lord; the people acknowledged their subjection and thankfulness unto him; for the giving of tithes was a signe of subjection, as the Apostle sheweth in Heb. 7. And as the giving of the Firstborne, was a thankful acknowledgement that the beginning of all propagation and increase was from God, without whose blessing all creatures are barren & fruitless, Gen. 1. so the giving of the tenths, was a like acknowledgement, that his blessing made them plenteous in the fruit of their cattel, and other substance, Deut. 28. 11. Gen. 31. 8. 9. Psal. 144. 13. for ten is often used to signifie many; as is noted on Gen. 31. 7. & Levit. 26. 26. And God it is that promised, I wil sow the house of Israel, and the house of Iudah, with the seed of man, & with the seed of beast: Lev. 31. 27. that passeth under the rod] this sheweth the manner of tithing not to be at the will of man, but as the beasts of their owne accord went out of the folde or bayne. The Hebrewes declare it thus. Who so hath ten lambs, and separateth one of them for a tithe, or hath an hundred, and separateth ten for tithe; these are no tithe: but thus he must doe. He is to gather all his lambs, or all his calves into the fold; and make thereto a little dore, so that two may not goe out at once. And their damms, must stand without; and as they bleat or bellow and the yong ones hear their voice, they goe out of the fold to meet them; as it is sayd, THAT

PASSETH UNDER THE ROD, (Lev. 27. 32.) it must pass of it self, and not be carried out by his hand. And as they come out of the fold one after an other, he beginneth and counteth them with a rod, one, two, three, foure &c; and the tenth that commeth out, whether it be male or female, perfect or blemish'd, he marketh it with a red mark, and sayth, this is the tithe. He needeth not gather all his beasts which are borne to him, into one fold together, but every flock by it self. They may not tithe of the sheep for the bullocks, nor of the bullocks for the sheep, but they may tithe of the sheep for the goats, and of the goats for the sheep: for (Tson) the flock comprehendeth them both. They may not tithe them that are borne this yere, for them that are borne in an other yere, even as they may not tithe of the seed of the land, of the new for the old, or of the old for the new. All that are borne in the first of Tisri (September) untill the 29. of Elul (August) are alike, and they may tithe of the one for the other. If five lambs be born the 29. day of August, and five the first of September, they are not alike (or matches.) If a Lamb bring forth a yong within her yere, then she and her yong are put into the fold together to be tithed. Maim. in Becoroth, ch. 7. sect. 1. -- 5. The tithes (as also the First fruits) in Israel, which the Lord sanctified to himself; besides their use for his honour, the sustentation of his ministers, & the poore; had also a further signification of Gods elect people, whom he sanctifieth and reserveth unto himself for salvation, as the tithes and first fruits of his creatures. Esai. 6. 13. Jer. 2. 3. Lam. 1. 18. Heb. 12. 23. Rev. 14. 4.

Vers. 33. He shall not search] the Greek translateth, Thou shalt not change them, a good for a bad, or a bad for a good. the change thereof] that is, the beast put in the place thereof. not be redeemed] under this, the Hebrewes understand also a prohibition to sel it, if it were unblemished, as Maim. in Becoroth ch. 6. f. 5. &c. sayth, It is unlawfull to sel the tithe beast if it be perfect (without blemish:) for it is sayd, It shall not be redeemed. We have been taught that this is also a prohibition to sel it. It seemeth unto me,

me, that he that selleth his tithe, doeth nothing, [his sale is of no force:] neyther shall the buyer receive it. By the doctrine of our Scribes, it is unlawful to sell the blemished tithe, yea though it be slayne. But if a blemished tithe beast be slayn, it is lawful to sell the fat, synewes, skin, or bones therof; and they have forbidden nothing to be sold but the flesh onely. The tithes in Israel being thus sanctified by the cōmandement of God, unto his honour, the maintenance of his ministers, and releif of his poore people; it taught them, and teacheth us, to honour the Lord with our substance, Prov. 3. 9. acknowledging him to be the author of all our increase and flore, Deut. 8. 13.—18. Hof. 2. 8. to honour his ministers, and to communicate unto

them in all good things; 1 Tim. 5. 17. 18. Gal. 6. 6. that they which sow unto us spirituall things, should reap our carnall things, 1 Cor. 9. 11. and to give almes of such things as we have, that all things may be cleane unto us, Luke 11. 41. yea even to sell that we have, and give almes; to provide our selves baggs which waxe not old, a treasure in the heavens that fayleth not, Luk. 12. 33. And, as we beleieve that the purpose of God towards us, in his election of grace, standeth firme, and unchangeable; and he loveth us unto the end; Rom 9. 11. Joh. 13. 1. so ought our love againe unto him and his to be constant for ever; and with purpose of hart, we should cleave unto the Lord; Act, 11. 23.



If perfection were by the Levitical Priesthood, (for under it the people received the Law:) what further need was there, that an other Preist should rise, after the order of Melchiseaek, and not be called after the order of Aaron? For the Preisthood being changed, there is made of necessitie a change also of the Law. Heb. 7. 11. 12.

We have such an high Priest, who is set on the right hand of the throne of the Majestie in the heavens: a minister of the Holyes, and of the true Tabernacle, which the Lord pitched, and not man. Heb. 8. 1. 2.

Christ was once offred, to beare the synnes of many: and unto them that look for him, shal he appeare the second time without Syn, unto salvation. Heb. 9. 28.

